The Discipline of Transcendence, Vol 1

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Chapter #1

Chapter title: The most excellent way
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THE BUDDHA SAID:
TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.
THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANAS.
THOSE WHO OBSERVE THE PRECEPTS OF MORALITY, WHO ARE PURE AND SPOTLESS IN THEIR BEHAVIOUR, AND WHO EXERT THEMSELVES FOR THE ATTAINMENT OF THE FRUITS OF SAINTSHIP ARE CALLED ARHATS.
NEXT IS THE ANAGAMIN. AT THE END OF HIS LIFE, THE SPIRIT OF THE ANAGAMIN ASCENDS TO THE HEAVEN AND OBTAINS ARHATSHIP.
NEXT IS THE SKRIDAGAMIN. THE SKRIDAGAMIN ASCENDS TO THE HEAVEN (AFTER HIS DEATH),

COMES BACK TO THE EARTH ONCE MORE, AND THEN ATTAINS ARHATSHIP.
NEXT IS THE SROTAPANNA. THE SROTAPANNA DIES SEVEN TIMES AND IS BORN SEVEN TIMES, WHEN HE FINALLY ATTAINS ARHATSHIP.
BY THE SEVERANCE OF PASSIONS IS MEANT THAT LIKE THE LIMBS SEVERED THEY ARE NEVER AGAIN MADE USE OF.

GAUTAM BUDDHA is like the highest peak of the Himalayas, like Gourishanker... one of the purest beings, one of the most virgin souls, one of the very rare phenomena on this earth. The rarity is that Buddha is the scientist of the inner world -- scientist of religion. That is a rare combination. To be religious is simple, to be a scientist is simple -- but to combine, synthesize these two polarities is incredible. It is unbelievable, but it has happened. Buddha is the richest human being who has ever lived; rich in the sense that all the dimensions of life are fulfilled in him. He is not one-dimensional.
There are three approaches towards truth. One is the approach of power, another the approach of beauty, and the third the approach of grandeur.
The scientific approach is the search for power; that's why Lord Bacon said 'knowledge is power'. Science has made man very powerful, so much so that man can destroy the whole planet earth. For the first time in the history of consciousness man is capable of committing a global suicide, a collective suicide. Science has released tremendous power. Science is continuously searching for

more and more power. This too is an approach towards truth, but a partial approach.

Then there are poets, mystics, people with the aesthetic sense. They look at truth as beauty -- Jalaludin Rumi and Rabindranath Tagore and others, who think that beauty is truth. They create much art, they create new sources of beauty in the world. The painter, the poet, the dancer, the musician, they are also approaching truth from a totally different dimension than power.

A poet is not like the scientist. The scientist works with analysis, reason, observation. The poet functions through the heart -- irrational... trust, love. He has nothing to do with mind and reason.

The greater part of religious people belong to the second dimension. The Sufis, the Bauls -- they all belong to the aesthetic approach. Hence so many beautiful mosques, churches, cathedrals, temples -- Ajanta and Ellora -- they were created by religious people. Whenever religious activity predominates, art is created, music is created, great painting is created; the world becomes a little more beautiful. It doesn't become more powerful, but it becomes more beautiful, more lovely, worth living.

The third approach is that of grandeur. The old Bible prophets -- Moses, Abraham; Islam's prophet Mohammed; Krishna and Ram -- their approach is through the dimension of grandeur... the awe that one feels looking at this vastness of the universe. The Upanishads, the Vedas, they all approach the world, the world of truth, through grandeur. They are full of wonder. It is unbelievably there, with such grandeur, that you can simply bow down before

it -- nothing else is possible. One simply feels humble, reduced to nothing.
These are the three dimensions ordinarily available to approach towards truth. The first dimension creates the scientist; the second, the artist; the third, the prophets. The rarity of Buddha consists of this -- that his approach is a synthesis of all the three, and not only a synthesis but it goes beyond the three.
He is a rationalist. He's not like Jesus and he is not like Krishna -- he's absolutely a rationalist. Einstein, Newton or Edison cannot find any flaw in his reasoning. Any scientist will be immediately convinced of his truth. His approach is purely logical, he convinces the mind. You cannot find a loophole in him.

Somebody has sent me a beautiful anecdote about a famous atheist, W. C. Fields. He was doing a tour of the States. One day his manager came into his hotel room and was shocked to see him reading Gideon's Bible.
'Bill!' he said, 'what the hell are you doing? I thought you were an atheist.'
Fields replied, 'Just looking for loopholes, just looking for loopholes.'

But you cannot look for a loophole in the Buddha. Yes, you can look for loopholes in Jesus, there are many -- because Jesus believes, trusts, he has faith. He is simple like a child. There is no argument in him. The proof exists but there is no argument for it. His whole being is his proof.
But it is not so with Buddha. You may not be at all in harmony with his heart, you may not believe him at all, you

may not look at the proof he is, but you will have to listen to his argument. He has both the proof and the argument. He himself is the proof of what he is saying, but that is not all. If you are not ready to look at him he can force you, he can convince you; he is a rationalist.

Even a man like Bertrand Russell, who was an atheist, purely logical, has said, 'Before Buddha I start feeling hesitant. With Jesus I can fight.' He has written a book 'Why I Am Not A Christian' -- a great argumentative book. It has not yet been replied to by Christians; his argument still holds. But before Buddha he suddenly feels hesitant, he is not so certain about his ground -- because Buddha can convince him on his own ground. Buddha is as much an analyst as Bertrand Russell.

You need not be a religious person to be convinced by Buddha, that's his rarity. You need not believe at all. You need not believe in god, you need not believe in the soul, you need not believe in anything -- still you can be with Buddha, and by and by you will come to know about the soul and about the god also. But those are not hypotheses. No belief is required to travel with Buddha. You can come with all scepticism possible. He accepts, he welcomes, and he says, 'Come with me.' First he convinces your mind, and once your mind is convinced and you start travelling with him, by and by you start feeling that he has a message which is beyond mind, he has a message which no reason can confine. But first he convinces your reason.

Buddha's religion is supra-rational, but not against reason. This has to be understood in the very beginning. It has something to do with the beyond, supra-rational, but that supra-rational is not against the rational. It is in tune with it.

The rational and the supra-rational are a continuity, continuous. This is the rarity of Buddha.
Krishna says to Arjuna, 'Surrender to me.' Buddha never says that. He convinces you to surrender. Krishna says, 'Surrender to me, then you will be convinced.' Buddha says, 'Be convinced first, then surrender comes like a shadow. You need not worry about it, don't talk about it at all.'
Because of this rational approach he never brings any concept which cannot be proved. He never talks about god. H. G. Wells has said about Buddha, 'He is the most godly and the most godless man in the whole history of man.'
Yes, it is so -- most godly and most godless.
You cannot find more godly a person than Buddha. Every other personality simply fades before him. His luminosity is superb, his being has no comparison, but he does not talk about god.
Because he has never talked about god, many think that he is an atheist -- he is not. He has not talked about god because there is no way to talk about god. All talk about god is nonsense. Whatsoever you can say about god is going to be false. It is something that cannot be said.
Other seers also say that nothing can be said about god, but at least they say this much -- that nothing can be said about god. Buddha is really logical, he will not say even this, because he says, 'Even to say that nothing can be said about god, you have said something. If you say, "God cannot be defined," you have defined him in a negative way -- that he cannot be defined. If you say, "Nothing can be said," that too you are saying.' Buddha is strictly logical. He will not utter a single word.

Ludwig Wittgenstein, one of the greatest thinkers of this age, one of the greatest of all the ages also, has said, 'That which cannot be said must not be said. That which cannot be said, one must be silent thereof.' Because to utter something about something which is unutterable is a sacrilege.

Buddha is not an atheist but he never talks about god. That's why I say he is a rarity. He brings many people to god -- he brought more people than anybody else has done. Millions of people were brought to become godly in his presence, but he never uttered the word. Not only god, but even soul, self -- he has no theory about it. He simply says, 'I can show you the way how to go in. You go and see.' He says, 'Buddhas can only indicate the path, they cannot provide you with a philosophy. You are there, go in and see.'

One man came to Buddha. He was a great scholar, a sort of professor, had written many books, was known all over the country. Maulingaputta was his name. He said to Buddha, 'I have come with dozen questions and you have to answer them.'

Buddha said, 'I will answer, but you will have to fulfill a requirement. For one year you will have to be with me in total silence, then I will answer -- not before it. Right now I can answer but you will not receive the answers because you are not ready, and whatsoever I say you will misinterpret because you have too many interpretations crowding your mind. Whatsoever I say will have to pass through your mind. For one year you just be silent so that you can drop the knowledge. When you are empty, whatsoever you want to ask I will answer, I promise you.'

While he was saying this, another of Buddha's disciples, Sariputta, sitting under a tree, started laughing -- a mad laughter. Maulingaputta must have felt embarrassed. He said, 'What is the matter? Why are you laughing?'
He said, 'I am not laughing about you, I am laughing about myself. One year has passed. This man deceived me also. I had come with many questions and he said, "Wait for one year," and I waited. Now I am laughing because now those questions have disappeared. He goes on asking, "Now, bring those questions!" but I cannot bring those questions. They have disappeared. So, Maulingaputta, if you really want your questions to be answered, ask now, don't wait for one year. This man is deceptive.'

Buddha introduced many people, millions of people, to the inner world, but in a very rational way. This is simple -- that first you have to become a receiver, first you have to attain to silence, then communion is possible, not before it. Buddha never used to answer any metaphysical questions. He was always ready to answer any question about methods, but he was never ready to answer any question about metaphysics. This is his scientific approach. Science believes in method. Science never answers the 'why', it always answers the 'how'.
If you ask a scientist, 'Why is the world there?' he will say, 'I don't know -- but I can answer how the world is there.' If you ask him, 'Why is the water there?' he cannot answer, he will just shrug his shoulders. But he can say how the water is there; how much oxygen, how much hydrogen makes the water happen. He can give you the method, the 'how', the

mechanism. He can show you how to make water, but he cannot show you why.

Buddha never asks any 'why' questions, but that doesn't mean that he is an atheist. His approach is very different from other atheists Theists require you to believe, to have faith, to trust. Buddha says, 'How can one believe? You are asking the impossible.' Listen to his argument.

He says if somebody is doubtful, how can he believe? If the doubt has arisen already, how can he believe? He may repress the doubt, he may enforce the belief, but deep down like a worm the doubt will go on lurking and eating his heart. Sooner or later the belief is bound to collapse, because it is unfounded; there is no foundation to it. In the foundation there is doubt, and on the foundation of doubt you have raised the whole structure of your belief. Have you watched it? Whenever you believe, deep down there is doubt. What type of belief is this?

Buddha says if there is no doubt then there is no question of belief. Then one simply believes. There is no need for any Krishna to say, 'Surrender, believe' -- there is no point. If Arjuna has faith, he has; if he has not, then there is no way to bring it. Then at the most Arjuna can play a game of showing, pretending that he believes. But belief cannot be enforced.

For those whose faith is natural, spontaneous, there is no question of faith -- they simply believe. They don't know even what belief is. Small children, they simply believe. But once doubt enters, belief becomes impossible. And doubt has to enter; it is part of growth. Doubt makes one mature.

You remain childish unless doubt has penetrated your soul. Unless the fire of doubt starts burning you, you remain immature, you don't know what life is. You start knowing life only by doubting, by being sceptical, by raising questions.

Buddha says faith comes, but not against doubt, not as belief. Faith comes by destroying doubt by argument, by destroying doubt by more doubt, by eliminating doubt by doubt itself. A poison can be destroyed only by a poison -- that is Buddha's method. He does not say believe. He says go deep into your doubt, go to the very end, unafraid: Don't repress. Travel the whole path of doubt to the very end. And that very journey will take you beyond it. Because a moment comes when doubt starts doubting itself. That's the ultimate doubt -- when doubt doubts doubt itself. That has to come if you go to the very end. You first doubt belief, you doubt this and that. One day when everything has been doubted, suddenly a new, the ultimate doubt arises -- you start doubting doubt.

This is tremendously new in the world of religion. And then doubt kills doubt, doubt destroys doubt, and faith is gained. This faith is not against doubt, this faith is beyond doubt. This faith is not opposite to doubt, this faith is absence of doubt.

Buddha says you will have to become children again, but the path has to go through the world, through many jungles of doubts, arguments, reasonings. And when a person comes back home, attains back to his original faith, it is totally different. He is not just a child, he is an old man... mature, experienced, and yet childlike.

This sutra, 'The Sutra of Forty-Two Chapters', has never existed in India. It never existed in Sanskrit or in Pali. This sutra exists only in Chinese.
A certain Emperor Ming of the Han dynasty, AD 67, invited a few buddhist masters to China to bring the message of Buddha there. Nobody knows the names of those buddhist masters, but a group went to China. And the Emperor wanted a small anthology of buddhist sayings as a first introduction to the chinese people.

Buddhist scriptures are very big, the buddhist literature is in itself a world -- thousands of scriptures exist and they go into very great detail, because Buddha believes in logical analysis. He goes to the very root of everything. His analysis is profound and perfect, so he goes into very deep details.
It was very difficult. What to translate in a totally new country where nothing like Buddha has ever existed? So these buddhist masters composed a small anthology of forty-two chapters. They collected sayings from here and there, from this scripture and that, from this sermon and that.

This book was compiled in the fashion of confucian analects because it was going to be introduced to a confucian country -- people who had become very well aquainted with the way Confucius talks, with the way confucian scriptures were made and compiled. People were familiar with Confucius, so exactly on the same lines the buddhist masters composed this sutra. The analects of Confucius start every sentence, every paragraph with the

phrase 'The master said...' This sutra starts in a similar way -- 'The Buddha said...' Every saying starts with 'The Buddha said...'
In the beginning of this century scholars used to think that the original must have existed in Sanskrit or Pali, then it disappeared, was lost, and this sutra in the Chinese is a translation. That is absolutely wrong. This sutra never existed in India. As it is, it never existed. Of course, each saying comes from Buddha, but the whole work is a new work, a new anthology. So you have to remember that. And that's why I have chosen it as a first introduction for you to the Buddha's world. It is very simple. It contains all in a very simple way. It is very direct. It is in essence the whole message, but very short, not very long and lengthy as other buddhist scriptures are.

THE BUDDHA SAID:
TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

He always talks about the way, never about the goal. Because he says, 'What to say about the goal? It is futile to talk about it. If you know, you know. If you don't know, there is no way to know about it before you reach it.'
He talks only about the way. He has not even a single word for the goal -- god, brahma, the truth, the absolute, the kingdom of god. No, he has not any word for the goal. All that he talks about is the way.

TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

In this one simple sentence his whole teaching is present. TO BE FREE FROM THE PASSIONS AND TO BE CALM.... These are two aspects of one phenomenon, two aspects of one coin -- to be free from passions and to be calm. You cannot be calm if you are not free from passions, and you cannot be free from passions if you are not calm. They both go together and one has to work for both together.

Why is man so tense? Why is there so much anxiety and anguish? Why is man not calm, collected and centered? So many passions go on pulling you this way and that, pushing you this way and that. You are being pulled in many directions, hence you become fragmentary, you become divided, you become split. You lose your center. You forget completely who you are.

Watch. When you are greedy for money, who are you? You are just a greed for money and nothing else. When you are angry, your ego is hurt, who are you? You are just anger, a wounded ego, nothing else. When you are full of sexual passion, who are you? You are just sexuality, nothing else -- libido. When you are ambitious and you want power, prestige, respectability, who are you? You are simply ambition and nothing else.

Watch, and you will find many passions in you, but you will not find who you are -- all passions pulling you apart, and each passion goes in its own way. If you want money then you will have to sacrifice other passions for it. A man who is mad after money may forget all about sex. It is very easy for a miser to be celibate. In fact, celibacy may be a sort of miserliness. You don't want to share your energy,

you don't want to share your sexual energy with anybody. You are a miser.
A person who is politically ambitious can become celibate very easily because his whole passion drives him in one way. A scientist who is too much into his search can forget all about women. It is easy. If one passion possesses you completely then you can forget everything else.
It is a well-known fact that scientists are very absent-minded people. Their whole mind goes into one direction, but then they become very very poor also. Their field, their vision goes on becoming narrower and narrower and narrower. That's what specialization is. A greedy person becomes narrower and narrower and narrower. He thinks, meditates, only about money; he goes on counting money. His whole mind knows only one music and that is that of money; only one love, and that is that of money.
In one way, the people who are possessed by one passion are in a way integrated. They are not rich, they don't have many dimensions to their being, they have only one taste -- but they have a certain integration. They are not split. You will not find this type of person going mad, because they are mad in one direction, so they are not split. But this happens rarely. Ordinarily a person runs in all the directions.

I have heard:

A scientist and a gorilla were sent into outer space together. Pinned to the front of the gorilla's space-suit was an envelope with special instructions in it. Dying of curiosity,

the scientist waited until it was the gorilla's turn to sleep so that he could sneak a peek into the envelope.
Very carefully he slit the envelope open and unfolded a single piece of paper that was inside. Printed on it was the following: DON'T FORGET TO FEED THE SCIENTIST.

A scientist becomes one-pointed; his life is that of concentration. A concentrated person attains to a false sort of unity. Ordinarily people are not concentrated. Meditation is far away -- they are not even concentrated. Their life is hodge-podge, a mess. One of their hands is going towards north, one leg is going towards south, one eye is going to the east, another eye is going to the west. They are going in all directions. This pull and push of many directions takes them apart. They become fragmentary, they lose wholeness. How can you be silent, how can you be calm? The person who is concentrated also cannot be calm, because his life becomes lopsided. He is just moving in one direction; all other sides of his life are starved. A scientist never knows what beauty is, what love is. He does not know what poetry is. He is too much confined to his mathematical world. He becomes lopsided. His many parts are starved, hungry. He cannot be calm. When you are starved, how can you be calm?
The person who is moving in all directions has a little more richness than the specialist, but his richness has a schizophrenia in it; he becomes split. How can you be silent and calm when so many are your masters, pulling you into different directions?
These are ordinarily the two types of people, and both are uneasy, deep in turmoil.

THE BUDDHA SAID:
TO BE FREE FROM THE PASSIONS AND TO BE CALM, THIS IS THE MOST EXCELLENT WAY.

What is his way?

THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANAS.

This word has to be understood, this is very basic -- SHRAMANA. In India two paths have existed. One, that of the brahmin; another, that of the shraman. The path of the brahmin is the path of grace. The brahmin believes that by your own effort you cannot arrive. Your effort is so small, you are so tiny. How can you conceive of knowing truth by your own effort? God's help will be needed, grace will be needed.
The path of the brahmin is the path of grace, so you have to pray. Only when god helps can you move on the path. Unless he wills, you cannot arrive. There is no possibility for you to move alone. God is necessary, his help is necessary, his hand is needed. Unless he takes you above the world, you will be struggling in vain. So, prayer is the path. The brahmin believes in prayer.
The shramana is just diametrically opposite. The word 'shramana' comes from a root 'shram'. Shram means to exert oneself, to make effort. Shram means effort. There is no possibility of any grace, because Buddha never talks about

god. Buddha says, you don't know god -- how can you pray? To whom are you going to pray? Your prayer will be in deep ignorance. How can you pray to a god you don't know, you have never seen? What type of communication is possible? You will be just talking to the sky, empty sky. You may be just talking to yourself as well. It is mad. Have you seen mad people talking to themselves -- sitting alone talking to somebody? They are talking to somebody, but everybody knows that there is nobody else. They are talking to themselves.

To the rationalist approach of Buddha, a man praying to god is mad, crazy. What are you doing? Do you know god exists? If you know then there is no need to pray. You say that to know god, you are praying. The brahmin says, 'We can know god only by prayer, by his help, by his grace.' Now this is absurd, logically absurd. You are moving in a circle. You say, 'We can know god only by prayer.' Then how can you pray? -- because you don't know god yet. And you say, 'Only by prayer will we be able to attain to his grace.' This is a vicious circle, this is illogical. The flaw is very clear, the loophole is apparent.

This is the problem with the ordinary religious person -- he cannot argue. The atheist can destroy your whole argument in a second. Religious people avoid argument, because they know they don't have any base from which to argue.

You say, 'We are searching for god,' and then at the same time you say, 'Only by prayer will we be able to search for him.' You don't know yet -- prayer is not possible. And if you know him, prayer is not needed.

Buddha says only by your own effort, by your own shrama, will you achieve him. There is no question of any grace. In a way it looks very hard, in another way it seems to be very very scientific.

You are alone here, lost in this forest of the world, and sitting under a tree you are just praying, not knowing to whom you are praying, where the god is, whether he is or not. You may be wasting your time. If there is no god, then...? All the time that you wasted in prayer could have been used to search, to find out.

Buddha says once you understand that you are lost and you have to find your own way and there is no help coming, you become responsible. Prayer is an irresponsibility. To pray is just to avoid. To pray is to be lazy. To pray is just an escape.

Buddha says effort is needed. And it is also insulting to pray. So in the buddhist structure nothing like prayer exists, only meditation. You can meditate, you cannot pray.

This is the difference between meditation and prayer. Prayer needs a belief in god, meditation needs no belief. Meditation is purely scientific. It simply says that there are states of mind where thinking stops. It simply says there are ways to stop the thinking, to drop thinking and to come to a silent state of mind... a tranquil, serene state of mind. And that state of mind gives you what truth is, gives you the glimpse, opens the door -- but it is only by your own effort. Man is alone and has to work hard, and if you miss, only you will be responsible. If you don't arrive, you cannot blame anybody because there is nobody to blame.

The path of Buddha is the path of the shramana -- one who believes in his own effort. It looks very austere, arduous.

One starts feeling afraid. In our fear we need somebody's help. Even a belief that somewhere some god exists, gives us relief.

I have heard:
The seasick passenger lying listlessly on his deck chair stopped a passing steward. Pointing into the distance, he said, 'Over there -- it's land, isn't it?'
'No, sir,' replied the steward. 'It's the horizon.'
'Never mind,' sighed the passenger, 'it's better than nothing.'

But the horizon is nothing. How can it be better than nothing? It only appears, it is not there. Nothing exists like the horizon; the horizon is just illusory. But that too, to a seasick passenger, seems to be good. At least something -- better than nothing.
Belief, to Buddha, is like the horizon. Your gods are like horizons, mirages. You believe in them because you feel alone. You don't know they are; you create them because you need them. But your need cannot be a guarantee of their truth. Your need cannot be a guarantee of their reality. You are in a dark night passing through a forest. You are alone. Your need is there for a companion. You can imagine a companion, you can start talking to a companion, you can even start answering as from the companion. It will give you an illusion that somebody is there. You can believe in the companion, you can be completely hypnotized by it, but that does not mean that you can create the companion.
People start whistling when they are alone. Passing in a dark night, they start whistling. That helps, it is better than

nothing. You listen to your own noise and it gives you the idea that there is somebody else. People also start singing. Listening to their own voice gives a feeling that there is somebody else also. Because you have always listened to others talking. The very sound that you can hear gives you a feeling that the other must be there.

But Buddha says that just because you need, reality has no necessity to fulfill it. Reality does not change by your need. Your need is true -- that you are alone and you would like a father figure in the sky, a god. That's why Christians call god 'the father'; it is a father figure.

Psychologists will agree with Buddha. Psychologists say that god is just a need for a father figure. Every small child has a father -- protective, giving security. One feels absolutely okay because the father is there. Then you grow, then you become mature. Then your father is no more a protection. Then you know that your father is as weak as you are. Then you know your father is as limited as you. And by and by you see your father is becoming weaker and weaker every day, becoming old.

Your trust is lost, but the need remains. You need some father figure. You want somewhere to go and talk to your father, who is no more there. Lost, you create a god, or you create a mother -- call it Kali, Amba... but you create a father or mother figure. It is your need, certainly -- a psychological need -- but this need keeps you immature. Buddha is all for maturity. He says drop all these figures, they don't exist, and even if they exist this is not the way to find them. The way is to become calm and quiet. The way is to become so alone and so accepting of one's aloneness that there is no need for anybody's grace. Become so silent

and alone that you are fulfilled within your own self, that you are enough unto yourself. Then you will be calm. Then a grace will start happening to you, but it is not a grace coming from god. It is a grace spreading from your own center towards your own periphery. You will become graceful.

Buddha sitting, standing, walking, is just grace personified. But this grace is not coming from somewhere else; it is surfacing from his own innermost depths, it is bubbling up from his own center. It is like a flower that has flowered on the tree -- it has come out of the tree. It is not a gift from somebody else, it is a growth.

This is the difference between the path of the brahmin and the path of the shramana. On the brahmin's path, truth is a gift, god's gift. On the shramana's path, truth is a growth that happens to you from your own being. It is yours. Truth is not something outside to be discovered, it is something inside to be realized.

THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME, UNDERSTAND THE MIND, REACH THE SOURCE, AND COMPREHEND THE IMMATERIAL, ARE CALLED SHRAMANA.

Now, the definition of the shramana. Who is called a shramana? Who is really a seeker of truth? Who is making real effort, authentic effort to discover what truth is? The first thing -- they leave their parents.

Now this is very symbolical, don't take it literally. It is very symbolical and very psychological. A child has to remain for nine months in the womb of his mother... totally

protected, in such a beautiful warm atmosphere that never again will he be able to find such comfort. No worry, no responsibility -- even for breathing. He has no need to breathe himself, the mother breathes for him. He has no worry that he will be hungry or left hungry; the mother goes on feeding him. He is so protected, so secure.
Psychologists say that in religious search people are seeking the same womb again. All their concepts of paradise are nothing but magnified wombs... absolutely comfortable. In the hindu mythology they say that in heaven there is a tree called kalpavriksha -- wish-fulfilling tree. You sit under it, and the moment any desire arises, even before you come to know that it has arisen, it will be fulfilled. You think of food and food will be there, instantly. You think of a bed because you are feeling sleepy -- instantly the bed will be there.
This is what the womb is. Womb is a kalptaru, a wish-fulfilling tree. The child never becomes aware of any need. Before he becomes aware it is fulfilled. It is absolutely automatic. But the child has to leave the womb; it is needed for his growth. Because comfort alone can never help you to grow, because there is no challenge. The child has to leave the womb, and the first thing the child will have to do after leaving the womb is the basis of all survival -- he will have to breathe on his own. He will have to make effort on his own. He is becoming a shramana.
In the mother's womb he was a brahmin. Everything was happening by grace. Everything was happening, he was not doing anything. But everybody has to come out of the womb. Every brahmin has to become a shramana. Buddha says through being a shramana, growth is possible.

Then the child by and by grows farther away, farther away from the mother. After the birth he will still have to depend on the breast of the mother. Then a moment will come when he will no more depend on the breast either, but still he will depend on the mother to feed him. Then he will go to school. He is going farther away from the mother, he is becoming more and more independent, he is becoming more and more an individual. Then one day he falls in love with another woman and he is cut off from the mother completely.

That's why no mother can ever forgive the woman who has taken away her son. Never -- it is impossible for the mother to forgive the woman who has taken away her son... a deep conflict. But a man becomes really mature when he falls in love with a woman, because then he has turned his back towards his mother completely. Now he has turned one hundred and eighty degrees.

Buddha says that in the psychological world still many roots have to be cut. You should become more and more aware that you may have come far away from the mother, but then you create psychological mothers. You may have come far away from the father, but then you create a father figure in the heaven -- god ruling all over the world, the supreme sovereign. And you call him father. Again you are trying to become dependent -- as if you are afraid of your independence. All these are roots; all the roots have to be cut.

Jesus says somewhere... and I suspect that he must have got those ideas from some buddhist source, because Jesus came five hundred years after Buddha, and by the time Jesus came, buddhist attitudes had spread all over the Middle

East. They had penetrated far into the middle of Asia, they had entered deep into Egypt.

Jesus was brought up in Egypt. He must have come to know. And there is every possibility that he visited India before he again went to Jerusalem to teach. There is every possibility. There are sources that say that he visited the university, the buddhist university, of Nalanda. He must have come to know about the path of the shramana, because in his teachings he says a few things which have no traditional source in jewish ideology.

For example he says, 'Unless you hate your father and mother, you cannot become my disciples.' Christians always feel embarrassed if you say this. What type of teaching is this? -- 'Unless you hate your father and mother....' And you say that Jesus is love and he has come to teach love to the world? And you say that God is love? And the teaching seems to be very full of hatred -- 'Hate your mother and father.' All the great teachers have said; 'Respect your father and mother,' and what nonsense -- Jesus is saying hate? He must have heard it from some sources.

Those sources can only be buddhist, because Buddha says: THOSE WHO LEAVE THEIR PARENTS, GO OUT OF THE HOME...

Don't take them literally. Don't take Jesus literally either. He is not saying 'hate your father and mother'. He is simply saying cut yourself completely away from father and mother. He is saying cut yourself away from security. Become insecure. Cut yourself from all dependency. Become independent. Become an individual. That's what he is saying.

He is using a very rough language, Buddha is using very cultured language. Jesus was not very well educated; he was a rough man, a carpenter's son. And the jewish tradition is very rough. The prophets speak in fiery language. Their language looks more political than religious. Buddha was the son of a king -- well educated, well cultured. Their terminology has become different because they are different persons, but the meaning is the same.

One has to leave the parents, one has to leave the home, one has to leave the past. One has to become totally independent, alone... trembling in that aloneness -- but one has to become alone.

One has to become absolutely responsible for oneself, and then only you can understand the mind. Because if you go on depending on others, your very dependence will not allow you to understand who you are.

Cut all sources, cut yourself away from all relationship. You are left alone, now there is nobody else. You have to see into your own soul. You have to encounter yourself. That is the only way to encounter oneself. Then you reach to the very source of your being, by understanding the mind... AND COMPREHEND THE IMMATERIAL.

See, Buddha does not say comprehend the spiritual. He says COMPREHEND THE IMMATERIAL. This is the difference. His approach is so rational, he will not assert something in which you can find a loophole. He will not say 'the spiritual'; he simply says 'the immaterial'.

Ask the physicist, he will understand the buddhist language. He says, 'By analysing the atom we came to electrons.' Electrons are just electric particles, almost

immaterial. Matter has disappeared, only energy is there. You cannot call it matter, you can only call it im-matter. And then by analysing the electron they have come to almost emptiness -- immaterial emptiness. The physicist will understand the buddhist terminology.
Buddha also reached the same point by analysing the mind. By analysing the mind he came to a stage where no thought was there... simple emptiness. He calls it immaterial. Thought is the inner material. When you disperse thought and only space remains, it is immaterial.
The same has happened to modern physics. They were analysing matter in the outside world and they came to the immaterial. Buddha reached the immaterial on his inner journey, and science has reached the immaterial in its outer journey, but both have reached the immaterial. Scientists also will not say that this is spiritual. The scientist can only say this much -- that whatsoever was matter is no more there. He cannot say what is there. This much can be said -- that whatsoever we used to think of as matter is no more there. All that we can say is a denial.

Buddha says:

AND COMPREHEND THE IMMATERIAL, THEY ARE CALLED SHRAMANAS.

Now the categories of shramanas:

THOSE WHO OBSERVE THE PRECEPTS OF MORALITY, WHO ARE PURE AND SPOTLESS IN THEIR BEHAVIOUR, AND WHO EXERT

THEMSELVES FOR THE ATTAINMENT OF THE FRUITS OF SAINTSHIP, ARE CALLED ARHATS.

Arhat is the highest state of no-mind. The word 'arhat' means 'one who has conquered his enemies'. Ari means enemy and arhat means 'one who has conquered the enemy'.

Who is the enemy? They are not outside you. The passions, the distractions, the desires, the hatred, jealousy, possessiveness, anger, sexuality -- these are the enemies. In one way your mind is the enemy, the root enemy. One who has conquered the mind is called arhat. This is the highest state -- one who has come above all the clouds. Have you sometimes, travelling by air, watched when the aeroplane comes above the clouds? All the clouds are just below you and you are in the pure, blue sky. That is the state, the inner state of arhat. One goes on penetrating the mind. By and by the clouds of passions are no more there, they are left far behind, and you are soaring higher and higher into pure space, into the immaterial space. This is the state of arhat.

In buddhist terminology that is the highest state. What Christians call christ, Buddha calls arhat. What Jainas call arihanta; that word also means the same. Or what Hindus call the avatara -- Rama, Krishna -- that is the same state, the state of arhat.

But Buddha is very scientific in that too. He does not call it avatara, because avatara means 'god descending into the world' -- you have to believe in god. He does not call... in any way he does not use any term that has to have some

presuppositions. He uses simple terms without any presuppositions.

NEXT IS THE ANAGAMIN.

Arhat is the highest state, next to it is the anagamin. Anagamin means 'one who will not come again', one who...

AT THE END OF HIS LIFE, THE SPIRIT OF THE ANAGAMIN ASCENDS TO THE HEAVEN AND OBTAINS ARHATSHIP.

It is just below the arhat state.
Anagamin -- the word means 'one who will not come again'. Gone, he will be gone. Gone, he will be gone forever, he will not return. He has come to the point of no return. He is just close to being an arhat, he has passed the clouds. Just on the boundary, he is standing on the threshold of being an arhat. Maybe a small clinging has remained in him, and that clinging is with the body. So when he dies, that clinging also disappears. He will not be coming back.

NEXT IS THE SKRIDAGAMIN.

Skridagamin means 'one who comes back'.

THE SKRIDAGAMIN ASCENDS TO THE HEAVEN (AFTER HIS DEATH COMES BACK TO THE EARTH ONCE MORE...

Only once.... He has still some clinging; very faint -- but there are still a few roots and he will be pulled back to another womb again. He is not absolutely desireless. Arhat is absolutely desireless. A skridagamin has passed beyond the gross desires, but subtle desires are still there.
What are the gross desires? Desire for money, for power, prestige -- these are gross desires. Desire to be free, desire to be calm, desire to attain to the last state of arhatship -- these are subtle desires, but they are still desires. He will have to come back only once.

NEXT IS THE SROTAPANNA.

The word srotapanna means 'one who has entered into, the stream'. Srota means stream and apanna means 'one who has entered'. Srotapanna means 'one who has entered the stream'. He has just begun his journey on the path. He is no more worldly -- he has become a sannyasin, he has entered into the river. Far is the ocean, but he has entered into the river, he has started.
And when the journey is begun, it will end. Howsoever far it is, it is not far away. The real problem is with those who have not even entered into the stream. They are standing on the bank. These are the worldly people, standing on the bank. The sannyasin, the bhikkhu, is the one who has entered into the river -- knows well that the ocean is far away, but now half the journey is over, just by entering.

NEXT IS THE SROTAPANNA. THE SROTAPANNA DIES SEVEN TIMES AND IS BORN SEVEN TIMES, WHEN HE FINALLY ATTAINS ARHATSHIP.

These are just symbolic, don't take them literally... these are just symbolic things. 'Seven' does not mean exactly seven. It means many times he will die, many times he will be born, but his face is turned towards the ocean. He has entered into the Ganges and the journey has started.

BY THE SEVERANCE OF PASSIONS IS MEANT THAT LIKE THE LIMBS SEVERED THEY ARE NEVER AGAIN MADE USE OF.

And Buddha said that by dropping the passions, he means that it is as if somebody cuts off your hand; then you cannot use it. Or somebody takes your eyes out; then you cannot see through them. A man who is ready to enter into the stream is one who, on his own, voluntarily drops his passions. He says, 'I will not use them again.'
Remember, this is not repression in the freudian meaning of the term. He does not repress it, he simply withdraws his energy from it. Sex remains there -- he does not repress it, he simply does not cooperate any more.
The difference is tremendous. When sex is there and you repress it, you fight with it, you don't go above it, you remain with it. If you fight with it you remain clinging to it, and if you fight with it you will remain afraid of it.
Buddha says one simply does not cooperate with it. A desire, a sexual desire arises -- what will you do? Buddha says you simply watch. Let it be there. It will come and it will go. It will flicker in the mind, will try to attract you; you remain watchful, you don't allow any unconsciousness, otherwise it will enter in you. You simply remain watchful.

Says Buddha, 'A man has to be just mindful. Then the man is like a house where lamps are burning, where lamps are lit -- the thieves are afraid to enter. When lamps are not there and the house is dark, then thieves enter easily. The man who has really become mindful is like the house where on the door there is a guard, fully awake, and lamps are lit. It is difficult for the thieves to enter, they cannot gather courage.'
The same happens when you are aware -- you have a guard. When you are aware, your house is lit with light. Passions cannot enter you. They can come, they can roam around, they will try to persuade you, but if you simply watch, they will disappear on their own accord because they live by your cooperation. Don't fight with them and don't indulge in them; just remain aware. Then by and by they will drop like severed limbs.
If you start fighting, you are creating another problem. Instead of being an indulgent person you will become a repressive person. The problem is not solved, only the name is changed.

I have heard:

A doctor was treating a man who had been brought in paralytically drunk. 'If the patient sees green snakes again, give him some of this medicine,' he told the nurse.
Later on he came back to find the man raving -- but the medicine hadn't been given to him. 'Did I not tell you to give him this medicine if he saw green snakes again?' the doctor demanded.
'But he didn't see green snakes,' the nurse replied.

'Oh?'
'No, he has been seeing purple frogs.'

Now whether you see green snakes or you see purple frogs makes no difference -- you are drunk.
There are people who cooperate with their passions and there are people who fight with their passions -- but both remain with the passions. One is friendly, another is antagonistic, but both remain with the passions and both are ways of subtle cooperation. One has to drop out of the relationship. One has to just become a spectator, a watcher. Once you start watching you will become aware of layers and layers of passions. There are many layers. When gross passions are left, more subtle layers will be found.
Our whole life is like an onion. You peel it -- another layer; you peel that -- another layer... fresher, younger, more alive. But if you go on peeling, a moment comes when just emptiness is left in your hands. That's what Buddha calls nirvana -- emptiness. All layers gone.

I have heard:

The guitarist of a pop group was involved in a car accident and sustained injuries to his head. On arrival at the hospital the doctor ordered that his long, thick hair be completely cut off to enable the extent of the injuries to be seen. A nurse was detailed to undertake the task, and she set to work with a large pair of scissors.
After ten minutes or so she said to the young man, 'You went to North Lancaster Comprehensive School when you were younger, didn't you?'

'Yes, I did,' answered the youth. 'Were you there as well?'
'No,' said the nurse, 'I'm from London.'
'Well, how on earth did you know which school I went to?' queried the young man.
'I have just come to your cap,' replied the nurse as she carried on cutting.

Layers upon layers.... And the deeper you cut, the more you will find -- many things that were missing for long, for many years; your cap you will find. The deeper you go in your mind, the deeper you will go in your childhood. Many things forgotten, lost -- again, they are there. Because nothing is ever lost, everything goes on accumulating. When you come to a point where you cannot find anything, then you have come to your being. The being is not like a layer; the being is simply space, pure space. The being is simply emptiness.
Buddha calls being non-being, he calls it anatta. Buddha says if you find yourself, then there must be some layer still left. When suddenly you come to a point where you cannot find yourself -- you are, and you cannot find yourself -- then you have come home. And this can be attained only by effort.
This is his framework. From tomorrow we will start moving into his methodology -- the ways of meditation, the ways of inner discipline; the ways how to transcend the ego, the ways how to transcend all. That's why I am going to call this series of talks 'The Discipline of Transcendence'. But this is his framework.

Ordinarily you are standing on the bank. Then you cannot hope, then you are in a hopeless state. If you become a srotapanna, if you enter the stream, that's what I call sannyas. By sannyas you become a srotapanna -- you enter the stream, you take the courage, you take the jump. It is a quantum leap from the bank into the stream. They are very close, but they are totally different.
The bank never goes anywhere. It has no growth, it never moves. It is static, stagnant, stale, dead. And by the side is flowing the river, which is going somewhere.
If your life is not going anywhere, you are standing on the bank. Enter the stream and you start a journey. Your life starts changing, transforming. You start a transfiguration, a metamorphosis. And each moment new visions open their doors to you. One day the river reaches the ocean. That day you become arhat, you dissolve into the ocean.
First srotapanna, then skridagamin, then anagamin, then arhata. These are the states. It is a very scientific framework. From being a worldly man become srotapanna and then your journey has started.

The Discipline of Transcendence, Vol 1

Chapter #2

Chapter title: The greatest miracle
22 August 1976 am in Buddha Hall

Question 1
SOMEBODY ASKED A ZEN MASTER, 'WHAT IS THE GREATEST MIRACLE IN THE WORLD?' THE

MASTER REPLIED, 'I AM SITTING HERE ALONE WITH ME.'
WHAT IS THE MEANING OF THIS PARABLE?

IT IS NOT A PARABLE, IT IS SIMPLY A FACT. Look directly into it. There is no need to search for any meaning. It is like a rose flower -- a simple statement. If you start looking for meaning you will miss the meaning of it. The meaning is there, obvious; there is no need to search for it. The moment you start searching for meaning about such simple facts, you weave philosophies, you create metaphysics. And then you go on and on, and you go far away from the fact.

It is a simple statement. The zen master said, 'I am sitting here alone with myself.' This is the greatest miracle. To be alone is the greatest achievement. One feels always a need for the other. There is a tremendous need for the other because something is lacking within ourselves. We have holes in our being; we stuff those holes with the presence of the other. The other somehow makes us complete, otherwise we are incomplete.

Without the other we don't know who we are, we lose our identity. The other becomes a mirror and we can see our faces in it. Without the other we are suddenly thrown to ourselves. Great uncomfort, inconvenience arises, because we don't know who we are. When we are alone we are in very strange company, very embarrassing company. We don't know with whom we are.

With the other, things are clear, defined. We know the name, we know the form, we know the man or the woman -

- Hindu, Christian, Indian, American -- there are some ways to define the other. How to define yourself?
Deep down there is an abyss... undefinable. There is an abyss... emptiness. You start merging into that. It creates fear. You become frightened. you want to rush towards the other. The other helps you to hang out, the other helps you to remain out. When there is nobody you are simply left with your emptiness.
Nobody wants to be alone. The greatest fear in the world is to be left alone. People do a thousand and one things just not to be left alone. You imitate your neighbours so you are just like them and you are not left alone. You lose your individuality, you lose your uniqueness, you just become imitators, because if you are not imitators you will be left alone.
You become part of the crowd, you become part of a church, you become part of an organization. Somehow you want to merge with a crowd where you can feel at ease, that you are not alone, there are so many people like you -- so many Mohammedans like you, so many Hindus like you, so many Christians, millions of them... you are not alone.
To be alone is really the greatest miracle. That means now you don't belong to any church, you don't belong to any organization, you don't belong to any theology, you don't belong to any ideology -- socialist, communist, fascist, hindu, christian, jain, buddhist -- you don't belong, you simply are. And you have learnt how to love your indefinable, ineffable reality. You have come to know how to be with yourself.
Your needs for the other have disappeared. You don't have any loopholes, you don't have any holes, you are not

missing anything, you don't have any flaws -- you are simply happy by being yourself. You don't need anything, your bliss is unconditional. Yes, it is the greatest miracle in the world.

But remember, the master says, 'I am here alone with myself.' When you are alone you are not alone, you are simply lonely -- and there is a tremendous difference between loneliness and aloneness. When you are lonely you are thinking of the other, you are missing the other. Loneliness is a negative state. You are feeling that it would have been better if the other was there -- your friend, your wife, your mother, your beloved, your husband. It would have been good if the other was there, but the other is not. Loneliness is absence of the other. Aloneness is the presence of oneself. Aloneness is very positive. It is a presence, overflowing presence. You are so full of presence that you can fill the whole universe with your presence and there is no need for anybody.

If the whole world disappears this zen master will not miss anything. If suddenly by some magic the whole world disappears and this zen master is left alone, he will be as happy as ever, he will not miss anything. He will love that tremendous emptiness, this pure infinity. He will not miss anything because he has arrived home. He knows that he himself is enough unto himself.

This does not mean that a man who has become enlightened and has come home does not live with others. In fact only he is capable of being with others. Because he is capable of being with himself he becomes capable of being with others. If you are not capable of being with yourself, how can you be capable of being with others?

You are at the closest quarters. Even with yourself you are not capable of being in deep love, in delight -- how can you be with others? Others are far away.
A man who loves his aloneness is capable of love, and a man who feels loneliness is incapable of love. A man who is happy with himself is full of love, flowing. He does not need anybody's love, hence he can give. When you are in need how can you give? You are a beggar. And when you can give, much love comes towards you. It is a response, a natural response. The first lesson of love is to learn how to be alone.
It is a very significant statement. It has nothing like a parable in it. It is immediate, direct. It is like a rose flower encountering you. You never ask about a rose flower, 'What is the parable of this rose flower?' You don't ask, 'What is the meaning of this rose flower?'
A master is like a rose flower. If you can see, see. If you cannot see, forget. You will never be able to know its meaning because the meaning is just in front of you. Don't make a parable out of it. Parables mean you have started interpreting, and whatsoever you interpret is going to be your interpretation.
I have heard:

Mulla Nasrudin was caught fishing at a place where there was a big sign: No Fishing Here. The warden who caught him asked, 'Nasrudin, can't you see the sign? Can't you read? -- No fishing here.' He pointed to the sign.
Mulla Nasrudin said, 'Yes, I can read, but I don't agree. There is good fishing here. Who says "no fishing here".

There is good fishing here. Just look at this lot I have landed today. Whoever put that sign up must be crazy.'

Now this is your interpretation. It is a simple sign -- No Fishing Here. The meaning is not to be found, it is simply there.

When a zen master says something, or when any master says something, his meaning is absolutely clear, obvious. It is just in front of you. Don't try to avoid it. If you start looking for meaning you will look left and right and you will miss that which is in front of you. It is a simple statement: 'I am sitting here alone with me.'
Try it, to have the feel. Just sit alone sometimes. That's what meditation is all about -- just sitting alone, doing nothing, Just try. If you start feeling lonely then there is something missing in your being, then you have not been able yet to understand who you are.
Then go deeper into this loneliness until you come to a layer when suddenly loneliness transforms itself into aloneness. It transforms -- it is a negative aspect of the same phenomenon. Loneliness is the negative aspect of aloneness. If you go deeper into it one moment is bound to come when suddenly you will start feeling the positive aspect of it. Because both aspects are always together.
So be lonely, suffer loneliness. It is difficult, meditation is difficult. People come to me and they ask, 'Yes, we are ready to sit, but give us a mantra so that we can chant a mantra.' What are they asking? They are saying that they don't want to be alone, they don't want to face their loneliness. They will chant a mantra -- the mantra will

become their companion. They will say, 'Ram, Ram, Ram' -- now they are not alone. Now this sound of 'Ram' continuously repeated will become their companion.
They are missing the whole point. Transcendental meditation, TM, is not meditation at all, because meditation simply means to be alone, not doing anything -- not even chanting a mantra. Because this is a trick of the mind. That's what the mind has always been doing. When you sit alone, have you watched how many fantasies reveal themselves to you?... endless fantasies, daydreams. Whenever you are alone, you start daydreaming. Whenever you don't have anything to do and you feel bored, immediately you escape into daydreams.
That's why if a person goes to the desert, to the Arabian Desert, to the Sahara, and sits there, he will start imagining, visions will start coming to him, because a desert is a very monotonous thing. Nothing to pay attention to -- just the same monotonous expanse of sands and sands; nothing to distract, nothing new -- monotonous, boring. A person becomes dreamy, one starts substituting. If there is nothing new outside, one creates one's own imaginative world and starts looking into it.
That's what happens to people who go to the Himalayas and sit in caves to meditate. They start imagining. Then they can imagine anything -- gods and goddesses and apsaras and angels and Krishna playing on his flute, and Rama standing with his bow, and Jesus -- and whatsoever your imagination, whatsoever your conditioning. If you have been conditioned as a Christian, sooner or later in a himalayan cave you will encounter Jesus, and this will be pure imagination. Nothing to distract the mind outside, the

mind starts creating its own dreams inside. And when you continuously dream, those dreams look very very real.
Many experiments have been done in the West on sense deprivation. If a person is deprived of all impressions -- his eyes are closed, he is put in a box, his ears are closed, his whole body is encased in foam rubber so the touch is monotonous, the darkness in the eyes is monotonous, the soundlessness is monotonous, everything monotonous -- within two, three hours he starts dreaming -- such fantastic dreams, and so real... realer than real. And if a person is deprived for twenty-one days he will never come back sane. He will become insane, because his imagination will take complete possession of him.
But why does the mind start daydreaming? The scientific explanation is that the mind cannot live alone with itself. So either it needs somebody in reality, or, if in reality somebody is not there, then it creates fantasy. Fantasy is a substitute. The mind cannot live alone.
That's why you dream in the night -- because in sleep you are alone; the world disappears. Your husband is no more there, your children are no more there, your wife is no more there, you are simply alone -- and you have become incapable of aloneness. Your mind simply substitutes another world of dreams; dreams, cycles of dreams the whole night. Why are dreams needed? Because you cannot be alone.
This whole illusion that exists around you is because you have not learned one basic thing -- of being alone. The zen master is right. He says, 'This is the greatest miracle. I sit here alone with myself.' To be with oneself and to be happily with oneself, blissfully with oneself, and not to

move into fantasies... then suddenly one is at home, one is entering into one's own abyss.

It appears like emptiness when you enter, but once you have entered it is the very fullness of being, the fulfillment, the blossoming, the climax, the crescendo. It is not emptiness. It only appears to be emptiness because you have lived with others and suddenly you miss the others; that's why you interpret it as empty. Others are not there, only you are there -- but you cannot see yourself right now, you simply miss the others.

You have become too habitual; the idea of the other has become very ingrained, it has become a mechanical habit, so when you miss it you feel you are empty, lonely, falling in an abyss. But if you allow and fall into the abyss, soon you will realize the abyss has disappeared, and with the abyss all the illusory attachments have disappeared. Then happens the greatest miracle -- that you are simply happy for no reason at all.

Remember, when your happiness depends on others, your unhappiness also will depend on others. If you are happy because a woman loves you, you will become unhappy if she does not love you. If you are happy for any reason whatsoever, then any day the reason is not there, you will become unhappy. Your happiness will always be on the rocks, you will always remain in stormy weather. You will never be certain whether you are happy or unhappy, because each moment you will see the ground underneath can disappear -- any moment it can disappear. You can never be certain. The woman was smiling just now, and then she has become angry. The husband was talking so beautifully and suddenly he has lost his temper.

Depending on others is depending -- it is a bondage, it is a dependence, and one can never feel really blissful. Blissfulness is possible only in total, unconditional freedom. That's why in the East we call it moksha. Moksha means absolute freedom. To be with oneself is moksha because now you don't depend. Your happiness simply is your own, you don't borrow it from anybody. Nobody can take it away, not even death.

Remember, death only separates you from others, it never separates you from yourself. Death seems so frightening because it will snatch you away from others -- the wife will not be any more with the husband, the mother will not be any more with the children. Death only separates you from others. It cannot separate you from yourself; there is no way to separate you from yourself.

Once you have learned how to be with yourself then death is meaningless, then death does not exist. You become deathless. Then death cannot take anything away from you. That which death can take away from you, you have surrendered on your own accord.

That's what meditation is -- to surrender the non-essential, that which death can take away from you. That which death is going to do, a meditator does on his own accord, voluntarily. Knowing it well -- that this will be taken away -- he surrenders it.

It is immensely beautiful to be alone. There is nothing to be compared with it. Its beauty is the ultimate beauty, its grandeur is the ultimate grandeur, its power is the ultimate power.

Come back home. And the way is: you will have to suffer loneliness first. Suffer it, go through it. You have to pay for

the bliss that is going to be yours -- you have to pay for it. This suffering of loneliness is just paying for it. You will be tremendously benefited.

Question 2
YOU SAY TO SANNYASINS TO JUST WORRY ABOUT THEMSELVES -- AND THEY DO! IN ARICA WE HAVE WHAT IS KNOWN AS GROUP UNITY. THE RULE IS THIS: THE GROUP ONLY GETS AS HIGH AS ITS LOWEST MEMBER. THEREFORE OUR EVOLUTION ARE INTERCONNECTED. HUMANITY IS ONE BODY; WHY STRESS INDIVIDUALITY MORE THAN UNIVERSALITY?

Yes, we are part of each other. Not only humanity is one, existence is one. But this oneness can be felt on two levels: one is in deep unconsciousness and another is in superconsciousness. Either you have to become a tree -- then you are one with the whole; or you have to become a Buddha -- then you are one with the whole. Between the two you cannot be one with the whole.
Consciousness is individual, unconsciousness is universal; superconscious is universal, consciousness is individual. So if somewhere in Arica or somewhere else they are teaching you to be part of the group, you will become unconscious. The greater possibility is that you will fall from your consciousness. Unless you become a Buddha, you cannot become one, you cannot know the real oneness with the whole.
The real oneness of the whole can be known only in two ways: either become unconscious, lose your consciousness

-- individuality is lost; or go beyond consciousness -- then your individuality is lost.

That's why a crowd has so much appeal for people. Have you seen people in a crowd, how happy they look? Mohammedans going to destroy a temple, or Hindus going to kill Mohammedans -- just see how happy, bubbling, radiant with energy. Dull people... you have seen them before, walking on the streets -- dull, dead. Now suddenly they have become very alive -- shouting, cheering each other, rushing towards, as if something beautiful is going to happen.

Why do people feel so happy in a crowd? Why does happiness in a crowd become so infectious? Because in a crowd they fall down, they become unconscious. They lose their individuality, they merge their individuality. By dropping their consciousness they drop their individuality. Then they are happy, then there is no worry, then there is no responsibility.

Have you observed the fact that individuals have not committed great sins in the world? All great sins have been committed by crowds, never by individuals. An army can commit millions of sins. Ask single individuals of that army and they will start feeling responsible. Ask them, 'Can you do the same thing alone?' They will say, 'No. How can I do the same thing alone? It was the crowd, I became lost in it. I forgot myself. The crowd mood, the mob, was too much. I was lost. The crowd was doing something, I simply became a part of it. I have not done it.' Ask single Mohammedans, 'Can you burn a temple or murder Hindus?' Ask Hindus, 'Can you murder Mohammedans -- individually?'

This is a miracle, but we don't observe it. No individual Mohammedan is bad, no individual Hindu is bad..individuals are beautiful people, as people are always beautiful. In a crowd suddenly they change their faces... a metamorphosis happens. They are no more individuals, they are no more conscious beings; they are lost. Then the crowd has its own way; nobody can control it.

Then, of course, Arica is right -- THE RULE IS THIS: THE GROUP ONLY GETS AS HIGH AS ITS LOWEST MEMBER. That's why I say don't become a member of a group. Otherwise you will be as low as the lowest member. Become individuals. In a group you will always fall to the lowest denominator.

It is natural, it is very scientific. If you are walking with a group of one hundred people, the slowest person will decide the speed. Because the slowest person cannot move faster, he has his limitations. And if the group has to remain a group, the group has to move with the slowest. The faster person can slow down, but the slower person cannot become fast; he has his limitations.

The group is always ruled by the stupid person. The stupid cannot become intelligent, but the intelligent can relapse easily and become stupid. Have you seen any stupid person doing anything intelligent ever? But you have seen many intelligent people doing stupid actions, foolish actions. You can become any moment foolish, but it is not so easy to become any moment wise. A foolish person is very consistent -- he remains foolish. He cannot sometimes be wise, it is impossible. But a wise person is not so consistent; sometimes he relapses, becomes foolish. There are foolish moments in his life. There are holidays in his

life when he relaxes a little and does not bother about his wisdom.

If you are tied to a person who is lower than you in evolution, then you will have to walk with that person. Of course he cannot walk with you. Hence I say I also believe in the rule, but I interpret it in a different way. The rule is perfectly true -- THE GROUP ONLY GETS AS HIGH AS ITS LOWEST MEMBER. So if you want to get high, please remember -- never become a member of any group. Remember to remain individuals. Then you are free to move at your own pace. Then you are totally free to move alone. In a group you are tied.

And of course, stupid people tend to make groups because alone they cannot rely on themselves. They are afraid, they don't have any intelligence. They know that alone they will be lost. They tend to make groups, crowds. So whenever a church exists, whenever a sect exists, ninety-nine percent it consists of fools. It has to be so. They decide policies of religion, politics and everything.

Beware of this mobocracy and be alert. Because in you also there are moments, stupid moments, when you would like to relax. Then you are not responsible, then there is no worry. Then you can always throw the responsibility on the group. You can always say, 'What can I do? I am walking with the group, and the group is slow, so I am slow. The lowest member is deciding everything.'

If you really want to grow, be alone. If you really want to be free, be responsible. Hence I insist on individuality. That does not mean that I don't know that the universe is one. But there are two ways to know it: either fall below consciousness, then the universe is one -- but then you don't

know it because you have fallen below consciousness; or, go above consciousness, become superconscious, become enlightened, become a Buddha. Then you also know that the whole is one, but then the whole cannot drag you down. In fact a Buddha starts dragging the whole up.

In an unconscious state, the lowest determines the growth rate. In the superconscious state the highest, the greatest decides. A Buddha pulls you up. His very presence pulls you up towards heights unknown to you, undreamed of. Then the highest becomes the deciding factor.

That's why in the East we have always emphasized individuality, and we have always emphasized finding an individual master rather than becoming a part of any group. Be individually related to a master. Then the highest determines your life; then you can be pulled by him. In a group, the lowest will determine your life.

Don't be a Hindu. If you can find Krishna, follow certainly -- but don't be a Hindu. Don't be a Christian. If you can find Jesus somewhere, rush to him, forget all about.... But if you cannot find a Jesus, don't be a Christian, because Christianity is a crowd. Jesus is a super-individual. Find a master and live in satsang with a master, live in the presence of the master -- and let it be a personal contact.

I give you sannyas. You don't become part of any church, you don't become part of any crowd. Your relationship is personal with me. There are thousands of sannyasins, but each sannyasin is related to me personally. You are not related to another sannyasin at all, remember. Your relationship is with me... individually, personally.

You don't have to relate to other sannyasins as a group. There is no need. You are all related to me personally, and

of course you are related in a certain way with each other, but that is because of me. That relationship is not direct, it is through me.

And I would like you to become more and more individual. One day you will become universal, but that is a hope, it is not a reality yet -- not for you. And if you want to make it reality, you will have to become more and more conscious -- so superbly conscious that one day consciousness is not needed. You have become so conscious that consciousness is no more needed, you can put it aside.

Go and see a drunkard walking on the street. What has he done? He has done the same thing as a Buddha. Watch a Buddha and watch a drunkard -- they both have done the same thing. The drunkard has fallen into unconsciousness and become part of the universal. He has taken alcohol to drown his consciousness and worries, individuality. He has become part of the collective unconscious.

And then there is Buddha, walking with his grace, with his beauty, with his grandeur. He has also disappeared -- but not like the drunkard. He has not fallen below humanity, he has gone beyond humanity. Both are in a way similar, because both are not individuals. So a drunkard has something similar with a Buddha -- both are not individuals. Yet you cannot find two people so far apart, such extremes -- yet they have something similar.

Or, take another example. Patanjali says that sleep and samadhi, deep sleep and samadhi, are similar. Because in samadhi the individual disappears and in deep sleep also the individual disappears. In deep sleep you become part of the unconscious, collective unconscious. In samadhi also you become part of the collective superconsciousness.

They are similar and yet they are extremes, polar opposites. The similarity is only one -- that in both the ego disappears. But it disappears in such different ways. In sleep you become again like vegetables. You vegetate, you are like a rock; you don't have any individuality.
In samadhi the ego is dropped. Now you don't have any limitation, no definition, you are merged with the whole -- but merged with the whole in a tremendous awareness. You are not asleep. Worries have disappeared, because worries exist only with the ego. So there are two ways to drop the worries -- either become part of a group, or become part of the superconscious plane.
The Aricans say something which is true, but what they do is absolutely wrong.

YOU SAY TO SANNYASINS TO JUST WORRY ABOUT THEMSELVES -- AND THEY DO!

Yes, I say to them just to worry about themselves, because right now that should be their only concern. If they start worrying about the whole world they will not be able to do anything. Even to worry about oneself is too much. To get rid of those worries is too much, it is difficult, and if you are worrying about the whole world then there is no way to get out of it. Then you can be certain you will remain always worried.
And don't think for even a single moment that you are helping the world by worrying about it. You are not helping the world by worrying about it, because a worrier cannot help anybody. He is a destructive force.

So reduce the worries first to the minimum. That is, confine your worries to yourself, that's enough. Be absolutely selfish. Yes, that's what I say -- be absolutely selfish if someday you want to help others. If someday you want to be really altruistic, be selfish.

First change your being. First create a light within your heart, become luminous. Then you can help others. And you will be able to help without worrying. Because worrying never helps anybody. Somebody is dying and you sit by his side and you worry. How is it going to help? If the patient is dying and the doctor is worrying, it is not going to help. How much he worries is pointless. He has to do something.

And when a patient is dying, a doctor is needed who knows how not to worry. Only then can he be helpful, because only then can his diagnosis be clearer, more correct. That's why if you are ill and your own husband is a doctor, he will not be of much help, because he will worry too much about you. Somebody is needed who is impersonal.

A child needs an operation. His own father may be a great surgeon, but he cannot be allowed to operate on the child because he will be worrying too much. His hand will be shaking -- his own child; he cannot be just an observer. He cannot be objective, he is too much involved. He will kill the child. Some other surgeon is needed who can remain impartial, who can remain far away, aloof, distant, unworried.

So if you really want to help humanity, first you have to become unworried. And to become unworried you have to drop unnecessary worries first. Don't think about the world. The world has continued the same and it is going to

continue the same. Don't be foolish. All Utopians are a little foolish -- they expect something which is never going to happen, which has never happened.
All that is possible -- be realistic, be scientific -- all that is possible is that you can transcend worries. So just worry about yourself and find out a way to get above them, beyond them. When you have gone beyond, you can be of tremendous benediction to the world.

Question 3
I FEEL MOST OF THE TIME AS IF I ONLY EXIST IN THE EYES OF OTHERS, AS IF I REACT TO THEIR EXPECTATIONS OF ME. I FEEL NOT THAT I HAVE TRANSCENDED THE EGO, BUT AS IF I HAVE NO EGO, NO BEING, NO ESSENCE. I FEEL SO UNREAL. WHERE AM L? WHAT CAN I DO -- OR NOT DO?

The first thing -- it is not only you who only exists in the eyes of others; everybody is existing that way. That is the common way of existence. You use the other as a mirror. Others' opinions become very important, of immense value -- because they define you.
Somebody says you are so beautiful; in that moment you become beautiful. Somebody says you are a fool; in that moment you start suspecting -- maybe you are a fool. You may get angry, you may deny, but deep down you have become suspicious about your intelligence. Somebody says you are so holy and you start behaving like a holy man, because you have to keep your image.
Once the society has decided that you are a criminal, you start behaving like a criminal. Because now what is the

point? They have already decided that you are a criminal. Whether you are or not is not going to matter much, so why not be? Once a person goes to the gaol, he becomes a permanent visitor there; he comes again and again. Once the society has known that he is a criminal and he has been punished, once he has been branded as a criminal, he decides, 'Now, what is the point?'

Psychologists say that if in the family you have been treated as a fool or a buffoon, by and by you start playing the role. You have to accept it because you don't know who you are. At least people call you a fool; they give you a certain definition. You can rely on them. Once a small boy is told that he is stupid -- in the house, in the school -- he starts behaving in a stupid way, because that becomes his definition. Otherwise he does not know who he is.

First thing to understand -- it is not only you who exists only in the eyes of others; everybody else is existing in the eyes of others. This is the world. This is what in India we call the world of maya, illusion. You exist in others' eyes and others exist in your eyes. It is a mutual deception. They don't know who they are, you don't know who you are. You define them, they define you. It is a mutual trick. They play the game of defining you; you play the game of defining them. And all definitions are false, because your soul is never mirrored in anybody's eyes.

If you want to know who you are, you will have even to close your eyes -- you will have to go withinwards. You will have to forget the whole world, you will have to forget what they say about you. You will have to go deep inside you and encounter your own reality.

That's what I am teaching here -- not to depend on others, not to look in their eyes. There are no clues in their eyes. They are as unaware as you are -- how can they define you?
I have heard about two astrologers who used to come to the marketplace of a certain town every morning to sit there and tell people their future. Just in the morning they would come and they would spread their hands before each other, just to know their own future, what is going to happen on that day whether they are going to earn money or not. And one astrologer would say about the other, and the other would say about the first, and they would both be happy. It was of course free of charge, because both were serving each other. Now, those people were predicting about others' future!
Once it happened, I was staying in a city and a few friends brought a very famous astrologer to see me. He only sees the hand if you pay him one thousand and one rupees. He was thinking that of course he would be paid. He looked at my hand and then he asked for his fee. I said, 'Can't you see that I am not going to pay? You cannot see this much? If you are a real astrologer and you know my future, you should know at least yours.'
You are looking into each other's eyes to find who you are. Yes, some reflections are there, your face is reflected. But your fact is not you; you are far behind the face. Your face has been changing so much that you can't be your face.
Do you remember how you looked on the first day when you entered your mother's womb? There was no face at all. You were there, but there was no face. You could not have been seen with the naked eye; only a microscope would

have helped to see. And there was no face, you were just a body, a cell. But you were there.
Then you started growing and many faces passed. And then you were born. If somebody brings a picture of you the day you were born, do you think you will be able to recognize that this is you? Yes, if somebody says -- your mother and father -- that this is you, you may believe, but you cannot recognize that this is you. Constant change... your face is a flux. It goes on changing every day, every moment.
You are not the face. Somewhere deep down hidden is your consciousness; it is never reflected into anybody's eyes. Yes, a few things are reflected: your actions. You do something; it is reflected into others' eyes. But your doing is not you. You are far greater than your actions.
Actions are just like dry, dead leaves falling from a tree. Action is like a dead, dry leaf fallen away from you -- it is not you. In your actions there is no definition for you. It is as if you go under a tree and collect all the dry leaves and you think you have known the tree. The tree is far bigger, alive. Any action, the moment it is completed, is dead. It is part of the past, it is no more alive, it is a dead leaf.
Yes, many actions happen to you as leaves happen to a tree. But they go on happening. And there are moments when all the leaves are gone and the tree remains naked, bare against the sky... no leaves. So leaves cannot define the tree, they come and go. In the fall they disappear, in the spring they come again. Great foliage comes, great greenery comes, great flowers come -- but the tree is something else.
You are that being -- the tree. Actions come and go; actions don't define you, they are reflected. And in fact people don't talk about your actions, they talk about their

interpretations about your actions. They don't say what you have done, they immediately evaluate it. For example, if you are angry, they think you are doing something bad. They don't reflect your anger, they reflect their attitude about anger.

Now modern research into the human mind says that anger is beautiful, it is not bad. in fact repressing anger is bad -- that is the new interpretation. If you repress the anger it becomes hatred -- hatred is chronically repressed anger. If you simply express your anger you never accumulate enough anger to create hatred.

Just like a small child -- in one moment he is so angry, fire, as if he can destroy the whole world, and next moment he is playing with the same boy, or sitting in your lap, laughing, giggling -- he has completely forgotten. He carries no ill-will, he carries no hatred. Whatsoever comes, passes. Anger comes like a breeze and passes.

If you repress anger then you go on piling it, inside it goes on accumulating. It becomes pus, and then it explodes one day in hatred. A person who becomes easily angry can never murder. A person who never becomes angry and always is in control -- beware of him. He can murder someday because he is accumulating.

Now, this is a new interpretation. I'm not saying whether this is right or wrong, I am simply saying interpretations change. In the past, anger was bad and an angry person was an evil person. Now the Humanistic Potential Movement has created a new interpretation. They say anger is good, it simply shows aliveness; it is pure energy, it is a communication; it is natural, it is human, nothing is wrong in it, don't repress it -- enjoy it.

The new psychology says if you enjoy anger you will become more capable of enjoying love. The old psychology used to say that if you become angry you will lose all love, then your love will disappear. Now the interpretation has completely changed. Now if you repress anger you will become hateful; hatred will be accumulated. And if you express anger, it is nothing but an expression of love.
In fact you become angry only with a person you care about, otherwise you don't bother. Your son is doing something; you become angry because you care, because you love. Your wife is doing something; you become angry because you love, you care. The neighbour's wife is doing the same thing. Let her do -- who bothers? You never become angry because there is no relationship. Anger is relationship.
Again let me remind you I am not saying who is right, who is wrong. I am simply saying that interpretations change and people don't reflect you or your actions; they reflect their interpretations. Now if an old, traditional man is watching you angry, in a tantrum, jumping and jogging and throwing things, he will say you are mad. And the new humanist will say you are human.
I have heard:

The young nurse had only just finished her training and had the misfortune to come across a particularly difficult patient on her first day in the ward. He complained about everything, expected everybody to attend to his every want without delay, and generally made a complete nuisance of himself.

The poor nurse was tired beyond endurance, and, remembering her lectures on nurse-patient relationships, finally lost her control and muttered angrily, 'Ah you -- you human being!'

Now even 'human being' can be used in a condemnatory sense: 'Ah you -- you human being!' It depends on your interpretations.
Your being is never reflected in the eyes of others. Your being you have to come to know only in one way -- and that is by closing your eyes to all the mirrors. You have to enter into your own inward existence, to face it directly. Nobody can give you any idea of it, what it is. You can know it, but not from others. It can never be a borrowed knowledge, it can only be a direct experience, a direct experiencing, immediate.
So, don't be worried about it.

I FEEL NOT THAT I HAVE TRANSCENDED THE EGO, BUT AS IF I HAVE NO EGO, NO BEING, NO ESSENCE. I FEEL SO UNREAL. WHERE AM I?

You are just in between these two worlds. It happens to every meditator. Hm? You had one identity collected from others' eyes, culled from others' opinions. Then you start moving inwards; that identity becomes vague, vaguer, starts disappearing. You don't know who you are, and all that you know about yourself is disappearing. Just in between you stand one day.
This is a transitory moment. You have not come in, and you have left the without far away. You are just standing on

the threshold. The world is no more there, but you are also not yet. In this moment one feels very unreal, just a phantom, because one has no idea who one is, and all the ideas that one had are lost.
And in fact nobody can transcend ego because ego does not exist. When we say 'transcending the ego' it simply means coming to know that the ego does not exist. It is not something real that you can transcend or you can drop, it is an unreal idea you have to simply understand. That very understanding is transcendence.

Now let me repeat the whole question.

I FEEL MOST OF THE TIME AS IF I ONLY EXIST IN THE EYES OF OTHERS, AS IF I REACT TO THEIR EXPECTATIONS OF ME. I FEEL NOT THAT I HAVE TRANSCENDED THE EGO, BUT AS IF I HAVE NO EGO, NO BEING, NO ESSENCE. I FEEL SO UNREAL. WHERE AM L? WHAT CAN I DO, OR NOT DO?

You are on the threshold. You have come to understand that your identity in the eyes of others is false. Hence you cannot create your ego. The very food for the ego has disappeared. You feel unreal. Ego has been up to now your only reality, and you are feeling lost, you don't know where you are, but I know where you are. You are just in the middle of two worlds -- this world and that. You are just in a transitory moment between sansar and sannyas -- between the world and the real renunciation.

Now, at this moment you are not expected to do anything, because whatsoever you do will take you again back into the world. Doing takes people into the world. Nothing is expected from you to be done. You are not to do anything, you are simply to wait and watch, not do. Not doing will help.

Don't do anything and don't try to change the situation, because if you try changing it you will again fall back to your own known, familiar world; you will again cling to your old identity. You simply wait. Just by waiting, by and by you will slip into the inner world. Nothing is needed to do about it, only non-doing helps.

It is just as if a stream has become muddy. What do you do to clean it? You simply sit on the bank; by and by the dust settles back. Again the stream is flowing clear, crystal clear. Just wait. Sit in between these two worlds. I know it is very inconvenient, very uncomfortable. One wants to have some reality, and it is very unreal. But wait.

This is what, on the path, is called austerity, tapascharya. This is the arduousness, the real arduousness -- when one is losing the old and the new is not coming. You have taken a jump from the old and you have not been able to find where to land -- just hanging in between, in a limbo. It is uncomfortable, but just wait. Things will settle by themselves.

In the inner world, action is not needed; only inaction is helpful. Inaction is the action of the inner world. Lao Tzu calls it wu wei -- inactive action, passive action. You don't do anything, you simply wait and things happen just by your waiting.

It is good that you are freed from the opinions of others. It is better to be unreal than to be falsely real. Your unreality has a reality in it. When you are just real in others' eyes, you are falsely real. You only appear to be real, you are not real. And now you have understood, beware -- the trap is big and all around, and everybody is ready to force you back into the trap, because nobody likes you to get out of their trap. The father wants you to do things the way he wants them to happen. The mother wants you to do the things as she wants them to be done. The wife has her own ideas, your children, they have their own ideas. And everybody thinks that he has the right clue, and they all go on driving you crazy.
I have heard:

The familiar screen was carefully placed in position around the patient's bed, and the nurse came in with a tape measure. The patient remained silent and unprotesting as the nurse measured him from head to toe and from shoulder to shoulder, but could contain himself no longer when she measured the distance from the mattress on the bed to the height of his rather large stomach.
'What on earth are you doing, nurse?' he asked weakly.
'I am measuring you for a coffin,' was the unexpected reply.
'But I am not dead!'
'Be quiet! Do you want to make a fool out of the doctor?'

Now, the doctor says, and he knows better whether you are dead or alive. 'Be quiet!' she says. 'Do you want to make a fool out of the doctor?'

Whatsoever you do, you will be wrong, because you will be going against somebody's wishes, somebody's ideas. It is very difficult to please all, and if you go on trying to please.all you will be simply wasting your life. And nobody is pleased, nobody can be pleased, it is impossible to please anybody.

Stop fulfilling expectations of others, because that is the only way you can commit suicide. You are not here to fulfill anybody's expectations and nobody else is here to fulfill your expectations. Never become a victim of others' expectations and don't make anybody a victim of your expectations.

This is what I call individuality. Respect your own individuality and respect others' individuality. Never interfere in anybody's life and don't allow anybody to interfere in your life. Only then one day you can grow into spirituality.

Otherwise, ninety-nine percent of people simply commit suicide. Their whole life is nothing but a slow suicide. Fulfilling this expectation, that expectation... some day it was the father, some day it was the mother, some day it was the wife, husband, then come children -- they also expect. You have to fulfill their expectations. Then the society, the priest and the politician, and all around everybody is expecting. And poor you there, just a poor human being -- and the whole world expecting you to do this and that. And if you don't fulfill their expectations... and you can't fulfill all of their expectations, because they are contradictory.

I was staying in a family and I asked the small boy, 'What are you going to become?'

He said, 'I don't know. I think I will go mad.'

'What do you mean?'
He said, 'My father wants me to become an engineer, my mother wants me to become a doctor. My uncle says, "Be a businessman, only then you can...."
'Another uncle, he says be a professor because that is the most simple profession. And I don't know. But this much I know -- that if all expectations are fulfilled, I will go mad.'
That's how many people have gone mad. And when I am saying many people have gone mad, don't make an exception of yourself. You have gone mad fulfilling everybody's expectations. And you have not fulfilled anybody's; nobody is happy. This is the beauty. You are lost, completely destroyed, and nobody is happy. Because people who are not happy with themselves cannot be happy in any way. Whatsoever you do, they will find ways to be unhappy with you, because they cannot be happy. Happiness is an art that one has to learn. It has nothing to do with your doing or not doing.

Question 4
IF LOVE BECOMES DESTROYED IN MARRIAGE, HOW ARE WE TO LIVE IF WE WISH TO SHARE LOVE AND THOUGHTS ON A DAY-TO-DAY BASIS, AND ALSO RAISE CHILDREN WITH BOTH A MOTHER AND A FATHER?

I have never said that love is destroyed by marriage. How can marriage destroy love? Yes, it is destroyed in marriage, but it is destroyed by you, not by marriage. It is destroyed by the partners. How can marriage destroy love? It is you who destroy it, because you don't know what love is. You

simply pretend to know, you simply hope that you know, you dream that you know, but you don't know what love is. Love has to be learned; it is the greatest art there is.
If people are dancing and somebody asks you, 'Come and dance,' you say, 'I don't know.' You don't just jump up and start dancing and have everybody think that you are a great dancer. You will just prove yourself to be a buffoon. You will not prove yourself to be a dancer. It has to be learned -- the grace of it, the movement of it. You have to train the body for it.
You don't just go and start painting just because the canvas is available and the brush is there and the colour is there. You don't start painting. You say, 'All requirements are here, so I can paint. You can paint -- but you will not be a painter that way.
You meet a woman -- the canvas is there. You immediately become a lover -- you start painting. And she starts painting on you. Of course you both prove to be foolish -- painted fools -- and sooner or later you understand what is happening. But you never thought that love is an art. You are not born with the art, it is nothing to do with your birth. You have to learn it. It is the most subtle art.
You are born only with a capacity. Of course, you are born with a body; you can be a dancer because you have the body. You can move your body and you can be a dancer -- but dancing has to be learned. Much effort is needed to learn dancing. And dancing is not so difficult because you alone are involved in it.
Love is much more difficult. It is dancing with somebody else. The other is also needed to know what dancing is. To fit with somebody, it is a great art. To create a harmony

between two persons... two persons mean two different worlds. When two worlds come close, clash is bound to be there if you don't know how to harmonise. Love is harmony. And happiness, health, harmony, all happen out of love. Learn to love. Don't be in a hurry for marriage, learn to love. First become a great lover.

And what is the requirement? The requirement is that a great lover is always ready to give love and is not bothered whether it is returned or not. It is always returned, it is in the very nature of things. It is just as if you go to the mountains and you sing a song, and the valleys respond. Have you seen an echo point in the mountains, in the hills? You shout and the valleys shout, or you sing and the valleys sing. Each heart is a valley. If you pour love into it, it will respond.

The first lesson of love is not to ask for love, but just to give. Become a giver. And people are doing just the opposite. Even when they give, they give only with the idea that love should come back. It is a bargain. They don't share, they don't share freely. They share with a condition. They go on watching out of the corner of their eye whether it is coming back or not. Very poor people... they don't know the natural functioning of love. You simply pour, it will come.

And if it is not coming, nothing to be worried about -- because a lover knows that to love is to be happy. If it comes, good; then the happiness is multiplied. But even if it never comes back, in the very act of loving you become so happy, so ecstatic, who bothers whether it comes or not? Love has its own intrinsic happiness. It happens when you love. There is no need to wait for the result. Just start

loving. By and by you will see much more love is coming back to you. One loves and comes to know what love is only by loving. As one learns swimming by swimming, by loving one loves.

And people are very miserly. They are waiting for some great beloved to happen, then they will love. They remain closed, they remain withdrawn. They just wait. From somewhere some Cleopatra will come and then they will open their heart, but by that time they have completely forgotten how to open it.

Don't miss any opportunity of love. Even passing in a street, you can be loving. Even to the beggar you can be loving. There is no need that you have to give him something; you can smile at least. It costs nothing -- but your very smile opens your heart, makes your heart more alive. Hold somebody's hand -- a friend or a stranger. Don't wait that you will only love when the right person happens. Then the right person will never happen. Go on loving. The more you love, the more is the possibility for the right person to happen, because your heart starts flowering. And a flowering heart attracts many bees, many lovers.

You have been trained in a very wrong way. First, everybody lives under a wrong impression that everybody is already a lover. Just being born, you think you are a lover. It's not so easy. Yes, there is a potentiality, but the potentiality has to be trained, disciplined. A seed exists, but it has to come to flower.

You can go on carrying your seed; no bee will be coming. Have you ever seen bees coming to the seeds? Don't they know that seeds can become flowers? But they come when

they become flowers. Become a flower, don't remain a seed.
Two people, separately unhappy, create more unhappiness for each other when they come together. That's mathematical. You were unhappy, your wife was unhappy and you both are hoping that being together you both will become happy? This is... this is such ordinary arithmetic -- like two plus two makes four. It is that simple. It is not part of any higher mathematics; it is very ordinary, you can count it on your fingers. You both will become unhappy.

'You don't love me any more?' asked Mulla Nasrudin's wife. 'You never say anything nice to me any more like you used to when we were courting.' She wiped a tear from her eye with the corner of her apron.
'I love you, I love you,' retorted Mulla Nasrudin. 'Now will you please shut up and let me drink my beer in peace?'

Courting is one thing. Don't depend on courting. In fact before you get married, get rid of courting. My suggestion is that marriage should happen after the honeymoon, never before it. Only if everything goes right, only then marriage should happen.
Honeymoon after marriage is very dangerous. As far as I know, ninety-nine percent of marriages are finished by the time the honeymoon is finished. But then you are caught, then you have no way to escape. Then the whole society, the law, the court -- everybody is against you if you leave the wife, or the wife leaves you. Then the whole morality, the religion, the priest, everybody is against you. In fact society should create all barriers possible for marriage and

no barrier for divorce. Society should not allow people to marry so easily. The court should create barriers -- live with the woman for two years at least, then the court can allow you to get married. Right now they are doing just the reverse. If you want to get married, nobody asks whether you are ready or whether it is just a whim, just because you like the nose of the woman. What foolishness! One cannot live by just a long nose. After two days the nose will be forgotten. Who looks at one's own wife's nose?
I have heard:

A certain ward was staffed completely by nurses who looked as though they were finalists in the Miss World Contest, but every time one of the patients saw them, he stared intently and said, 'Rubbish! '
The man in the next bed could not understand it at all. 'Gorgeous nurses like these to look after you and all you can say is "Rubbish". Why?'
'I was not thinking of the nurses,' said the other sadly, 'I was thinking of my wife.'

The wife never looks beautiful, the husband never looks beautiful. Once you are aquainted, beauty disappears. Two persons should be allowed to live together long enough to become aquainted, familiar with each other. And even if they want to get married, they should not be allowed. Then divorces will disappear from the world. The divorces exist because marriages are wrong and forced. The divorces exist because marriages are done in a romantic mood.

A romantic mood is good if you are a poet -- and poets are not known to be good husbands or good wives. In fact poets are almost always bachelors. They fool around but they never get caught, and hence their romance remains alive. They go on writing poetry, beautiful poetry.

One should not get married to a woman or to a man in a poetic mood. Let the prose mood come, then settle. Because the day-to-day life is more like prose than like poetry. One should become mature enough.

Maturity means that one is no more a romantic fool. One understands life, one understands the responsibility of life, one understands the problems of being together with a person. One accepts all those difficulties and yet decides to live with the person. One is not hoping that there is only going to be heaven, all roses. One is not hoping nonsense; one knows reality is tough. It is rough. There are roses, but far and few in between; there are many thorns.

When you have become alert to all of these problems and still you decide that it is worthwhile to risk and be with a person rather than to be alone, then get married. Then marriages will never kill love, because this love is realistic. Marriage can kill only romantic love. And romantic love is what people call 'puppy love'. One should not depend on it. One should not think about it as nourishment. It may be just like ice-cream. You can eat it sometimes, but don't depend on it. Life has to be more realistic, more prose.

And marriage itself never destroys anything. Marriage simply brings out whatsoever is hidden in you -- it brings it out. If love is hidden behind you, inside you, marriage brings it out. If love was just a pretension, just a bait, then sooner or later it has to disappear. And then your reality,

your ugly personality comes up. Marriage simply is an opportunity, so whatsoever you had to bring out will come out.

I am not saying that love is destroyed by marriage. Love is destroyed by people who don't know how to love. Love is destroyed because in the first place love is not. You have been living in a dream. Reality destroys that dream. Otherwise love is something eternal, part of eternity. If you grow, if you know the art, and you accept the realities of love-life, then it goes on growing every day. Marriage becomes a tremendous opportunity to grow into love. Nothing can destroy love. If it is there, it goes on growing. But my feeling is, it is not there in the first place. You misunderstood yourself; something else was there. Maybe sex was there, sex appeal was there. Then it is going to be destroyed, because once you have loved a woman, then the sex appeal disappears -- because the sex appeal is only with the unknown. Once you have tasted the body of the woman or the man, then the sex appeal disappears. If your love was only sex appeal then it is bound to disappear.
So never misunderstand love for something else. If love is really love.... What do I mean when I say 'really love'? I mean that just being in the presence of the other you feel suddenly happy, just being together you feel ecstatic, just the very presence of the other fulfills something deep in your heart... something starts singing in your heart, you fall into harmony. Just the very presence of the other helps you to be together; you become more individual, more centered, more grounded. Then it is love.

Love is not a passion, love is not an emotion. Love is a very deep understanding that somebody somehow completes you. Somebody makes you a full circle. The presence of the other enhances your presence. Love gives freedom to be yourself; it is not possessiveness.
So, watch. Never think of sex as love, otherwise you will be deceived. Be alert, and when you start feeling with someone that just the presence, the pure presence -- nothing else, nothing else is needed; you don't ask anything -- just the presence, just that the other is, is enough to make you happy... something starts flowering within you, a thousand and one lotuses bloom... then you are in love, and then you can pass through all the difficulties that reality creates. Many anguishes, many anxieties -- you will be able to pass all of them, and your love will be flowering more and more, because all those situations will become challenges. And your love, by overcoming them, will become more and more strong.
Love is eternity. If it is there, then it goes on growing and growing. Love knows the beginning but does not know the end.

The Discipline of Transcendence, Vol 1

Chapter #3

Chapter title: Only nothing is
23 August 1976 am in Buddha Hall

THE BUDDHA SAID:
THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS, FREES HIMSELF OF ATTACHMENTS,

UNDERSTANDS THE SOURCE OF HIS OWN MIND, PENETRATES THE DEEPEST DOCTRINE OF BUDDHA, AND COMPREHENDS THE DHAMMA, WHICH IS IMMATERIAL.
HE HAS NO PREJUDICE IN HIS HEART. HE HAS NOTHING TO HANKER AFTER. HE IS NOT HAMPERED BY THE THOUGHT OF THE WAY NOR IS HE ENTANGLED IN KARMA. NO PREJUDICE, NO COMPULSION, NO DISCIPLINE, NO ENLIGHTENMENT AND NO GOING UP THROUGH THE GRADES AND YET IN POSSESSION OF ALL HONOURS IN ITSELF. THIS IS CALLED THE WAY.
THE BUDDHA SAID.
THOSE WHO SHAVING THEIR HEADS AND FACES BECOME SHRAMANAS AND WHO RECEIVE INSTRUCTION IN THE WAY SHOULD SURRENDER ALL WORLDLY POSSESSIONS AND BE CONTENTED WITH WHATEVER THEY OBTAIN BY BEGGING. ONE MEAL A DAY AND ONE LODGING UNDER A TREE AND NEITHER SHOULD BE REPEATED, FOR WHAT MAKES ONE STUPID AND IRRATIONAL IS ATTACHMENTS AND THE PASSIONS.
THE BUDDHA SAID:
THERE ARE TEN THINGS CONSIDERED GOOD BY ALL BEINGS, AND TEN THINGS EVIL. THREE OF THEM DEPEND UPON THE BODY, FOUR UPON THE MOUTH, AND THREE UPON THOUGHT.
THREE EVIL DEEDS DEPENDING UPON THE BODY ARE: KILLING, STEALING, AND COMMITTING ADULTERY. THE FOUR DEPENDING UPON THE

MOUTH ARE: SLANDERING, CURSING, LYING AND FLATTERY. THE THREE DEPENDING UPON THOUGHT ARE: ENVY, ANGER AND INFATUATION. ALL THESE THINGS ARE AGAINST THE HOLY WAY, AND THEREFORE THEY ARE EVIL. WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

THE FIRST THING: Buddha emphasizes very much the idea of a homeless wandereR -- the idea of homelessness. It need not be taken literally, but the idea is tremendously significant. If you build a house, if you build a home around you, you are doing something which is not possible in the nature of things. Because this life is a flux, this life is not more than momentary. This life is not stable, not permanent -- here we are only for a few moments. Death is approaching continuously; we are dying every moment while we are living.

To make this place, this space, a home, is absurd. The home is not possible here. The home is possible only in eternity. Time cannot be made a home, and if you try to make a home here then you will be constantly in misery, because you will be fighting against nature; you will be going against what Buddha calls dhamma.

Dhamma simply means tao, the way things are. If you want to make a dream permanent, you will suffer, because dream as such cannot be permanent. Its very nature is to be non-permanent. In fact, even to repeat the same dream again is difficult. The dream is illusory, you cannot live in it forever.

To think of a permanent life here on this shore, the shore of time, is stupid. If you are a little intelligent, if you are a little aware and if you can see all around you what is happening.... You were not here one day, and you will not be here one day again. How can you make a home here? You can stay here as if one stays overnight in a serai -- when the morning comes you have to go.

Yes, you can pitch tents here, but you cannot make a home. You can have shelter, but you should not become attached to it. You should not call it 'my', 'mine'. The moment you call anything 'mine', you are falling into stupidity. Nothing belongs to you, nothing can belong to you.

One is a homeless wanderer in the very nature of things. Time is impermanent. Time means the temporary. Time cannot have any eternal home in it. To make a home in time is to make a house on the sands, or to make a signature in water -- you go on making it; it goes on disappearing.

Buddha says to understand this homelessness is to become a sannyasin. There is no necessity that you leave the home. You can leave if you feel good that way. If it fits with your nature you can leave the home, you can literally become a wanderer, but that is not a must. You can remain in the home, but it is no more a home for you. You know you don't possess it. You may be using it for a while, but tomorrow you have to go.

So don't make a home anywhere, not even in the body -- because that body is also continuously disappearing. If you don't make a home anywhere then you are a sannyasin in spirit -- and a sannyasin is never miserable. Because misery comes out of attachment. When your attachments are not fulfilled as you wanted them to be, when your expectations

are not fulfilled, frustration arises. Frustration is a by-product.

If you don't expect, nobody can frustrate you. If you don't want to make a home here, even death cannot frighten you. Nothing can frighten you. If you don't cling to anything, how can you be made miserable? Your clinging creates misery, because you want to cling and in the very nature of things, things are changing; you cannot cling. They are slipping constantly out of your hands. There is no way to cling to them.

You cling to the wife, you cling to the husband, to the children, to the parents, to the friends. You cling to persons, to things, and everything is in a constant flux. You are trying to hold a river in your arms and the river is flowing fast; it is rushing towards some unknown goal -- you are frustrated.

The wife falls in love with somebody else -- you are frustrated. The husband escapes -- you are frustrated. The child dies -- you are frustrated. The bank fails, goes bankrupt -- you are frustrated. The body becomes ill, weak, death starts knocking at the door -- you are frustrated. But these frustrations are because of your expectations. You are responsible for them.

If you understand that this place is not a home and you are a homeless wanderer here, a stranger in an unknown land; you have to leave, you have to go... if you have penetrated that point, if you have understood it, then you don't make a home anywhere. You become a homeless wanderer, a parivrajaka. You may even literally become so; it depends on you. You may really become a wanderer, or spiritually you may become a wanderer.

My own emphasis is not to become literally a wanderer, because what is the point? Buddha's emphasis was not so; let it be clear to you. Buddha has not said what to do, whether to follow him literally or not. Millions followed him literally -- they dropped out of their homes, out of their families; they really became bhikkhus wandering all over the country, begging. I don't insist on that.

If really you understand then there is no need to do it in such a factual way. Because to me it appears that when a person does not understand the idea completely, only then he literally becomes a wanderer; otherwise there is no need. You can be in the home, you can be with your wife and your children, and yet remain alert that nothing belongs to you; remain alert that you don't fall into attachments; remain alert that if things change you are ready to accept the change, that you will not weep for the spilt milk, that you will not cry, that you will not go crazy and mad.

To me this seems to be more significant than really becoming a wanderer, because that is easier. And if there is no home and if you don't possess anything, then how can you renounce? The very idea of renouncing it makes it clear that somewhere deep in the unconscious you thought that you possessed it, because you can renounce only something which you possess.

How can you renounce? Your wife is not yours -- how can you renounce? Your children are not yours -- how can you renounce? They don't belong to you, so where is the point to renounce then? You can simply understand that they don't belong to you; that we are strangers -- we have met on the way, or we have stayed under the same tree for a few days, but we are strangers.

Understanding it deep in your awareness is enough. My emphasis is to become a spiritual wanderer. There is no need to drag the body like a beggar; just let your spirit be that of a wanderer, and that is enough. Don't create bondage for your spirit.

THE BUDDHA SAID:
THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS...

Passions are our dreams. Passions are our dreams of the future, desires of the future, desires of how things should be. Deep down we are always discontent; whatsoever is, is not satisfying. We are continuously weaving dreams to change things -- to make a better house, to have a better wife, to have a better education, to have more money, to have this, to have that. We are continuously thinking in terms of how to make life better. We go on living in the future which is not.
Living in the future is a dream because it exists not. Living in the future is based on a deep discontent with the present. So two things have to be understood about passions. One, whatsoever we have we cling to it. Look at the paradox: whatsoever we have we cling to it and still we are not satisfied with it. We are miserable with it, so we desire to modify it, to decorate it, to make it better. We continuously cling to that which we have and we continuously desire for that which we don't have. And between these two we are crushed. And this will be so always and always. It was so yesterday, it is so today, it is going to be so tomorrow... your whole life.

Whatsoever you will have you will cling to it so that nobody can take it away, and still you will be miserable with it and you will hope that someday things will be better. A man who lives in passion, in desire, lives a futile life -- always miserable, always dreaming. Miserable with reality and dreaming unreal things.
I have heard:

'How many fish have you caught?' a passerby asked old Mulla Nasrudin who was fishing off the end of the pier.
'Well,' said the old Mulla thoughtfully, 'if I catch this one that is nibbling at my bait and two more, I will have three.'

He has nothing....
This is how human mind goes on dreaming. Our life is short, very short, and our dreams are immense.

Seamus and Bridget met on Rockaway beach. As they stretched out together on a blanket under the boardwalk, Seamus whispered huskily, 'Bridget, I love you.'
'But,' protested Bridget, 'we have only just met!'
'I know,' replied Seamus, 'but I am only here for the weekend.'

But everybody is here only for the weekend. Life is really very short. How is love possible? How can you make a home here? How can you possess anything? Everything is continuously disappearing. You are chasing shadows.
Buddha says:

THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS, FREES HIMSELF OF ATTACHMENTS...

By attachments he means relationships that really don't exist, only you believe that they exist. You are a husband -- you believe that a certain relationship exists between you and your wife, but it is just a belief. Have you not observed the fact that even living with a woman for forty, fifty years, she remains a stranger, and you remain a stranger to her? Down the centuries, men have been trying to understand the woman, the mind, the feminine mind -- but man has not been able to understand it yet. The woman has been trying to understand the mind of man, yet it remains a mystery. And man and woman have lived together for centuries. Observe it. How can you relate to anybody? The other remains out of your grasp. The other remains other... unreachable. You may touch the periphery and the other may even pretend that yes, you have related, but we remain alone. Relationship is just a make-believe. It helps, it helps in a way. It allows us to feel that we are not alone. It makes life a little more comfortable, but that comfort is illusory. The other remains the other, and there is no way to penetrate the mystery of the other. We ARE alone.
When Buddha says, THE HOMELESS SHRAMANA FREES HIMSELF OF ALL ATTACHMENTS, he means he comes to see that attachment is not possible here. Attachment is impossible, relationship is impossible. All relationship is just an absurd effort, because you cannot reach the other, you cannot touch the center of the other's being. And unless you have touched the center, how can you relate? You don't know the other's soul, you only know

the body, actions, attitudes -- they are just on the periphery. We meet on the periphery.

That is the misery of relationship. We remain on the periphery and we continuously believe our hope, our desire, that someday the relationship will really happen and center will meet to the center, the heart will meet to the heart... that we will dissolve -- but it never happens. It cannot happen.

To become aware of this very disturbing reality is difficult because it takes the very ground from underneath your feet. You are left so lonely that you again start believing in old dreams, relationship, this and that. You again start creating bridges, but you never succeed, have never succeeded. Not that your effort is not enough, not that your skill is not enough, but because in the very nature of things, attachment is an impossibility. You are trying to do something which reality does not allow.

Your aloneness is eternal. Buddha says to understand this aloneness and to remain true to it is the meaning of dropping attachments. Not that you escape from the world, but simply all attachments drop, bridges drop. And this is the beauty -- that when all attachments drop, you become more understanding, and your life with others becomes more peaceful... because you don't hope, you don't hope for the impossible, you don't expect. Whatsoever happens you feel grateful and whatsoever does not happen you know it cannot happen. You become, in a deeper way, very accepting. You don't force reality according to your desires. You start learning how to let go, how to be one and harmonious with the reality itself.

... UNDERSTANDS THE SOURCE OF HIS OWN MIND, PENETRATES THE DEEPEST DOCTRINE OF BUDDHA...

What is THE DEEPEST DOCTRINE OF BUDDHA? Buddha's greatest message is the message of no-self, anatta -- that is his deepest doctrine. That you have to understand. First he says don't make a home here, then he says don't be attached, then he says look into yourself; you are not. First he says the world is illusory, don't make a home here. Then he says attachments are just dreams, drop all attachments from your mind. And then he comes to his deepest doctrine. The doctrine is: now look inside, you are not.

You can exist only with the home, with the possessions, with the relationships. The 'I' is nothing but a combination of all these dreams, a cumulative effect. Dreams of possessing things, dreams of possessing people -- relationships, attachment, love, passion, dreams of future -- all these accumulate and become the ego. When you drop all these, suddenly you disappear, and in your disappearance the law starts functioning in its truest way. That is what the Buddha calls the dhamma, the tao, the ultimate law.

So there are three layers of the ego. First layer, the world -- your house, your car, your bank balance. Second, attachments -- your relationships, your affairs, your children, wife, husband, friends, enemies. And the deepest layer, you. And these all are joined together. If you really

want to get rid of your ego, you will have to move in a very scientific way. That's what Buddha is doing.
First, no home; second, no relationships; third, no self. If you do the two first things, the preliminary things, the third happens automatically -- you look inside and you are not there. And when you see that you are not there -- there is no entity inside, no substantial entity, you cannot call yourself 'I' -- you are freed. This is what liberation is in the buddhist way. This is what nirvana is.
The word nirvana means cessation of the self, arising of a no-self, emptiness... the zero experience. Nothing is, only nothing is.
Then how can you be disturbed? because now there is nobody to be disturbed. Then how can you die? because now there is nobody to die. How can you be born? because now there is nobody to be born. This nobodyness is tremendously beautiful. It is opening and opening, space and space, with no boundaries.
This is Buddha's concept of reality. It is very difficult to understand. We can understand that ego can be dropped -- but the soul? Then we go on in a subtle way still remaining an egoist. Then we call it the soul, the atman. Buddha is very consistent. He says any idea of yourself, that you can be in some way, is egoistic.
Let me try to explain it to you through modern physics, because modern physics has also come to the same point. Ask the modern scientist. He says the maner only appears, it is not. If you go deeper in the maner, only emptiness. It is nothing but emptiness. If you analyse the maner, if you divide the atom, then it disappears. At the ultimate core only emptiness remains... only space, pure space.

The same analysis Buddha did with self. What scientists have been doing with matter, Buddha did with mind. And both agree that if analysis goes deep enough, then there is no substance left, all substance disappears. Non-existence is left.

Buddha could not survive in India. India is the oldest country in the world which has believed in the self, the atman. The Upanishads, the Vedas, from Patanjali to Mahavira, everybody has believed in the self. They were all against the ego, but they never dared to say that the self is also nothing but a trick of the ego. Buddha dared to assert the ultimate truth.

While he was alive, people could tolerate. His presence was such a powerful presence, his presence was so convincing that they could not deny, they could not say that what he is saying is against human mind, absolutely against human mind. They may have discussed here and there; sometimes a few people came to discuss with him also -- 'What are you saying? Then what is the point of being liberated if nobody remains? We hope for liberation so that we will be liberated.'

Buddha's emphasis is that you will never be liberated, because until and unless you die there is no liberation. Liberation is from the self, the self is not liberated. Liberation is from the self itself.

But his presence was very convincing; whatsoever he was saying must be true. His existence was a proof. The grace that has happened to him, the harmony that was surrounding him, the luminousness that was following him wherever he walked, moved... the glow. People were

puzzled -- because this man was saying that there is no self, only tremendous emptiness inside. They could not deny. But by the time Buddha had gone, they started criticizing, arguing; they started denying. Only five hundred years after Buddha left his body, Buddhism was uprooted from India. People could not believe in such a drastic attitude. Nothing is, the world is illusory, attachments are stupid, and in the final analysis you are not. Then what is the point?

If everything is a dream and even the self is a dream, then why should we go into it? Let it be a dream -- at least something is there. Why should we make so much effort, so many arduous efforts to achieve just to nothingness?

But you have to understand. What Buddha calls nothingness is nothingness from your side. He says nothing remains -- nothing of your world, nothing of your relationship, nothing of you, but he is not saying that nothing remains. He is saying nothing remains from your side, and that which remains cannot be expressed. That which is left, there is no way to express it to you, no way to communicate it. Because in whatsoever way it is communicated, it will be misunderstood.

If Buddha says, 'Yes, the atman, the self exists, but the self is a non-ego state,' you may nod your head that yes, we understand. But you don't understand, because the very idea of self carries something of the ego in it: 'I am'. Howsoever pure, but the 'I' remains. Your idea of atman, self, supreme self, Self with a capital S, is nothing but a transfigured ego.

It happened:

Mulla Nasrudin and the local priest were always fighting and arguing and eventually they finished up in the court. After listening to evidence from both sides, the magistrate said, 'I feel sure that this can be settled amicably. Shake hands with each other and say something for good will.'
The priest shook Nasrudin's hand and said, 'I wish for you what you wish for me.'
'See, Your Honour,' said the Mulla, 'he is starting it again.'

He has not said anything, he has simply said, 'I wish for you what you wish for me.' But Mulla knows well what he wishes for him. He says, 'See, Your Honour, he is starting it again.' Whatsoever is said to you will be coloured by you. Buddha remained very pure; he wouldn't allow you to corrupt. He wouldn't give you even a hint. He simply denied totally, absolutely. He said whatsoever you know disappears -- your world, your love, your attachments, your things, your relationships, you. You are the center, your world is your periphery. They all disappear together. It is not possible that you can be saved when your world is lost. When the periphery, the circumference is lost, the center is also lost. They go together. When the elephant moves, the tail of the elephant also moves with it. When your whole world drops, you also drop with it; you are part of it, an organic part of that dream.
But let me remind you -- don't misunderstand Buddha. He was very logical not to say anything about that which remains. He said, 'Come and experience it.' He said, 'Don't force me to relate it to you linguistically. Let it be existential experience.'

You disappear but in a way for the first time you appear. But this appearance is something so totally different from all your experiences that there is no way to relate it. Whatsoever will be said will be wrong, because you will interpret it in your own way.

THE HOMELESS SHRAMANA CUTS OFF THE PASSIONS, FREES HIMSELF OF ATTACHMENTS, UNDERSTANDS THE SOURCE OF HIS OWN MIND, PENETRATES THE DEEPEST DOCTRINE OF BUDDHA, AND COMPREHENDS THE DHAMMA WHICH IS IMMATERIAL.

This much Buddha allows -- that there is a dhamma, a natural law, which is immaterial. He will not say spiritual; he simply says WHICH IS IMMATERIAL. What is this dhamma? What is this law?
It will be easy if you understand Lao Tzu's concept of tao, or if you understand the vedic concept of rita. There must be something like a law which holds everything together. The changing seasons, the moving stars... the whole universe goes on so smoothly; it must have a certain law. The difference has to be understood. Jews, Christians, Mohammedans, Hindus, call that law 'god'; they personify it. Buddha is not ready to do it. He says to personify god is to destroy the whole beauty of it, because that is anthropomorphic, anthropocentric attitude. Man thinks as if god is just like man -- magnified, quantitatively millions of times bigger, but still, like man.
Buddha says god is not a person. That's why he never uses the word 'god'. He says dhamma, the law. God is not a

person but just a force, immaterial force. Its nature is more like law than like a person. That's why in Buddhism, prayer does not exist.

You cannot pray to a law; it will be pointless. You cannot pray to the law of gravitation, can you? It will be meaningless. The law cannot listen to your prayer. You can follow the law, and you can be in happy harmony with the law. Or, you can disobey the law and you can suffer. But there is no point in praying to the law.

If you go against gravitation you may break a few of your bones, you may have a few fractures. If you follow the law of gravitation, you can avoid the fractures -- but what is the point of praying? Sitting before the icon and praying to the Lord -- 'I am going for a journey, help me' -- it is absurd. Buddha says the universe runs according to a law, not according to a person. His attitude is scientific. Because, he says, a person can be whimsical. You can pray to god and you can persuade him, but that is dangerous. Somebody who is not praying to god may not be able to persuade him and god may become prejudiced -- a person is always capable of prejudice.

And that's what all the religions say -- that if you pray, he will save you, if you pray you will not be miserable, if you don't pray you will be thrown into hell.

To think in these terms about god is very human, but very unscientific. That means god loves your flattery, your prayers. So if you are a praying person and you go regularly to the church, to the temple, and you read the Gita and the Bible, you recite Koran, then he will help you; otherwise he will be very annoyed by you. If you say, 'I don't believe in god,' he will be very angry at you.

Buddha says this is stupid. God is not a person. You cannot annoy him and you cannot buttress him, you cannot flatter him. You cannot persuade him to your own way. Whether you believe in him or not, that doesn't matter. A law exists beyond your belief. If you follow it, you are happy. If you don't follow it, you become unhappy.

Look at the austere beauty of the concept of law. Then the whole question is of a discipline, not of prayer. Understand the law and be in harmony with it, don't be in a conflict with it, that's all. No need for a temple, no need for a mosque, no need to pray. Just follow your understanding.

Buddha says that whenever you are miserable it is just an indication that you have gone against the law, you have disobeyed the law. Whenever you are in misery, just understand one thing; watch, observe, analyse your situation, diagnose it -- you must be going somewhere against the law, you must be in conflict with the law.

Buddha says it is not that the law is punishing you; no, that is foolish -- how can a law punish you? You are punishing yourself by being against the law. If you go with the law, it is not that the law is awarding you -- how can the law award you? If you go with it, you are awarding yourself. The whole responsibility is yours -- obey or disobey.

If you obey, you live in heaven. If you disobey, you live in hell. Hell is a state of your own mind when you are antagonistic to the law, and heaven is also a state of your own mind when you are in harmony.

HE HAS NO PREJUDICE IN HIS HEART.

Buddha says one who understands the law HAS NO PREJUDICE IN HIS HEART. HE HAS NOTHING TO HANKER AFTER. HE IS NOT HAMPERED BY THE THOUGHT OF THE WAY, NOR IS HE ENTANGLED IN KARMA. NO PREJUDICE, NO COMPULSION, NO DISCIPLINE, NO ENLIGHTENMENT, AND NO GOING UP THROUGH THE GRADES, AND YET IN POSSESSION OF ALL HONOURS IN ITSELF -- THIS IS CALLED THE WAY.

This is a very revolutionary statement. You cannot come across such a statement in Krishna's assertions, or Jesus' assertions, or Mohammed's. This is tremendously revolutionary.

Buddha says a real man of understanding does not even hanker for enlightenment. Because even to desire enlightenment is to desire, and desire is misery. Whether you desire money or you desire satori, whether you desire some person or you desire enlightenment, whether you desire prestige, power, respectability, or you desire dhyana, samadhi, meditation, enlightenment, desire as such is the same; the nature of desire is the same. Desire means desire, and desire brings misery. What you desire is irrelevant -- you desire, that's enough to make you miserable.

Desire means you have moved away from reality, you have moved away from that which is.

Desire means you have fallen into the trap of a dream.

Desire means you are not herenow, you have gone somewhere in the future.

Non-desire is enlightenment, so how can you desire enlightenment? If you desire enlightenment your very

desire prevents its happening. You cannot desire enlightenment. You can only understand the nature of desire, and in the light of understanding, desire disappears -- as you bring a lamp into a dark room, darkness disappears.

Desire is darkness. When you light a candle of understanding, desire disappears. And when there is no desire, there is enlightenment. That's what enlightenment is.

Try to understand this; this is one of the things you will need very much. It is very easy to change the object of your desire from worldly things to otherworldly things.

I was in a certain town. I had gone for an evening walk. Just when I was approaching the garden a woman came to me and gave me a booklet. On the booklet there was a beautiful garden on the cover page and a beautiful bungalow by the side of a spring. Tall trees and far in the background snow peaks. I looked inside. Inside, I was surprised to see it was a propaganda pamphlet by some christian community. In the pamphlet it said, 'If you want to have a beautiful house in the garden of god, then follow Jesus. If in the other world you want such a beautiful house then follow Jesus.'

Now this type of attitude seems to be very worldly, but this has been so. Except Buddha's attitude, all other religions are in some way or other asking you not to drop desire, but asking you to change the object of desire. That is the difference. They say, 'Don't desire worldly things, desire heavenly things. Don't desire money, desire god.'

Now you can see the difference, the revolutionary change. Buddha says simply don't desire. It is not a question of

what you desire. If you desire you will remain in misery. Don't desire, that's all. Be desireless, that's all. And when you are desireless you are calm and quiet and collected. When you are desireless ego disappears, when you are desireless misery disappears, and when you are desireless you fall in tune with the law.
Your desire is always a conflict with the law. Your desire simply says that you are not satisfied with what is given to you. You ask for more or you ask for something else. A desireless person simply says, 'Whatsoever is, is. Whatsoever is happening is happening. I accept it and I go with it. I have no other mind. If this is what is happening, I will simply delight in it. I will enjoy it. I will be with it.' This is what I call surrender. Surrendering means non-desiring.

HE IS NOT HAMPERED BY THE THOUGHT OF THE WAY.

If you are desiring god, paradise... in fact the very word 'paradise' means a walled garden... if you are desiring some beautiful palaces in the other world, then even the way, the path, the religion, the Bible, the Koran, the Gita, they will hamper you, they will burden you -- because a desiring mind is always disturbed, always wavering, always thinking whether it is going to happen or not, always doubting whether it has ever happened to anybody.
'Am I foolish in desiring it? Does it really exist? Does it exist, the other world? the god? the happiness? the paradise? or is it just a myth, a story for children, for people who need toys?' And then even the way becomes a tension,

because he uses everything as a means to reach to some end.

Buddha says the man of understanding is not even hampered by the thought of the way, because he is not going anywhere, so there is no point of any way. He is simply here. When you are going somewhere you need a way. When you understand, you simply enjoy being here. This moment is enough. There is nowhere to go, so what is the point of a way, a path, means? There is no end, no goal, nowhere to go.

That's my emphasis also. There is nowhere to go. Just be here. Just be here as totally as possible. Don't allow your mind to go anywhere. And in that moment when you are not going anywhere, everything falls into silence. Experience it. You can experience it right now, listening to me -- if you are not going anywhere.

You can listen to me in two ways. One way is of the mind, of the desire. You can listen to me in order to find out some clue so that you can become enlightened; to find out some clue so that you can enter into the palace of god; to find out some key. Then you will be uneasy, restless.

And you can listen to me without any idea of going anywhere. You can simply listen to me, you can just be here with me. In that silence when you are just here, delighting with me, listening to me as one listens to a waterfall, as one listens to birds chirping in the trees, as one listens to the wind blowing in the pines -- just listening for no reason -- then in that moment you are in tune with tao, you are in tune with dhamma, you are in tune with the universe.

The universe is going somewhere; you fall in tune with it, you move with the river. Then you don't push the river. Then you don't have any other goal than the goal of the whole.

... NOR IS HE ENTANGLED IN KARMA.

A man who understands has nothing to do, he has just to be. His being is all his action. His action is his delight, he enjoys it. You ask a painter. If the painter is a real painter, then he enjoys painting, not that there is some result to it. There may not be, there may be; that is irrelevant. Somebody asked Van Gogh, 'What is your best painting?' He was painting something. He said, 'This one -- that which I am doing right now.' People were worried why Van Gogh was painting at all because his paintings were not selling. Not a single painting was sold while he was alive. And he was dying, starving himself, because he had only enough money to live. Each week his brother was giving him a certain amount of money, enough just to survive. So for three days he would eat, and for four days he would fast every week to save money for colours, brushes, canvases -- and they were not selling at all. People used to think that he was mad, but he was tremendously happy... starving and happy. What was his happiness? The very act of painting. Remember, an action becomes a karma, a bondage, if you have some end, if you are going somewhere through it. If your action is just your delight -- like children playing, making sand castles, enjoying, no goal to their activity, just playing, intrinsic play in the very activity -- then there is no

karma, then there is no bondage. Then each action brings more and more freedom.

... NO PREJUDICE, NO COMPULSION, NO DISCIPLINE.

A man of understanding need not discipline himself. His understanding is his discipline. You need discipline because your understanding is not enough.
People come to me... just the other night somebody was there. He wrote a letter to me that he knows what is right but he goes on doing what is wrong. He knows what is wrong, still he goes on doing it. 'So how to change it,Osho?' he writes. Now if you really know what is right, how can you do wrong? Somewhere your knowledge must be borrowed, it cannot be yours. If you really know what is wrong, how can you do it? It is impossible. If you do, that simply shows you don't know.
Socrates used to say, 'Knowledge is virtue.' If you know something, it starts happening. But the knowledge must be real, and by real I mean it must be yours, it must have come through your own life, it must be an essence of your own experience. It should not be borrowed, it should not be academic, it should not be scriptural, it should not be just information. It should be your own experience, authentically lived. Then you cannot go against it, there is no way.
How can you pass through a wall knowing that it is a wall? You go through the door. You never come to me and say, 'I know, Osho, where the door is, but still I first try to go through the wall. It always hits my head. What to do now?'

If you know where the door is you pass through it. If you say you know and still you try to go through the wall, that simply shows you don't know. You may have heard, somebody else may have told you, but you don't trust. Your action shows what you know. Your action is the only proof of your knowledge, nothing else.

Buddha says no discipline is needed if understanding is there. Understanding brings its own discipline -- intrinsic, inner.

There are two sorts of discipline, as there are two sorts of knowledge. If knowledge comes from without, then you have to enforce discipline on yourself. If knowledge springs, wells up from within, then there is no need to enforce any discipline. Discipline comes as a shadow to it; it follows.

... NO DISCIPLINE, NO ENLIGHTENMENT, AND NO GOING UP THROUGH THE GRADES.

And Buddha says there are no grades. People are there who come and say to me, 'I am advanced but still not yet attained.' They want from me a certificate also, so that I can give them an indication of how far they are advanced, on what grade they are.

Buddha says in fact there are no gradations. There are only two types of people -- enlightened and unenlightened. There is no in between. It is not that a few people are there who are just in the middle. Either you are alive or you are dead, there is no in between. Either you know or you don't; there is no in between. Grades don't exist.

All grades are tricks of the ego. The ego says, 'Yes, I am not yet enlightened, but I am far advanced. Just ninety-nine degrees. One degree more and I will be enlightened. I am not far behind -- far advanced.' Drop all that nonsense. If you are not enlightened you are simply not enlightened. All unenlightened people are the same and all enlightened people are also the same. The difference is just as if you are sleeping and somebody is sitting by your side fully alert and aware. This is the only difference. If you are awake, you are awake. You cannot say, 'I am just in between.' There is no state like that. If you are asleep, you are asleep; if you are awake, you are awake.

And the difference is small and yet tremendous. A man fully alert sitting awake and a man snoring by the side -- both are the same human beings, same consciousnesses, but one is in deep darkness, lost, oblivious of itself; another luminous, alive, attained to its own inner flame.

If something happens then they both will react in different ways. The alert person is bound to react in a different way. His reaction will be a response; he will respond, knowing well what he is doing. If the sleepy person reacts, his reaction will be a mechanical reaction, not knowing what he is doing.

Buddha says:

... NO DISCIPLINE, NO ENLIGHTENMENT, NO GOING UP THROUGH THE GRADES, AND YET IN POSSESSION OF ALL HONOURS IN ITSELF -- THIS IS CALLED THE WAY.

Buddha says if you surrender the ego, if you surrender yourself, you come in a harmony with the law and everything starts happening on its own. You have but to surrender. If you are ready to disappear, you will be full of the law and the law will take care.

Have you watched it? If you trust the river you can float. The moment you lose the trust you start drowning. If you trust, the river takes you in her hands. If you become afraid you start drowning. That's why dead bodies start floating on the surface of the river, because dead bodies cannot doubt. Dead bodies cannot be afraid.

Alive, the same persons went down into the river and drowned. When dead, they surface, they start floating on the surface. Now it is very difficult for the river to drown them -- no river has been able to up to now. No river can drown a dead body. Alive, what happens? What happens? The dead man must be knowing some secret. The secret is, he cannot doubt.

You must have heard the beautiful parable in Jesus' life -- that his disciples are crossing the lake of Galilee and he is left behind and he says, 'I will be coming soon. I have to say my prayers.' And then the disciples are very much puzzled -- he is coming walking on the lake. They are afraid, frightened, scared. They think it must be some evil force. How can he walk?

And then one disciple says, 'Master, is it really you?' Jesus says, 'Yes.' Then the disciple says, 'Then if you can walk, why can't I, your disciple?' Jesus says, 'You can also walk -- come!' And the disciple comes and he walks a few steps, and he's surprised that he is walking -- but then doubt arises. He says, 'What is happening? This is unbelievable.'

The moment he thinks, 'This is unbelievable. Am I in a dream, or some trick of the devil, or what is happening?' he starts drowning. And Jesus says, 'You, you of little faith! Why did you doubt? And you have walked a few steps and you know that it has happened; then too you doubt it?' Whether this story happened in this way or not is not the point. But I also know; you can try. If you trust the river, just relax in the river and you will float. Then the doubt will arise, the same doubt that came to Jesus' disciple: 'What is happening? How is it possible? I'm not drowning' -- and immediately you will start drowning.
The difference between a swimmer and a non-swimmer is not much. The swimmer has learned how to trust; the non-swimmer has not yet learned how to trust. Both are the same. When the non-swimmer falls into the river, doubt arises. He starts feeling afraid -- the river is going to drown him. And of course then the river drowns him. But he is drowning himself in his own doubt. The river is not doing anything. The swimmer knows the river, the ways of the river, and he has been with the river many times and he trusts; he simply floats, he is not afraid.
Life is exactly the same.

Buddha says:

AND YET IN POSSESSION OF ALL HONOURS IN ITSELF -- THIS IS CALLED THE WAY.

The man of understanding is in a total let-go. He allows the law to function. If you want old religious language, non-buddhist language, you can call it surrender to god. Then

the devotee says, 'Now I am no more, only you are. I am just a flute on your lips, a hollow bamboo. You sing; the song will be yours, I will be just a passage.' This is old religious language.
Buddha is not happy with the old language. Buddha is not happy with the poets' language. Buddha likes the scientific language more. He talks the same way as Albert Einstein, or Newton, or Edison. He talks about the law. Now it is for you to decide. The difference is only of language, but the basic thing is letting go, a total surrender.

THE BUDDHA SAID:
THOSE WHO SHAVING THEIR HEADS AND FACES BECOME SHRAMANAS AND WHO RECEIVE INSTRUCTIONS IN THE WAY, SHOULD SURRENDER ALL WORLDLY POSSESSIONS AND BE CONTENTED WITH WHATEVER THEY OBTAIN BY BEGGING.

ONE MEAL A DAY, AND ONE LODGING UNDER A TREE, AND NEITHER SHOULD BE REPEATED, FOR WHAT MAKES ONE STUPID AND IRRATIONAL IS ATTACHMENTS AND THE PASSIONS.
THOSE WHO SHAVING THEIR HEADS AND FACES BECOME SHRAMANAS...
Just as I insist for ochre robes, a mala around your neck, Buddha insisted for his sannyasins to shave their heads, their faces. These are just gestures, don't take them literally. They are just gestures, indications that you are ready to surrender. They don't have any other meaning. The only meaning is that you are ready to go with Buddha.

When you take sannyas, when you are initiated in sannyas, you are simply saying yes to me. You are saying, 'Yes, Osho, I am coming with you. Even if you say to do something mad, I'm ready to do it.'
Now this is something mad -- wearing orange. What is the point of it? But this is just a gesture that you are ready even to become a laughing stock; even if people think it is ridiculous, you are ready to go. You are ready to be ridiculous, but you are prepared to go with me, whatsoever the cost. It is just a surrendering gesture.
Buddha used to say that a shramana should live in insecurity. That's why he said become beggars. Again, don't take it literally. Try to understand the spirit of it. He says you cannot possess anything, it is impossible to possess anything. Life is insecurity and there is no way to become secure. Death is coming and will destroy all your securities. So don't be bothered. Even if you are a beggar, be happy, be a beggar happily. There is no point in worrying too much about your security. Understand the insecurity of life, accept it -- in that very acceptance you become secure.

And Buddha used to say:... ONE MEAL A DAY AND ONE LODGING UNDER A TREE AND NEITHER SHOULD BE REPEATED.
Because Buddha says that if you repeat a certain thing again and again, it becomes a habit, a mechanical habit. And when you become mechanical you lose awareness. So don't repeat. Go on changing the situation, so in every situation you have to be alert. Go on changing the town. Don't beg from the same door again and don't sleep under

the same tree again. These are just devices so that you have to remain alert.

Have you watched it? If you move into a new house, for a few days you feel very uneasy. By and by you become accustomed to the new house and then you become at home. It takes a little time: between three days and three weeks, a person becomes at home in the new house. Then the house has become a habit. Buddha says before that happens, move. Not even under the same tree sleep twice, otherwise there is a tendency in the mind to claim. Beggars also claim. A beggar sits under a tree and begs. Then he will not allow any other beggars to sit there. He will say, 'Go somewhere else. This is my tree!' Beggars have their dominions. A beggar comes to beg in this neighbourhood; he will not allow other beggars to come here, he will fight -- this territory is his. You may not know, but you belong to his territory. He will not allow other beggars to enter here.

Buddha says don't allow the mind to become lazy, don't allow the mind to become mechanical. Remain alert, moving. Don't become stagnant, go on moving. Because one becomes stupid and irrational if attachment and passions are allowed. If you become attached you become stupid, you lose intelligence.

The more secure you are, the more stupid you become. That's why it rarely happens that intelligent people come from rich families... very rarely. Because they are so secure, they have no challenges in life, they have all that they need -- why bother? You cannot find rich people very sharp. They are almost always a little dull -- a sort of stupor, dragging. Comfortably dragging, conveniently

dragging, dragging in Rolls Royces -- but dragging, dull. Life seems to have no challenge because there is no insecurity.
Buddha used it as a device: become insecure so you become sharp. A beggar has to be very sharp and intelligent -- he has nothing. He has to live moment to moment. That's why Buddha insisted for his sannyasins to become beggars. He called them bhikkhus. Bhikkhu means a beggar. It was just a reversal. In India sannyasins have always been known as swamis -- swami means a master. Exactly, the word 'swami' means 'lord'. Buddha changed the whole thing. He called his sannyasins bhikkhus, beggars. But he brought a new dimension, a new meaning, a new challenge. He said live moment to moment. Having nothing, you will never be secure -- and you will never be stupid. Have you watched? When you have money, you become lethargic. When you don't have money you become alert. If suddenly all is lost you will become very alert. If you have to keep yourself alive by begging, you cannot be certain about the tomorrow. Nobody knows what is going to happen,.whether you will be able to get something or not, whether you will be able to find somebody to give you something or not; you don't know. Tomorrow is not settled... uncertain. In uncertainty, in insecurity, your intelligence becomes more and more sharp. You become more brilliant.

THE BUDDHA SAID:
THERE ARE TEN THINGS CONSIDERED GOOD BY ALL BEINGS, AND TEN THINGS EVIL.

What are they?

THREE OF THEM DEPEND UPON THE BODY, FOUR UPON THE MOUTH, AND THREE UPON THOUGHT. THREE EVIL DEEDS DEPENDING UPON THE BODY ARE: KILLING, STEALING, AND COMMITTING ADULTERY. THE FOUR DEPENDING UPON THE MOUTH ARE: SLANDERING, CURSING, LYING AND FLATTERY. THE THREE DEPENDING UPON THOUGHT ARE: ENVY, ANGER AND INFATUATION. ALL THESE THINGS ARE AGAINST THE HOLY WAY, AND THEREFORE THEY ARE EVIL.

Look at the difference. Buddha says they are against the holy way. If you do these ten things you will be miserable, you will be continuously in pain, anxiety, anguish. It is difficult for a man to be violent and not be miserable. If you kill somebody you will remain in misery. Before you kill you will be in misery, when you kill you will be in misery, and after you have killed you will be in misery. Destructiveness cannot bring happiness; destruction is against the law of creation.
The law of creation is to be creative. So Buddha says if you are destructive you will be miserable. If you are envious, infatuated, competitive, ambitious, jealous, possessive, you will be in misery. The only criterion to know what is wrong is: whatsoever makes you miserable.
Now this is a very different attitude. Not that god says, 'Don't do this'; not that there are ten commandments.... Buddha also says there are ten things to be avoided, but not

that there is a despot, somebody dictating, somebody like Adolf Hitler or Joseph Stalin sitting there on a golden throne in the heaven and dictating, 'Do this and don't do that.' There is nobody. It is for you to decide.
Buddha gives you just a criterion: whatsoever brings misery is wrong. He does not say it is a sin. Look for the emphasis. He says it is simply wrong -- just as two plus two are not five. If you make two plus two five, nobody will say that you have committed a sin. It is simply wrong, a mistake.
In buddhist terminology there is nothing like sin; only mistakes, errors. There is no condemnation. You can correct the error, you can correct the mistake. It is simple. You can put two plus two as four, the moment you understand.

ALL THESE THINGS ARE AGAINST THE HOLY WAY AND THEREFORE THEY ARE EVIL.

There is no other reason for them to be evil: simply because they create misery for you. In fact, you create it by following them. If you don't want to be miserable, then avoid these things.

WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

And this is very significant. Listen to this sentence again:

WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

Buddha does not talk about the good deeds. He says if you don't do these ten, you will be in harmony with the whole, with the law, and whatsoever will be happening will be good.

Good is not that which one needs to do. Good is when you are not a doer; when you are in a let-go with the whole, moving with the law, with the river, good happens. Good is not an act. Now there is no sin, only errors. And there is no virtue, no punya, only good deeds happening when you have surrendered yourself.

So Buddha says avoid the bad deeds, the evil things. He is not saying practise the good ones, he is simply saying avoid the wrong and you will come in tune with the whole, you will become harmonious with the law, and then whatsoever happens is good.

Good is like health. Don't be ill, then you are healthy. Just avoid illness, that's all, and you will be healthy. If you go to the doctor and you ask him what the definition of health is, he will not be able to define it. He will say, 'I don't know. I can simply diagnose your illness. I can prescribe a medicine for the illness. When the illness has disappeared you will be healthy and then you can know what health is.'

The same is the Buddha's attitude. Buddha used to call himself a physician, a vaidya, a doctor. He used to say of himself, 'I am just a doctor, a physician. You come to me, I diagnose your disease, I prescribe medicine. When diseases have disappeared, whatsoever is left, that presence is health.'

WHEN THESE EVILS ARE NOT DONE, THERE ARE TEN GOOD DEEDS.

So he is not giving you a positive discipline to be followed, just a negative understanding. Just try to understand, so that the error is not committed, so that you become harmonious with the whole.
Harmony is happiness, and harmony is heaven. And harmony happens only when you are in tune with the whole. To be with the whole is to be holy.

The Discipline of Transcendence, Vol 1

Chapter #4

Chapter title: Two empty skies meeting
24 August 1976 am in Buddha Hall

Question 1
JESUS AND BUDDHA WERE CERTAINLY INDIVIDUALS. CANNOT THEIR INDIVIDUALITY AND ITS EXPRESSION BE CALLED PERSONALITY? YOU TOO, IT COULD BE SAID, HAVE A PERSONALITY, YET NOT AN EGO.
PLEASE CLARIFY THE CONCEPTS OF PERSONALITY, EGO, INDIVIDUALITY, AND SELF.

THE FIRST THING to be understood is about the words 'individuality' and 'personality'. 'Individuality' means one who is indivisible, one who has become a unity, one who is no more divided. It is a beautiful word. In this sense, Buddha, Jesus, Zarathustra, can be called individuals -- in this root meaning of the word, not the way you use it.

Your use of 'individuality' is almost a synonym for 'personality'. 'Personality' has different orientations. It comes from greek drama. In greek drama the actors used to have 'personas', masks. They would be hiding behind the mask. You could not have seen their faces, you could have only heard their voice. 'Sona' means sound. 'Persona' means you can have a contact only with their sounds, not with their faces. They are hiding somewhere. From that comes the word 'personality'.

In that sense Buddha, Jesus, Zarathustra, Lao Tzu, have no personalities. They are just there in front of you, not hiding anything. They are naked, confronting you in their absolute purity. There is nothing to hide. You can see them through and through, they are transparent beings.

So you cannot say rightly that they have personalities or that they are persons. They are individuals, but remember the meaning of the word -- they cannot be divided. They don't have fragments. They are not a crowd. They are not polypsychic. They don't have many minds. Their manyness has disappeared and they have become one, and their oneness is such that there is no way to divide it. No sword can cut them in two. Their indivisibility is ultimate.

In that sense you can call them individuals. But it is dangerous. Because this oneness comes only when the many is lost. When the many is lost how can you say even that one is one? Because one can be called meaningfully one only when the possibility for many exists. But the very possibility has disappeared.

Buddha is not many, but how can you call him one? That's why in India we call god advaita, non-dual. We could have called him one, but we have resisted that temptation. We

have never called him one, because the moment that you call something one, the two has entered -- because one cannot exist without the two, the three, the four. One is meaningful only in a series. One is meaningful only in a hierarchy.

If really one has become one, how can you call him one? The word loses meaning. You can call him only not-many; you can call him non-dual, advaita, not two. But you cannot call him one. Not-two is beautiful. It simply says that the twoness, the manyness, has disappeared. It does not say what has appeared, it simply says what has disappeared. It is a negative term.

Anything that can be said about the ultimate truth has to be negative. We can say what god is not, we cannot say what he is. Because to say what he is, we define him. Every definition is a limitation. Once god is defined he is no more infinite, he becomes finite.

So in a way you can call Buddha an individual, but it will be better to resist the temptation. He is certainly not a person, he has no personality, but to call him individual is also not right -- better than calling him a person, but still not perfect. He is not a person, he is not an individual -- because he is not.

The very idea of his being has disappeared. He is just a vast emptiness. He is space. He has no boundaries now. Remember, if you have boundaries you can be divided. Anything that is finite can be divided. Ask the physicists. They say you can divide the molecule -- it is very small, but you can divide it because it has a boundary. You can divide the atom. It is very minute, but still it has a boundary; you can divide it. You can divide the electron,

the neutron, the proton, because they also have boundaries. But beyond that, division is impossible because boundaries disappear; beyond that, matter loses all limitation; beyond that is the infinite pure space. You cannot divide. It is impossible to divide pure space.
So somebody becomes an individual only when he has become infinite. It will look paradoxical, but let me say it: somebody becomes individual only when he has become universal, when he is one with the whole. Then somebody is an individual. But then to call him an individual will be stretching the meaning of the word too far. It will be a little too outlandish. It is better to call Buddha a nobody -- neither a person nor an individual. All those things have been left far behind. He has transcended all limitations.

The question is from Prem Divya. She asks, PLEASE CLARIFY THE CONCEPTS OF PERSONALITY, EGO, INDIVIDUALITY AND SELF.
Personality and ego are two aspects of the same coin, just as individuality and self are two aspects of the same coin. The personality has a center -- that center is called the ego. Because personality itself is false, the center is also false, because a false circumference cannot have a real center and a real center cannot have a false circumference.
Personality is unreal. Personality is that which you pretend to be, but you are not. Personality is that which you show, but you are not. Personality is your exhibition, not your reality. Personality is that which you create around yourself -- a fiction to deceive -- but you are not. This personality has a false center, as false as it is itself. That false center is the ego. When you drop personality, ego disappears. Or

you drop the ego and the personality collapses to the ground, to the dust.

Remember not to pretend that which you are not, otherwise you will never be able to drop the ego. Then you go on feeding the ego. Never try to look in any way different than you are. Whatsoever the cost, be true to yourself. Don't try to decorate it, to clothe it in manners, etiquettes, a thousand and one falsities. Be naked as you are. Let people feel your real pulse, and you will not be at loss.

In the beginning you may see that you are getting into trouble, but soon you will find that you are never at a loss. With reality nobody ever loses. With unreality you only think you are gaining, you go on losing. That's how many people destroy their whole life -- by being unreal -- and then they say that they are not happy. How can an unreal person be happy?

It is as if you have put stones in the soil instead of seeds and you are waiting, you are waiting for them to sprout and bloom and fill your life with flowers and fruits. It is impossible -- those stones cannot grow. Those stones are not seeds of something, they don't have any potentiality. They may look like seeds, you may have coloured them in such a way, you may have painted them in such a way that they look like seeds, but they are not seeds, they cannot grow.

The ego cannot grow. It is dead, a false entity. It is not alive. You can go on and on living with it, but your whole life will become like a desert... empty. No fulfillment, no contentment, no bliss will ever knock at your door.

You can wait for eternity, nobody will ever come. Because in the very beginning you missed something -- something

very essential and basic. Only you can grow, not the pretensions.
I told you the word 'personality' comes from 'persona'. If you have a mask, the mask will not grow. You will grow. You may have put the mask on your face when you were a child, now you may be a young man -- but the mask will remain the same... a dirty old thing, rotten. It will simply rot, it cannot grow. You will be growing behind it, and it will give you many pains because it will be a confinement. It cannot grow and you are growing. It is as if you are still wearing your childhood clothes. You are growing and those clothes are not growing, so they have become a bondage. They don't give you freedom, they confine you, they crush you. You feel continuously a pressure, a tension, an anguish.
You can try it. You can wear shoes which are smaller than for your feet, and walk -- and you will know what is happening to millions of people. Their personalities are too small and their being is growing. Try to walk with shoes two sizes too small....
One day I was sitting with Mulla Nasrudin. He looked at a woman and said, 'This woman is trying to do the impossible.'
I said, 'What do you mean?'
He said, 'She's wearing shoes two inches too small.'
I asked, 'How do you know?'
He said, 'I know because she is my wife. Look at her face -- in such agony, in such anguish.'
Look at the faces of people -- their agony and anguish is written so clear. They are broadcasting nothing else but their agony and their anguish. And the problem is they are

wearing a dead mask, a personality, which cannot grow with them. Of course it is always lagging behind. It cannot grow. They are growing continuously and it becomes a dead weight.
Remember, with the false you will be crushed. Never keep company with the false. If you really want to grow into a blooming being, if you really want to give freedom to your being, never keep company with the false. Be true, whatsoever the cost. I repeat again: in the beginning it may seem that these pretensions are very good. They are not. Your mind is deceiving you.
And if you try to keep company with the true, ego will disappear on its own accord. Otherwise it goes on finding new ways, new methods to feed itself.
People have become so false that you cannot imagine. I was reading an anecdote:

Sadie Perlmutter was sent to the finest, most expensive finishing school in New York. There she learned all there was to know about etiquette. Despite the expense, her mother was very proud of her. Then one dark night Sadie staggered into their Park Avenue apartment with her clothes all ripped. 'I have been raped on Central Park South,' Sadie sobbed.
'You know who did it?'
'No, I don't.'
'You mean, after all the etiquette you studied you did not even ask, "With whom am I having the pleasure?"'

People go on keeping their etiquette, their mannerisms, their falsities, their pretensions, even in such situations where it is unimaginable.
I know one man whose house was on fire, but the first thing that he did running out of the house was to tie his tie. The house is on fire and he could not run out of it without his tie. The personality becomes so clinging to you and you become so clinging to it.
I have heard about a great professor who was so polite that even when he was angry he would be polite -- even in the expression of his anger. One day he was so angry with a student that he was boiling hot, and he said, 'Please go to hell!'... Please go to hell?
Just watch yourself. Personality is the father of the ego. If you drop personality you will find the ego has died on its own accord.
I have heard:

An elderly woman visited an art gallery showing abstract paintings and asked the attendant, 'What is that?'
'That is the painter, lady.'
'And that?'
'The painter's wife, lady.' The attendant was a little annoyed.
'Well,' the woman commented, 'I hope they are not planning to have any children.'

The ego is the child of the personality. Many people would like to drop the ego, but they don't understand the inner connection. They would like to drop the ego because it gives so much misery. It continuously hurts, it is like a

wound. It never allows you any rest, it always keeps you restless. It is a disease. Many people by and by start feeling that it is better if they can get rid of the ego, but they never think that this is the child of the personality. If you want to get rid of the ego, you will have to drop your personality. That's why Buddha left the palace -- because it was impossible to drop the personality and still be a prince. Mahavira became naked, he dropped even his clothes -- he was one of the most courageous men the world has ever known -- because he came to realize that even clothes are not for the body; they are just part of a social mannerism, just part of a social etiquette. Of course he suffered for it. He was chased out of towns -- people used to throw stones at him. They thought he had gone crazy. He suffered for it, but his achievement was tremendous out of it.

By and by his personality completely eroded, disappeared. When the personality disappeared, when all that he had learned from the society was dropped -- all pretensions, all exhibitionistic tricks, all ego-trips -- suddenly he saw that ego has also disappeared.

He left his palace, his father's palace, he dropped his clothes, and he dropped language also: for twelve years he didn't speak a single word. His logic was absolutely correct, because in our very language our personalities have entered. The way you speak, the way you use words, may be part of your personality.

You can see it. If a man comes from a village you can see by his language that he is a villager. If a man comes from a very rich, cultured family, you can see by his language that he comes from a cultured family -- and of course Mahavira

was a prince. In the very language personality enters -- in your expressions, in your gestures.
Mahavira for twelve years completely dropped everything. He was the perfect dropout. Language, clothes, society, security, everything he dropped. Then by and by his innocence surfaced; all the layers of personality dropped, ego disappeared.
Remember, ego is very tricky. It is very subtle, its ways are very subtle. You drop it from one side, it comes from another. Unless you become very very alert how it arises, how it feeds....
Divya is a primal therapist, she will enjoy this anecdote.

Three primal therapists were standing on a street corner arguing about which one of them had the greatest memory, who could go farthest back.
'Hey man,' bragged the first, 'I can remember my mama wheeling me in my carriage down 125th Street, hear?'
'That's nothing,' scoffed the second guy. 'I can recall the day I was born and the doctor slapping my bottom.'
'You call that remembering, dude?' challenged the third. 'I can remember the night I went to a party with my daddy and I came home with my mama.'

The ego can find food from anywhere. Whatsoever the game, I am the top. Whatsoever the game -- the name of the game may be humbleness, but I am the topmost humble man. The names can be different. Always remember that whenever you start feeling that you are the topmost -- maybe it is humbleness, it makes no difference; maybe it is egolessness, it makes no difference -- if you think that you

are the most egoless person in the world you are again in the same trap.
The ego lives on claims. The ego is competitive and personality goes on feeding it through subtle ways. Personality is the circumference of your pretensions, of your exhibitions, of your deceptions, and ego is the center. They go together, they remain together.
Now the second couple: individuality and self. Individuality is the circumference, self is the center. They are more real than personality and ego, they are more real than the first couple, but still not ultimately real.
When personality is dropped, you become individual. When you become individual then a sense of self arises -- 'I am.' It has no claim, it is not competitive. Self is not competitive: it does not say that I am better or worse, that I am ahead or far behind. It does not compare, it is not comparative. It simply says 'I am'. It is not relative to others. Individuality is a simple expression of whosoever you are, and a deep sense of 'I am'.
But Buddha or Jesus cannot be even called individuals because they go a little further, where even the sense of self disappears.
The ego is comparative, very ill; the self is a little healthy, not so ill -- it has no comparison with anybody -- but still the very idea that 'I am' divides, separates from the total unity. The way of Jesus is: 'My father and I are one.' That is his way of saying, 'I am not a self, my father is myself.' You can translate it better if you say that the center of the whole is my center; then the language becomes more scientific.

Buddha is even more keen. He will not use any wishy-washy expressions. He says simply, 'I am not.' Because the danger is -- saying that I am god, or god is my center -- the danger is that the 'I' may enter again from the backdoor. Buddha says, 'I am not.' He simply goes on dissecting the very phenomenon of 'I', and comes to a point where nothing is left. Just as matter disappears in the hands of the physicist, self disappears in the hands of Buddha.
I have heard:

One day an elephant went walking through the jungle. He was feeling in the pink, ready to challenge the whole world. As he walked along he met a lion. He threw out his chest, issued a loud trumpeting noise and said, 'Why are you not as big as I am?'
'I don't know,' the lion gasped, walking away.
Next the elephant met a hyena. He swelled out his chest and asked, 'Why are you not as big as I am?'
'I don't know,' said the hyena as he walked away as well.
Then the elephant met a poor little mouse with a runny nose and pink eyes.
'Why are you not as big as I am?' he roared.
The mouse looked up at him and said, 'I have been very sick lately.'

Everybody, even a mouse, has his own ego. Everybody, even a religious man, has his own ego. Even while declaring, 'I am just dust underneath your feet,' you are gathering ego.
The ego and the personality have to be dropped, then you will find individuality arising... a feeling of uniqueness.

Yes, you are unique. Everybody else is also unique. In this world only unique people exist, so comparison is just stupid, because you alone are like yourself. There is nobody like you, so how to compare?

Comparison is possible if there are many people alike, similar to each other, but this existence is so tremendously creative, so originally creative, it never repeats. It does not believe in carbon copies. It makes everybody an individual, unique. When personality is dropped you suddenly feel you are unique -- but remember, you also feel everybody else is also unique. Uniqueness is a common quality of all, there is nothing to brag about. It is the universal quality of every being.

With the individuality you have a subtle center of a feeling -- 'I am'. Buddha goes far beyond it. Mahavira, Krishna, Jesus, they don't say anything beyond this. Maybe they think it is not possible to say the beyond -- they stick to individuality and the feeling of 'I-amness'. But Buddha goes to the very end of his logic. He says personality has been dropped, now drop this individuality also. The ego has been dropped, now drop this 'I-amness' also, this self-hood also. Then nothing is left, then only nothing is left, and in that emptiness you become virgin, uncorrupted. Emptiness cannot be corrupted. Being is, but there is no feeling of 'I am'.

Have you not ever come to some moments when you are, tremendously you are, but still there is no feeling of 'I am'? Those are the moments of grandeur, grace. They happen to everybody. You may not have noticed, you may not have accepted them, you may not remember them, you may have rejected them because they seem so outlandish. They don't

fit with your life -- with your life of the ego and personality. They don't fit. They are not consistent with your routine way of life, so you drop them, you forget them. You think that they may be just the imagination, a dream.

But to everybody those moments come. I have not come across a single human being who has not in some way or other, in some moment or other, felt himself tremendously there and yet with no sense of 'I'. Those are the moments when you feel beauty, when you feel love, when you feel wonder.

Looking at the stars in the night suddenly something disappears, suddenly an emptiness arises in you... virgin, uncorrupted, unpolluted by society, culture, civilization, religion, scripture, tradition. Again you are pure, innocent. You are. In fact, for the first time you are very substantial but with no 'I' anywhere. There is empty sky and the stars shining, and here you are -- empty -- and the stars reflecting. Two skies, both empty, meeting.

These are the religious moments -- moments of prayer, beauty, wonder, awe. They come to everybody. Sometimes making love, suddenly you are not there and still you are. This is the paradox. You are for the first time, very very real, absolutely real, and yet no weight of the ego, no sense of 'I'. Making love, sometimes you are simply pure energy. The experience of ecstasy is very natural to love -- if you are ready to lose yourself in it. If you still continue controlling, you still remain in the ego, then you miss the very door that love opens. You miss orgasm. Orgasm is a door to the infinite. It is a point for your ego to evaporate, to melt, to disappear. But if you go on controlling.... This

misfortune has happened all over the world -- you go on controlling.

And now, in the West particularly, people have become too much manipulators. The man goes on thinking whether he is making love perfectly or not, whether he is making love according to the experts or not -- Masters and Johnson and others -- whether he is going according to the reports of Kinsey or not -- and he's trying, making all efforts to satisfy the woman. And the woman is trying to satisfy the man. And both are missing because both are too much in the ego. The woman is trying to satisfy her man as no other woman can satisfy; the man is trying to satisfy his woman as no other man can satisfy. Both are on an ego-trip and both remain dissatisfied. Because satisfaction comes only when nobody is trying to satisfy anybody; when everybody is simply disappearing into that vagueness, that merger, where personalities are no more separate, where things overlap, when one never knows who is who.

The man continues to be the man, the woman continues to be the woman -- then you miss that rare opportunity that love makes available. You remain closed to that door. The door opens and; closes, but you cannot enter into it. You are engaged somewhere else, with small things, trivia.

In deep lovemaking you can attain first glimpses of samadhi -- or in music, or in dancing, or looking at the sunset, or just sitting silently not doing anything.

But remember, whenever you are a doer you are missing, because the doer carries his ego. The doer is the ego. Whenever you are a non-doer there is a possibility you may fall into line with the whole, you may fall into harmony

with the whole -- what Buddha calls the way, the dhamma. You will become one with the dhamma, and suddenly a rush of bliss -- it rains all around, your whole being becomes saturated with a new benediction that you have not known before.

Personality has to go. With personality goes the ego. Then individuality has also to go, and with individuality goes the self. Then nothing is left and you are at home. Gone -- you have arrived.

One of Buddha's names is tathagata. It means 'who has gone very skilfully, disappeared very skilfully'. Gata means gone. Another of Buddha's names is sugata -- well gone, who has gone so well that you cannot find a trace behind... nothing is left, just pure innocence. Become a sugata, become a tathagata. Allow yourself to evaporate and disappear. Only then will you find who you are.

You are not you. Your very sense of 'I' is a confinement, a bondage, an imprisonment, a cage. When the cage disappears the whole sky is yours; even the sky is not your limit. You contain the sky in your inner being. You are vaster than the sky, bigger than the space.

Question 2

A SCHOLARLY YOUNG KOREAN BUDDHIST MONK TOLD ME THE STORY ABOUT A WOMAN WHO MADE LOVE TO EVERY MAN WHO CAME TO HER FOR SEX, BUT HER CHEEK WAS ALWAYS WET FROM TEARS. I WAS DEEPLY MOVED BY THIS STORY AND IT COMES TO MY MIND OFTEN. I CAN SIMPLY IDENTIFY WITH HER. COULD YOU COMMENT ON THIS?

This question is from Prem Vartya. She is a dancer from Korea. She is my first korean sannyasin and has much potential. I can understand what she means. The story is really beautiful. A very small story, nothing much in it, and yet tremendous is its content.

A WOMAN WHO MADE LOVE TO EVERY MAN WHO CAME TO HER FOR SEX BUT HER CHEEK WAS ALWAYS WET FROM TEARS.

Just a one sentence story, but the story can be the story of the whole humanity. This is what is happening.
Love is possible, but it never rises above sex. Hence all the cheeks are full of tears... wet. I can see your cheeks full of tears, tears rolling down. One of the greatest miseries in human life is that one remains with sexuality and never moves beyond it and never achieves a moment of love. Love is born in sexuality but sexuality is not love. The lotus is born in the mud, but the lotus is not just mud. And if mud remains mud of course there are bound to be tears on the cheeks.
You are waiting to become a lotus, you are waiting to flower in higher space, and you remain rooted. This is happening down the centuries. There have been very few individuals who attained to love. Then they have smiles on their faces, then you can see the grace, the beauty, the beauty of the unknown descending in them. Love transforms.
Sex at the most is a release. Hygienic, healthy, I'm not against it, it's natural, but it is not the end, just the

beginning. It is the very alphabet of love, but you have to make poetry out of it. All the poetry can be reduced to the alphabet.

It happened once that a friend of Mark Twain's, a great religious preacher, invited him to come to his talk. He had been inviting him many times down the years and Mark Twain would not go, but that day he said, 'Okay, I am coming.'

The priest prepared his talk, as beautiful a talk as he had ever delivered -- and he was a great preacher. Thousands of people listened to him in deep rapture. Mark Twain was just sitting in front of him, and that was his climax. The audience was spell-bound, as if there was nobody... there was such dense silence -- and the speaker was again and again looking from the corner of his eyes at Mark Twain, at what was happening to him -- and he was sitting there, bored!

When they were going back in the car, for a few minutes the preacher could not gather courage to ask. Then eventually when Mark Twain was getting out of the car at his house, he asked, 'Can I ask you how it was? Did you like it?'

Mark Twain said, 'All nonsense and all borrowed. By chance I have been reading a book these days and all that you said is in that book.'

The preacher could not believe, because he had not copied from anywhere. Maybe a few sentences could be found here and there, but the whole speech? And Mark Twain said, 'Word by word, you have simply repeated. It is a robbery.'

The preacher said, 'I would like to see the book.'

The next day Mark Twain sent him the book. It was a dictionary. Of course, in a dictionary every word is there. Every poem can be reduced to the alphabet, but poetry is not just alphabet. All Buddha's sayings can be reduced to the alphabet, but those sayings are not just alphabet. That's what Freud has done -- he has reduced all love into sex. Sex is only the alphabet of love, bricks out of which you can make a Taj Mahal. But Taj Mahal is not just bricks. You can pile up bricks; it will not become a Taj Mahal. Taj Mahal is a composition of infinite love, of infinite creativity. Bricks are only the visible part of it. Taj Mahal is something invisible. Bricks have made that invisible visible in a certain way and you can feel it. Bricks help the invisible to be felt, but the bricks are not the invisible. Sex is just like bricks. And if you go on piling sex, one is bound to feel in tears. The woman must have been a woman of deep understanding.

People look at each other, but they don't look at each other at all. They are just looking for the sex object. A woman passes. Have you ever seen a woman as a being? Sometimes you become interested in a woman, but not as a being. You feel a certain attraction, but not as a being, but as a sex object. Or sometimes you are repelled, that too is sexual. Or sometimes you are not interested -- bored, neither repelled nor attracted, just indifferent -- but that too is sexual.

And unless you can come across a person who can look at you in your eyes as a being, not just as a sexual object; who can love you as a being... then you have found your friend, not before it.

We go on looking for only that which we have a desire for. Men looking at women, women looking at men, are not looking at each other. They are looking for something. They are looking for their own food. They have an appetite, a hunger -- that hunger is sexual. Hence whenever somebody looks at you as a sex object you feel offended, because he is reducing your identity to a very muddy state. He is reducing you to the lowest denominator, to the lowest rung of your being.

A person can love you without reducing you. In fact, love never reduces you. Love helps you to rise above the ordinariness, love helps you to soar high. It makes you meditative, ecstatic. Love becomes the first proof that god exists, that life is not just matter, and man is not just body, that soul exists, that there is the world of the beyond.

That woman must have been missing it. She may have loved many people, but whenever she looked into their souls there was nothing but a desire for sex.

Many women have told me that they weep and cry when their man makes love to them -- because men make love and then they fall into sleep. It is a ritual. It helps to fall asleep, it is like a tranquilliser. And the woman goes on crying and weeping. She has been used and thrown away. Like a plastic thing -- you use it and throw it away. There is no need to be bothered at all now. Your need is fulfilled.

We look at the other person only through our need; then that look is offensive. When you look at the other person as a beauty in its own right, a grandeur, a divinity, a god or a goddess.... Yes, that's what I would like to tell you -- that each man is a god and each woman is a goddess. When you look at the other as a god and a goddess then the other is

fulfilled; that very look enhances grace, that very look helps the other to soar high.
In all the languages of the world we have such expressions as 'falling in love'. That is ridiculous. Why 'falling in love'? Why not 'rising in love'? 'Falling in love' indicates the very idea that love is just a trick -- really you want to fall into sex, you want to go low; you pretend.
I have heard

The new maternity ward had been open for six months during which time over five hundred babies had been delivered and every one of them a girl. During the early part of the seventh month a boy was born there and the nurses held a party to celebrate the occasion. At the height of the party a reporter arrived and asked whether the baby looked like his father or his mother.
'I don't know,' answered one of the nurses. 'We have not looked at his face yet.'

Just for six months only girls were born. Who bothers about his face now?
When a person looks at you with sexuality and passion in his eyes, he is looking at your genital organs, not at you. He is insulting you, he is reducing you to your genital organs. He is simply saying you are just an appendage. He is saying, 'I am interested in your sexuality, in your genital organs. I am not interested in you. You are just a situation, nothing more, but my interest is in your sexuality -- in you as a man, in you as a woman.' That is offensive, insulting, degrading, humiliating.

That woman must have been a woman of deep love. And if you have deep love you will feel always tears on your cheeks, because it will be very difficult to fulfill it.
Only lower needs can be fulfilled in this world, because people have fallen very low. If you have any higher need, you will suffer, if you have any higher need you will not find a right partner; if you have a higher need you will remain alone. That was the problem with the woman. And this I see as the problem of all human beings who are intelligent, who have some understanding.
People have reduced everything to money or to sex. These two things seem to be the real gods -- either money or sex. And people are after money also only for sex, because money can help.
I have heard:

A Jew went to a whorehouse and told the madam that he wanted the cheapest chippie in the place.
'We have a black girl for ten dollars,' she told him.
'But I only have four dollars,' he protested.
After a long argument the madam consented to take him on herself for four dollars.
The Jew did not return to the whorehouse for another ten years. When he did, the madam greeted him cordially and told him that as a result of their relationship years ago, he had a nine-year-old son. She called the boy out and introduced him to his father.
'So you are my dad,' said the boy. 'You know, ever since I was born I've wondered what my last name was. Tell me, dad, what is my last name?'
'Goldberg,' the father replied.

'My god!' exclaimed the boy, 'you mean I am jewish?' 'Don't knock it, boy,' he replied. 'If I had had six dollars more ten years ago you would have been black too.'

The whole thing seems to be either money or sex. And everybody seems to be reducing life to be just a whorehouse. All sacredness of life is damaged. And then it is natural that if you have a heart which is waiting for love you will remain unfulfilled.

Never look at another human being as if he or she is only sexuality. Look at human beings as really they are. Sexuality is part of them, but they are not just sexuality. A very small part, a beautiful part in itself, nothing wrong about it, but if that part becomes the whole then everything goes ugly. Whenever any part claims to be the whole then things go ugly.

If it is your head which claims your whole personality, you are ugly. Then you have lost your roots into wholeness. If it is sex that claims your whole personality and you start living for it, then again you are reduced -- reduced to the earth, your sky is lost. Then you are reduced only to the roots and you don't have any branches which can spread into the sky and greet the sun and the rains and meet with the clouds and communicate with the sky.

Sex is good, healthy, beautiful, in its own place. Try to understand me: if sex follows as a shadow of love it is tremendously holy. But if love is nothing but a seductive measure, if love is nothing but a salesmanship, if love is nothing but a seduction and only sex is the goal, then sex is ugly, love is ugly; then your whole being, by and by, will

become ugly. You will exist like a wound, not like a flower.

Never reduce anybody to being just a sexual object, and never allow anybody to reduce you to being just a sexual object. If sex follows love, if it becomes a harmony in love, it has a totally different quality to it. Then it is no more sexual.

When it comes as a part of love... you love a person, you want to share everything with the person. When you love the person you want to share your mind, you want to share your body, you want to share your soul, you want to share your meditation, you want to share your... whatsoever you have. If you have an aesthetic sense, you want the person you love to share your poetry, to share your painting, to share your vision, to share your dreams.

Of course, when you love a person you also want to share your sexuality; then it is beautiful, then it has nothing like sex in it, then it is not the libido of Sigmund Freud. Then the energy has a totally different quality to it, and then it helps you to go higher and higher.

Nothing helps you to go higher than love. Nothing can help you as much as love can help you to go higher -- because it becomes such a tranquillity, such a calmness, such content, one feels as if one has arrived. One feels grateful, one feels at home in existence. One is no more a stranger.

Remember: while you are relating with a person never relate only for sexuality, otherwise your whole being will become absurd. And treat sexuality as prayer. It is one of the doors towards the divine. Don't do any sacrilegious act about it.

I have heard:

A pregnant jewish girl asked her doctor what position she would have to lie in to give birth to her baby.
'The same position you were in when you started it,' the doctor told her.
'My god!' she exclaimed. 'Do you mean I will have to drive around Berlin in a taxi for two hours with my feet hanging out the window?'

But this is happening. Your aquaintance with love happens in such odd and ugly places. Now the back seat of a taxi! It should happen in a church, in a temple. The very association is ugly.
One should make love only when one is feeling tremendously beautiful, happy, celebrating. One should dance before one makes love, one should sing and pray before one makes love, one should read a few sayings of Buddha, or a few sayings of Jesus, or one should recite the Koran -- it is beautiful before one makes love.
Love should be entered as a shrine of god. Then love will give you such fulfillment as nothing else can give.

Question 3
YOU HAVE SAID THAT YOU EAT WHEN THE BODY IS HUNGRY, AND YOU SLEEP WHEN THE BODY NEEDS REST, BUT I HAVE HEARD THAT YOU EXACTLY FOLLOW THE CLOCK FOR YOUR BATH, FOOD, SLEEP, ETC. PLEASE EXPLAIN.

Mm? It is from Krishna Radha. But she is asking like a magistrate: 'Please explain!'

It is just the other way around -- the clock follows me, and I look at the clock just to see whether it is following or not. Let me tell you one anecdote:

Mulla Nasrudin was testifying in court. He noticed that everything he was saying was being taken down by the court reporter. As he went along he began talking faster and still faster. Finally the reporter was frantic to keep up with him. Suddenly the Mulla said, 'Good gracious, mister. Don't write so fast. I cannot keep up with you.'

I am not following the clock at all. But I have come to understand my body. I have come to feel its needs. I have learned much by listening to it. And if you also listen and you become attentive to your body, you will start having a discipline which cannot be called a discipline.
I have not forced it on myself. I have tried all sorts of things in my life. I have been continuously experimenting just to feel where my body fits perfectly. Once I used to get up early, at three o'clock in the morning. Then at four o'clock, then at five o'clock. Now I have been getting up at six for many years. By and by I watched what fits with my body. One has to be very sensitive.
Now physiologists say that everybody's body, while sleeping, loses its normal temperature for two hours; the temperature falls by two degrees. It may happen to you between three and five, or two and four, or four and six, but everybody's body falls two degrees in temperature every night. And those two hours are the deepest for sleep. If you get up in between those two hours, the whole day you will feel disoriented. You may have slept six, seven hours; that

makes no difference. If you get up between those two hours when the temperature was low, then you will feel the whole day tired, sleepy, yawning. And you will feel that something is missing. You will be more disturbed. The body will feel unhealthy.

If you get up exactly after two hours, when those two hours have passed, that is the right moment for you to get up. Then you are perfectly fresh. If you can sleep only two hours even that will do. Six, seven, eight hours are not needed. If you sleep only for those two hours when the temperature is two degrees lower, you will feel perfectly happy, at ease. The whole day you will feel a grace, silence, health, wholeness, well-being.

Now everybody has to watch when those two hours are. Don't follow any discipline from the outside, because that discipline may have been good for the person who created it.... Vinoba gets up at three o'clock in the morning. It must be fitting well with him, but then the whole ashram, then all his followers get up at three o'clock and they feel dull the whole day. I have seen his followers -- dullards. And then they think that they are not capable of such an ordinary discipline. Then they feel guilty. They try hard but they cannot win and then they think that Vinoba seems to be very exceptional, very great. He's never dull. But it simply suits with him.

You have to find your own body, its way, what suits -- that's right for you. And once you have found it, you can easily allow it, and it will not be enforced because it will be in tune with the body, so there is nothing as if you are imposing it; there is no struggle, no effort. Watch, while

eating, what suits you. People go on eating all sorts of things. Then they get disturbed. Then their mind gets affected. Never follow anybody's discipline, because nobody is like you, so nobody can say what is going to suit you.

That's why I give you only one discipline and that is of self-awareness, that is of freedom. You listen to your own body. The body has a great wisdom in it. If you listen to it, you will always be right. If you don't listen to it and you go on enforcing things on it, you will never be happy; you will be unhappy, ill, ill at ease, and always disturbed and distracted, disoriented.

This has been a long experimentation. I have eaten almost all sorts of things, and then by and by I eliminated all that was not suiting me. Now whatsoever suits, I eat only that. Vivek is in trouble, because she has to cook almost the same thing every day and she cannot believe how I go on eating and go on enjoying it. Eating is okay -- but enjoying it?

If it suits, you can enjoy the same thing again and again. It is not a repetition for you. If it doesn't suit, then there is trouble.

It happened:

One Thursday night Mulla Nasrudin came home to supper. His wife served him baked beans. He threw his plate of beans against the wall and shouted, 'I hate baked beans!'

'Mulla, I can't figure you out,' his wife said. 'Monday night you liked baked beans, Tuesday night you liked baked beans, Wednesday night you liked baked beans, and now all of a sudden on Thursday night you say you hate baked

beans. This is inconsistent!'

Ordinarily you cannot eat the same thing every day. But the reason is not that it is the same thing, the reason is that it doesn't suit you. One day you can tolerate, another day it becomes too much. And how can you tolerate it every day? If it suits you then there is no problem; you can live your whole life on it, and every day you can enjoy it, because it brings such harmony. It simply fits with you, it is in accord with you.

You go on breathing; it is the same breath. You go on taking a bath; it is the same water. You go on sleeping; it is the same sleep. But it suits, then everything is okay. Then it is not a repetition at all.

Repetition is your attitude. If you are living perfectly in harmony with nature, then you don't bother about the yesterday that has gone, you don't carry it in your mind. You don't compare your yesterdays with your today and you don't project your tomorrows. You simply live here and now, you enjoy this moment.

Enjoyment of the moment has nothing to do with new things. Enjoyment of the moment has certainly something to do with harmony. You can go on changing new things every day, but if they don't suit, you will always be running from here to there and never finding any rest.

But whatsoever I'm doing is not enforced, it is spontaneous. That's how by and by I became aware of my body's needs. I always listen to my body. I would never impose my mind on the body. Do likewise and you will have a happier, a more blissful life.

Question 4
SO MUCH GRACE WITH A TALK ON GRACELESS MINDFULNESS. I WONDER IF THE BUDDHA'S LISTENERS BENEFITED SIMILARLY.

It depends on the listeners. It has nothing to do with Buddha or with me. It depends on the listeners. If you are en rapport with me, then you feel grace; if you are en rapport with Buddha, then you feel grace. If you are en rapport, that is the thing.
You can listen to me with a very logical mind, then you may be even annoyed. You can listen with your accumulated knowledge, then you may even feel disturbed -- because if I am contradicting whatsoever you know, you will be disturbed. Or, you can listen with argumentativeness: then here I am speaking and there you are also speaking inside your mind -- contradicting, saying yes, no, arguing. Then there will be no grace.
If you are just listening... the knowledge has been put aside and you are listening to me as one listens to a musical instrument, to a melody; as one listens to wind passing through the trees; as one listens to dead leaves falling on the ground, whispering to the ground... if you are listening to me en rapport, in tune with me, grace will arise. It depends on the listener.
And it also depends on the listener what you hear. It is not so important what I am saying, the more important thing is what you are hearing. It is not necessarily the same thing. I may be saying something else, you may be hearing something else.

I have heard:

Two men were walking along a crowded sidewalk in a downtown business area. Suddenly one exclaimed, 'Listen to the lovely sound of that cricket!' But the other could not hear. He asked his companion how he could detect the sound of a cricket amidst the din of people and traffic. The first man, who was a zoologist, had trained himself to listen to the voices of nature, but he did not explain. He simply took a coin out of his pocket and dropped it on the sidewalk, whereupon a dozen people began to look about them.
'We hear,' he said, 'what we listen for.'

There are people who can listen only to the sound of a falling rupee on the ground -- that's their only music. Poor people. They think they are rich, but they are poor people, whose whole music consists only in the sound of a rupee falling on the ground. Very poor people... starving. They don't know what life consists of. They don't know the infinite possibilities, they don't know the infinite melodies surrounding you -- the multidimensional richness. You hear only that which you listen for.
If you listen en rapport, in a deep merger with me, then grace will happen. The same grace has been happening always to all those who, whenever a Buddha, a Jesus, a Krishna was walking on the earth, were courageous enough to walk with these people. If you walk with me, if you sit with me en rapport, then you will be fulfilled. I am pouring something in you, but if you don't open your heart I cannot fulfill you, I cannot fill you. But if you open your heart

soon you will be overflowing and that overflowing will make you a lotus out of the mud.
The lotus is nothing but an overflowing energy. Hence in the East we have respected the flower of lotus like nothing else. It has become the ultimate symbol of growth. We call the last center in your being, sahasrar -- one thousand-petalled lotus. Sex is the lowest center, sahasrar the highest. By sex you become joined with nature, by sahasrar you are in tune with god, or with the whole. Move from the mud, transcend the mud, and hope and pray and wait for the lotus to open and flower in you.
It is possible. These moments that you are here with me are of tremendous import -- but you can hear only that which you listen for.

The Discipline of Transcendence, Vol 1

Chapter #5

Chapter title: Be therefore mindful
25 August 1976 am in Buddha Hall

THE BUDDHA SAID:
IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT AND CLEANSE HIS HEART OF THE EVIL, RETRIBUTION WILL COME UPON HIS PERSON AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.
IF A MAN WHO HAS COMMITTED A MISDEMEANOUR COME TO THE KNOWLEDGE OF IT, REFORM HIMSELF AND PRACTISE GOODNESS, THE FORCE OF RETRIBUTION WILL GRADUALLY

EXHAUST ITSELF AS A DISEASE GRADUALLY LOSES ITS BANEFUL INFLUENCE WHEN THE PATIENT PERSPIRES.

THE BUDDHA SAID:

WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU, YOU SHOULD PATIENTLY ENDURE IT AND NOT FEEL ANGRY WITH HIM. FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU.

THE BUDDHA SAID:

ONCE A MAN CAME UNTO ME AND DENOUNCED ME ON ACCOUNT OF MY OBSERVING THE WAY AND PRACTISING GREAT LOVING KINDNESS. BUT I KEPT SILENT AND DID NOT ANSWER HIM. THE DENUNCIATION CEASED.

I THEN ASKED HIM, 'IF YOU BRING A PRESENT TO YOUR NEIGHBOUR AND HE ACCEPTS IT NOT, DOES THE PRESENT COME BACK TO YOU?' THE MAN REPLIED, 'IT WILL.' I SAID, 'YOU DENOUNCE ME NOW, BUT AS I ACCEPT IT NOT, YOU MUST TAKE THE WRONG DEED BACK UPON YOUR OWN PERSON. IT IS LIKE AN ECHO SUCCEEDING SOUND, IT IS LIKE SHADOW FOLLOWING OBJECT. YOU NEVER ESCAPE THE EFFECT OF YOUR OWN EVIL DEEDS. BE THEREFORE MINDFUL AND CEASE FROM DOING EVIL.'

MAN IS A CROWD, a crowd of many voices -- relevant, irrelevant, consistent, inconsistent -- each voice pulling in its own way; all the voices pulling man apart. Ordinarily

man is a mess, virtually a kind of madness. You somehow manage, you somehow manage to look sane. Deep down layers and layers of insanity are boiling within you. They can erupt any moment, your control can be lost any moment, because your control is enforced from without. It is not a discipline that has come from your center of being. For social reasons, economic reasons, political reasons, you have enforced a certain character upon yourself. But many vital forces exist against that character within you. They are continuously sabotaging your character. Hence every day you go on committing many mistakes, many errors. Even sometimes you feel that you never wanted to do it. In spite of yourself, you go on committing many mistakes -- because you are not one, you are many.

Buddha does not call these mistakes sins, because to call them sin will be condemning you. He simply calls them misdemeanours, mistakes, errors. To err is human, not to err is divine. And the way from the human to the divine goes through mindfulness. These many voices within you can stop torturing you, pulling you, pushing you. These many voices can disappear if you become mindful.

In a mindful state mistakes are not committed -- not that you control them, but in a mindful state, in an alert, aware state, voices, many voices cease; you simply become one, and whatsoever you do comes from the very core of your being. It is never wrong. This has to be understood before we enter into these sutras.

In the modern Humanistic Potential Movement there is a parallel to understand it. That's what Transactional Analysis calls the triangle of PAC. P means parent, A means adult, C means child. These are your three layers, as

if you are a three-storied building. First floor is that of the child, second floor is that of the parent, third floor is that of the adult. All three exist together.
This is your inner triangle and conflict. Your child says one thing, your parent says something else, your adult, rational mind says something else.
The child says 'enjoy'. For the child this moment is the only moment; he has no other considerations. The child is spontaneous, but unaware of the consequences -- unaware of past, unaware of future. He lives in the moment. He has no values and he has no mindfulness, no awareness. The child consists of felt concepts; he lives through feeling. His whole being is irrational.
Of course he comes into many conflicts with others. He comes into many contradictions within himself, because one feeling helps him to do one thing, then suddenly he starts feeling another feeling. A child never can complete anything. By the time he can complete it his feeling has changed. He starts many things but never comes to any conclusion. A child remains inconclusive. He enjoys -- but his enjoyment is not creative, cannot be creative. He delights -- but life cannot be lived only through delight. You cannot remain a child forever. You will have to learn many things, because you are not alone here.
If you were alone then there would be no question -- you could have remained a child forever. But the society is there, millions of people are there; you have to follow many rules, you have to follow many values. Otherwise there will be so much conflict that life would become impossible. The child has to be disciplined -- and that's where the parent comes in.

The parental voice in you is the voice of the society, culture, civilization; the voice that makes you capable of living in a world where you are not alone, where there are many individuals with conflicting ambitions, where there is much struggle for survival, where there is much conflict. You have to pave your path, and you have to move very cautiously.

The parental voice is that of caution. It makes you civilized. The child is wild, the parental voice helps you to become civilized. The word.'civil' is good. It means one who has become capable of living in a city; who has become capable of being a member of a group, of a society.

The child is very dictatorial. The child thinks he is the center of the world. The parent has to teach you that you are not the center of the world -- everybody thinks that way. He has to make you more and more alert that there are many people in the world, you are not alone. You have to consider them if you want yourself to be considered by them. Otherwise you will be crushed. It is a sheer question of survival, of policy, of politics.

The parental voice gives you commandments -- what to do, what not to do. The feeling simply goes blind. The parent makes you cautious. It is needed.

And then there is the third voice within you, the third layer, when you have become adult and you are no more controlled by your parents; your own reason has come of age, you can think on your own.

The child consists of felt concepts; the parent consists of taught concepts, and the adult consists of thought concepts. And these three layers are continuously in fight. The child

says one thing, the parent says just the opposite, and the reason may say something totally different.
You see beautiful food. The child says to eat as much as you want. The parental voice says that many things have to be considered -- whether you are really feeling hungry, or just the smell of the food, the taste of the food is the only appeal. Is this food really nutritious? Is it going to nourish your body or can it become harmful to you? Wait, listen, don't rush. And then there is the rational mind, the adult mind, which may say something else, totally different. There is no necessity that your adult mind may agree with your parents. Your parents were not omniscient, they were not all-knowing. They were as fallible human beings as you are, and many times you find loopholes in their thinking. Many times you find them very dogmatic, superstitious, believing in foolish things, irrational ideologies.
Your adult says no, your parent says do it, your adult says it is not worth doing, and your child goes on pulling you somewhere else. This is the triangle within you.
If you listen to the child, your parent feels angry. So one part feels good -- you can go on eating as much ice-cream as you want -- but your parent inside feels angry; a part of you starts condemning. And then you start feeling guilty. The same guilt arises as it used to arise when you were really a child. You are no more a child -- but the child has not disappeared. It is there; it is just your ground floor, your very base, your foundation.
If you follow the child, if you follow the feeling, the parent is angry and then you start feeling guilt. If you follow the parent then your child feels that he is being forced into things which he does not want to do. Then your child feels

he is being unnecessarily interfered with, unnecessarily trespassed upon. Freedom is lost when you listen to the parent, and your child starts feeling rebellious.

If you listen to the parent, your adult mind says, 'What nonsense! These people never knew anything. You know more, you are more in tune with the modern world, you are more contemporary. These ideologies are just dead ideologies, out of date -- why are you bothering?' If you listen to your reason then also you feel as if you are betraying your parents. Again guilt arises. What to do? And it is almost impossible to find something on which all these three layers agree.

This is human anxiety. No, never do all these three layers agree on any point. There is no agreement ever.

Now there are teachers who believe in the child. They emphasize the child more. For example, Lao Tzu. He says, 'The agreement is not going to come. You drop this parental voice, these commandments, these Old Testaments. Drop all 'shoulds' and become a child again.' That's what Jesus says. Lao Tzu and Jesus, their emphasis is: become a child again -- because only with the child will you be able to gain your spontaneity, will you again become part of the natural flow, tao.

Their message is beautiful, but seems to be almost impractical. Sometimes, yes, it has happened -- a person has become a child again. But it is so exceptional that it is not possible to think that ever the humanity is going to become a child again. It is beautiful like a star... far distant, but out of reach.

Then there are other teachers -- Mahavir, Moses, Mohammed, Manu -- they say listen to the parental voice,

listen to the moral, what the society says, what you have been taught. Listen and follow it. If you want to be at ease in the world, if you want to be peaceful in the world, listen to the parent. Never go against the parental voice.
That's how the world has followed, more or less. But then one never feels spontaneous, one never feels natural. One always feels confined, caged. And when you don't feel free, you may feel peaceful, but that peacefulness is worthless. Unless peace comes with freedom you cannot accept it. Unless peace comes with bliss you cannot accept it. It brings convenience, comfort, but your soul suffers.
Yes, there have been a few people again who have achieved through the parental voice, who have really attained to the truth. But that too is very rare. And that world is gone. Maybe in the past, Moses and Manu and Mohammed were useful. They gave commandments to the world. 'Do this. Don't do that.' They made things simple, very simple. They have not left anything for you to decide; they don't trust that you will be able to decide. They simply give you a readymade formula -- 'These are the ten commandments to be followed. You simply do these and all that you hope, all that you desire will happen as a consequence. You just be obedient.
All the old religions emphasized obedience too much. Disobedience is the only sin -- that's what christianity says. Adam and Eve were expelled from the garden of god because they disobeyed. God had said not to eat the fruit of the tree of knowledge and they disobeyed. That was their only sin. But every child is committing that sin. The father says, 'Don't smoke,' and he tries it. The father says, 'Don't go to the movie,' and he goes. The story of Adam and Eve

is the story of every child. And then condemnation, expulsion....

Obedience is religion for Manu, Mohammed, Moses. But that world has gone, and through it many have not attained. Many became peaceful, good citizens, good members, respectable members of the society, but nothing much.

Then there is the third emphasis on being adult. Confucius, Patanjali, or modern agnostics -- Bertrand Russell -- all humanists of the world, they all emphasize: 'Believe only in your own reason.' That seems very arduous, so much so that one's whole life becomes just a conflict. Because you have been brought up by your parents, you have been conditioned by your parents. If you listen only to your reason, you have to deny many things in your being. In fact, your whole mind has to be denied. It is not easy to erase it.

And you were born as children without any reason. That too is there. Basically you are a feeling being; reason comes very late. It comes when, in fact, all that has to happen has happened. Psychologists say a child learns almost seventy-five percent of his whole knowledge by the time he is seven years old. Seventy-five percent of his whole knowledge he has learned by the time he is seven years old, fifty percent by the time he is four years old. And this whole learning happens when you are a child, and reason comes very late. It is a very late arrival. It comes when, in fact, all that has to happen has happened.

It is very difficult to live with the reason. People have tried -- a Bertrand Russell here and there -- but nobody has achieved truth through it, because reason alone is not enough.

All these angles have been chosen and tried, and nothing has worked. Buddha's standpoint is totally different. That's his original contribution to human consciousness. He says not to choose any, he says move in the center of the angle. Don't choose reason, don't choose parent, don't choose the child; just move in the very center of the angle and remain silent and become mindful. His approach is tremendously meaningful. And then you will be able to have a clear perspective of your being. And out of that perspective and clarity let the response come.

We can say it in another way. If you function as a child, that is a childish reaction. Many times you function as a child. Somebody says something and you get hurt, and a tantrum and anger and temper... you lose everything. Later on you feel very bad about it -- that you lost your image. Everybody thinks you so sober and you were so childish, and nothing much was at stake.

Or you follow your parental voice, but later on you think that still you are dominated by your parents. You have not yet become an adult, mature enough to take the reins of your life into your own hands. Or sometimes you follow reason, but then you think that reason is not enough, feeling also is needed. And without feeling, a rational being becomes just head; he loses contact with the body, he loses contact with life, he becomes disconnected. He functions only as a thinking mechanism. But thinking cannot make you alive, in thinking there is no juice of life. It is a very dry thing. Then you hanker, you hanker for something which can again allow your energies to stream, which can again allow you to be green and alive and young. This goes on and you go on chasing your own tail.

Buddha says these are all reactions and any reaction is bound to be partial -- only response is total -- and whatsoever is partial is a mistake. That's his definition of error: whatsoever is partial is a mistake. Because your other parts will remain unfulfilled and they will take their revenge. Be total. Response is total, reaction is partial. When you listen to one voice and follow it you are getting into trouble. You will never be satisfied with it. Only one part will be satisfied, the other two parts will be very much dissatisfied. So two thirds of your being will be dissatisfied, one third of your being will be satisfied, and you will always remain in a turmoil. Whatsoever you do, reaction can never satisfy you, because reaction is partial.
Response -- response is total. Then you don't function from any triangle, you don't choose; you simply remain in a choiceless awareness. You remain centered. And out of that centering you act, whatsoever it is. It is neither child nor parent nor adult. You have gone beyond PAC. It is you now -- neither the child nor the parent nor the adult. It is you, your being. That PAC is like a cyclone and your center is the center of the cyclone.
So whenever there is a need to respond, the first thing, Buddha says, is become mindful, become aware. Remember your center. Become grounded in your center. Be there for a few moments before you do anything. There is no need to think about it because thinking is partial. There is no need to feel about it because feeling is partial. There is no need to find clues from your parents, Bible, Koran, Gita -- these are all P -- there is no need. You simply remain tranquil, silent, simply alert -- watching the

situation as if you are absolutely out of it, aloof, a watcher on the hills.
This is the first requirement -- to be centered whenever you want to act. Then out of this centering let the act arise -- and whatsoever you do will be virtuous, whatsoever you do will be right.
Buddha says right mindfulness is the only virtue there is. Not to be mindful is to fall into error. To act unconsciously is to fall into error.
Now the sutras.

THE BUDDHA SAID:
IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT AND CLEANSE HIS HEART OF THE EVIL, RETRIBUTION WILL COME UPON HIS PERSON AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.
IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT...

Repentance means retrospective awareness, repentance means looking backwards. You have done something. If you were aware then no wrong can happen, but you were not aware at the time you did it. Somebody insulted -- you became angry, you hit him on the head. You were not aware what you were doing. Now things have cooled down, the situation has gone, you are no more in anger; you can look backwards more easily. You missed awareness at that time. The best thing was to have awareness at that time, but you missed it, and now there is no point in crying and

weeping over the spilt milk. But you can look, you can bring awareness to that which has already happened.
That is what Mahavir calls pratycraman, looking back; what Patanjali calls pratyahar, looking in. That's what Jesus calls repentance. That's what Buddha calls pashchattap. It is not feeling sorry, it is not just feeling bad about it, because that is not going to help. It is becoming aware, it is reliving the experience as it should have been. You have to move into it again.
You missed awareness in that moment; you were overflooded by unconsciousness. Now things have cooled, you'll take your awareness, the light of awareness, back. You move in that incident again, you look into it again as you should have really done; that is gone, but you can do it retrospectively in your mind. And Buddha says this cleanses the heart of the evil.
This looking back, continuously looking back, will make you more and more aware. There are three stages. You have done something, then you become aware -- first stage. Second stage: you are doing something, and you become aware. And third stage: you are going to do something, and you become aware. Only in the third stage will your life be transformed. But the first two are necessary for the third, they are necessary steps.
Whenever you can become aware, become aware. You have been angry -- now sit down, meditate, become aware what has happened. Ordinarily we do it, but we do for wrong reasons. We do it to put our image back in its right place. You always think you are a very loving person, compassionate, and then you suddenly become angry. Now your image is distorted in your own eyes. You do a sort of

repentance. You go to the person and you say, 'I am sorry.' What are you doing? You are repainting your image.
Your ego is trying to repaint the image, because you have fallen in your own eyes, you have fallen in others' eyes. Now you are trying to rationalize. At least you can go and say, 'I am sorry. I did it in spite of myself. I don't know how it happened, I don't know what evil force took possession of me, but I am sorry. Forgive me.'
You are trying to come back to the same level where you were before you became angry. This is a trick of the ego, this is not real repentance. Again you will do the same thing.
Buddha says real repentance is remembering it, going into the details fully aware of what happened; going backwards, reliving the experience. Reliving the experience is like unwinding; it erases. And not only that -- it makes you capable of more awareness, because awareness is practised when you are remembering it, when you are becoming again aware about the past incident. You are getting a discipline in awareness, in mindfulness. Next time you will become aware a little earlier.
This time you were angry; after two hours you could cool dawn. Next time after one hour you will cool down. Next time after a few minutes. Next time, just as it has happened you will cool down and you will be able to see. By and by, by slow progression, one day while you are angry you will catch hold of yourself red-handed. And that is a beautiful experience -- to catch yourself red-handed committing an error. Then suddenly the whole quality changes, because whenever awareness penetrates you, reactions stop.

This anger is a childish reaction, it is the child in you. It is coming from the C. And later on, when you feel sorry, that is coming from the P, from the parent. The parent forces you to feel sorry and go and ask forgiveness. You have not been good to your mother or to your uncle -- go and put things right.

Or it can come from A, from your adult mind. You have been angry and later on you recognize that this is going to be too much; there is a financial loss in it. You have been angry with your boss, now you become afraid. Now you start thinking he may throw you out, or he may carry the anger within him. Your salary was going to be raised; he may not raise it -- a thousand and one things... you would like to put things right.

When Buddha says repent, he's not telling you to function from C or P or A. He is saying when you become aware, sit down, close your eyes, meditate upon the whole thing -- become a watcher. You missed the situation, but still something can be done about it: you can watch it. You can watch it as it should have been watched. You can practise, this will be a rehearsal, and by the time you have watched the whole situation you will feel completely okay.

If then you feel like going and asking forgiveness, for no other reasons -- neither the parent, nor the adult, nor the child -- but out of sheer understanding, out of sheer meditation that it was wrong.... It was not wrong for any other reason; it was wrong because you behaved in an unconscious way. Let me repeat it. You go and you ask for forgiveness not for any other reason -- financial, social, political, cultural; no -- you simply go there because you meditated on it and you recognized and you realized the

fact that you acted in unawareness; you have hurt somebody in unawareness.
You have to go and console the person at least. You have to go and help the person to understand your helplessness -- that you are an unconscious person, that you are a human being with all the limitations, that you are sorry. It is not putting your ego back, it is simply doing something which your meditation has showed you. It is totally a different dimension.

IF A MAN WHO HAS COMMITTED MANY A MISDEMEANOUR DOES NOT REPENT AND CLEANSE HIS HEART OF THE EVIL, RETRIBUTION WILL COME UPON HIS PERSON AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.

Ordinarily what do we do? We become defensive. If you have been angry at your wife or at your child, you become defensive; you say it had to be done that way, it was needed -- it was needed for the child's own good. If you are not angry, how are you going to discipline the child? If you are not angry with somebody people will take advantage of you. You are not a coward, you are a brave man. How can you just let people do things which should not be done to you? You have to react.
You become defensive, you rationalize. If you go on rationalizing your errors... and all errors can be rationalized, remember it. There exists not a single error which cannot be rationalized. You can rationalize everything. But then, Buddha says, such a person is bound

to become more and more unconscious, more and more deeply unaware... AS SURE AS THE STREAMS RUN INTO THE OCEAN WHICH BECOMES EVER DEEPER AND WIDER.

If you go on defending yourself then you will not be able to transform yourself. You have to recognize that there is something wrong. The very recognition helps change.

If you feel healthy and you are not ill, you are not going to go to a physician. Even if the physician comes to you, you are not going to listen to him. You are perfectly okay. You will say, 'I'm perfectly well. Who says I am ill?' If you don't think you are ill, you will go on protecting your illness. That is dangerous; you are on a suicidal path.

If there has been anger, there has been greed, there has been something that happens only when you are unconscious, recognize it -- the sooner you do it the better. Meditate upon it. Move to your center and respond from the center.

IF A MAN WHO HAS COMMITTED A MISDEMEANOUR COME TO THE KNOWLEDGE OF IT, REFORM HIMSELF AND PRACTISE GOODNESS, THE FORCE OF RETRIBUTION WILL GRADUALLY EXHAUST ITSELF AS A DISEASE GRADUALLY LOSES ITS BANEFUL INFLUENCE WHEN THE PATIENT PERSPIRES.

If you acknowledge it you have taken one very meaningful step towards changing it. Now Buddha says one very important thing: 'If you come to acknowledge it, if you come to the knowledge of it, reform yourself.'

Ordinarily, even if we sometimes recognize that 'yes, something wrong has happened', we don't try to reform ourselves, we only try to reform our image. We want everybody to feel that they have forgiven us. We want everybody to recognize that it was wrong on our part, but we have asked for their forgiveness, and things are put right again. We are again on our pedestal. The fallen image is replaced back on the throne. We don't reform ourselves. You have many times asked forgiveness, but again and again you go on doing the same thing. That simply shows that it was a policy, a politics, a trick to manipulate people -- but you have remained the same, you have not changed at all. If you have really asked forgiveness for your anger or any offence against anybody, then it should not happen again. Only that can be a proof that you are really on the path of changing yourself.

BUDDHA SAYS:
IF A MAN WHO HAS COMMITTED A MISDEMEANOUR COME TO THE KNOWLEDGE OF IT, REFORM HIMSELF AND PRACTISE GOODNESS...

So, two things he is saying. First: the moment you feel that something goes wrong, something continuously makes you unconscious, and you behave in a mechanical way, you react, then you have to do something -- and the doing has to become more aware. That is the only way to reform yourself.
Watch how many things you do unconsciously. Somebody says something and there is anger. There is not even a single moment's gap. It is as if you are just a mechanism --

somebody pushes a button and you lose your temper. Just as if you push the button and the fan starts moving and the light goes on. There is not a. single moment. The fan never thinks whether to move or not to move; it simple moves. Buddha says this is unconsciousness, this is mindlessness. Somebody insults and you are simply controlled by his insult.

Gurdjieff used to say that a small thing transformed his life completely. His father was dying and he called the boy -- and Gurdjieff was only nine years old -- and he said to the boy, 'I have nothing much to give you, but only one advice that was given from my father to me from his deathbed, and it has tremendously benefited me. Maybe it can be of some use to you. I don't feel that you will be able to understand it right now, you are too young. So just remember it. Whenever you can understand, it will be helpful.'

And he said, 'Remember only one thing -- if you feel angry, then wait for twenty-four hours. Then do whatsoever you want to do -- but wait twenty-four hours. If somebody insults you, you tell him, "I will come after twenty-four hours and do whatsoever is needed. Please give me a little time to think over it."'

Of course the nine-year-old Gurdjieff could not understand what it is, but he followed it. By and by he became aware of the tremendous impact of it. He was completely transformed. Because two things he had to remember -- one, he had to be aware not to do the anger, not to move into anger when somebody was insulting, not to allow himself to be manipulated by the other -- he had to wait for twenty-four hours. So when somebody was insulting or saying something against him, he would simply remain

alert not to be affected. For twenty-four hours, he had promised his dying father, he would remain cool and calm. And by and by he became capable.

And then he understood it -- that after twenty-four hours it is never needed. You cannot be angry after twenty-four hours. After twenty-four minutes you cannot be angry, after twenty-four seconds you cannot be angry. Either it is instant or it is not. Because anger functions only if you are unconscious; if you are this much conscious -- that you can wait for twenty-four seconds -- finished. Then you cannot be angry. Then you have missed the moment, then you have missed the train; the train has left the platform. Even twenty-four seconds will do -- you try it.

Buddha says one who acknowledges his errors... and he simply says acknowledges it, he does not say 'who condemns', because there is nothing to condemn. It is human, it is natural; we are unconscious beings. Buddha used to say that god, or the universal soul, or existence, sleeps in the mineral, totally oblivious; in the vegetable the sleep is not so deep, a few fragments of dreams have started moving around; in the animal, god is dreaming; in man he has become a little aware -- just a little. Those moments are few and far between. Sometimes months pass and you are not aware for a single moment, but in man there is the possibility of a few moments of awareness. In a Buddha, god has become perfectly aware.

Watch existence all around. In these trees, Buddha says there are just a few fragments of dreams. In the rocks... fast, deep sleep, dreamless -- sushupti. In the animals -- in the cat, in the dog, in the lion, in the tiger, in the birds -- god is

dreaming, many dreams. In man he is coming above, just a little, a few moments of awareness.
So don't miss any opportunity whenever you can become aware. And those are the best moments -- when unconsciousness pulls you deep down. If you can use those moments, if you can use those moments as challenges, god will become more and more aware in you. One day your awareness becomes a continuous flame, an eternal flame. Then god is perfectly awake, no sleep, no dream.
This is the meaning of the word 'buddha'. 'Buddha' means one who has become absolutely aware. In no situation does he lose his mindfulness. His mindfulness has become just natural like breathing. Just as you breathe in and breathe out, in exactly the same way he inhales awareness, he exhales awareness. His centering has become permanent. He does not function from personalities -- the personality of the child, the parent, the adult, no. He simply functions from a point which is beyond all personalities.
This is what he calls 'reform'. The word 'reform' is beautiful. It means 'to make it again' -- reform, to re-build, to re-create. Reform does not mean just reform, reform does not mean just modifying here and there. Reform does not mean that somewhere the plaster has fallen so you put it again, somewhere the colour has disappeared, evaporated, so you paint it again. Reform does not mean small modifications. Reform is a very revolutionary word. It simply means form it again, be reborn, be totally new, take a quantum jump, move from the old personality, be away from the old nucleus, attain to a new center.

HE REFORMS HIMSELF, PRACTISES GOODNESS...

Whatsoever you feel is your basic error, just don't get chronically attentive towards it, don't get obsessed by it. That too is a fault. There are many people, they come to me and they say, 'We cannot control anger. We continuously are trying to control it, but we cannot control. What to do?' Buddha says don't become obsessive about anything. Recognize it, become aware, and do something just the opposite. If you feel anger is your problem, don't be too attentive towards anger; become more compassionate, become more loving. Because if you become too much concerned about anger, where will you put the energy that will be released if you don't become angry? Create a path for the energy to move. It is the same energy. When you have compassion it is the same energy as it was in anger. Now it is positive, then it was negative. Then it was destructive, now it is creative. But it is the same energy -- anger becomes compassion. So before you want to change anger you will have to channelize, you will have.to make new channels towards compassion.

So Buddha says practise goodness, practise virtue. Find out your chief fault and create new pathways in your being. If you are a miser then just crying about it and talking about it is not going to help. Then start sharing. Whatsoever you can share, share. Do something that becomes a breakthrough, do something that goes against your past, do something that you have never done before. It is possible that you are angry because you don't know how to have compassion. It is possible you are a miser because you don't know how to share.

Buddha's emphasis is to be positive -- do something so the energy starts moving and flowing. Then by and by it will be taken away from anger. Become conscious but don't be obsessed.
You will have to make a distinction between these two things because human mind is such that it goes on misinterpreting. When Buddha says become mindful, he is not saying become obsessed, he is not saying continuously think of anger. Because if you continuously think of anger you will create more and more angry situations for yourself. Be conscious, but there is no need to contemplate. Be conscious, but there is no need to be too much concerned. Take a note of it and then do something which changes your energy pattern. That's what he means when he says practise goodness.

... THE FORCE OF RETRIBUTION WILL GRADUALLY EXHAUST ITSELF AS A DISEASE GRADUALLY LOSES ITS BANEFUL INFLUENCE WHEN THE PATIENT PERSPIRES.

Somebody has taken too much alcohol. What do you do? You can give him a hot bath or you can put him in a sauna bath. If he can perspire the alcohol will go with his perspiration.
Buddha says to do virtue is like perspiration. Your unconscious habits evaporate through it. So not doing bad is actually doing good. Don't be negatively interested, be positive. If you just sit and think about all the wrongs that you have done, by and by thinking too much about wrongs that you have done, you will be giving too much food to

them. To give attention is to give food, to give attention means to play with the wound.

Take note, be mindful, meditate, but don't play with the wound. Otherwise you will be making the wound again and again more alive. It will start bleeding. So don't become too much concerned about your small things -- they are small.

I have heard about a saint who used to beat himself every morning, and he would cry, 'God, forgive me. I have committed a sin.' This continued for forty years. Again and again he was asked... He had become a very respectable man, he was thought to be a very holy man, and nobody knew that he had ever committed any sin because he was such a virtuous man. And for forty years people had watched him -- he was always in the public eye, he was always surrounded by people. When he was asleep, then too people were surrounding him, and nobody had seen that he had ever done anything wrong; he was continuously praying. But every morning he would beat himself, blood would flow from his body.

Continuously he was asked, 'What wrong have you done?' What sin? Let us know.' But he would not say. Only when he was dying, he said, 'Now I will have to say, because last night god appeared in my dream and he said, "You are creating too much fuss about it. Forty years is enough! And I have to tell you this, otherwise I won't allow you in heaven. You have not done anything wrong."' Just when he was young he saw a beautiful woman pass and desire arose in him, just an urge to have this woman. That was the only sin that he had committed -- just a thought -- and for forty years he was beating himself. Even god had to appear to him in a dream: 'Please, now... because tomorrow you are

going to die. I will not allow you in heaven if you continue this. You have not done anything much, but you are creating too much fuss about it. Don't be fussy.'

All errors are just ordinary. What extraordinary sin can you commit? All the sins have been committed already; you cannot find a new sin -- it is very difficult. It is almost impossible to be original about sin. For millions of years people have committed everything that can be committed. Can you find anything new? It is impossible -- and what can you commit?

Bertrand Russell used to say that the christian god seems to be almost absurd, because the christian god says that if you commit a sin you will be thrown into hell for eternity. Now this is too much. You can throw a man for five years, ten years, twenty years, fifty years. If a man has lived for seventy years you can throw him for seventy years. That means he was continually sinning for seventy years -- not even a gap, not even a holiday. Then too you can throw him for seventy years.

And christians believe in only one life. It is good that they believe in one life, otherwise what will they do? For one life's sins they throw you in hell for eternity! Just think of hindus -- so many lives; one eternity will not be enough. Russell used to say, 'I count my sins -- those which I have committed and also those which I have not committed, only thought -- and I cannot conceive how, for these small things, I am going to be thrown for eternity into hell, and I will be tortured for eternity. Even a very very hard magistrate cannot send me to jail for more than four years.' And he was right.

What errors can you commit? What errors have you committed? Don't call them sin because the very word has become contaminated, it has a condemnation in it. Buddha simply calls them 'misdemeanours', ungraceful acts. Beautiful is his term -- ungraceful acts, acts in which you behaved in an ungraceful way. You became angry or you said something which was not graceful, or you did something which was not graceful -- just misdemeanours.

THE BUDDHA SAID:
WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU, YOU SHOULD PATIENTLY ENDURE IT AND NOT FEEL ANGRY WITH HIM. FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU.

Try to understand this sutra. It always happens -- if you become good you will find many people becoming angry at you. Because your very goodness creates guilt in them -- they are not so good. Your being good creates a comparison. It is very difficult for people to forgive a good man. They can always forgive a bad man, but it is very difficult for them to forgive a good man. Hence for centuries they remain angry against a Jesus, against a Socrates, against a Buddha. Why does it happen? You can watch in life.
I was once in a university, I was a teacher there, and one clerk who was the best on the whole staff and a very sincere worker, told me, 'I am in trouble. The whole staff is against me. They say, "Why do you work so much? When

we are not working you are also not supposed to work. Just two hours is enough -- just go on putting files from here to there, there is no need...'" His table was always clean, no files piling, and everybody else' stables were full of files. Of course they were angry, because this man's presence created a comparison. If this man can do, why can't they do?

A good man is never loved because he creates comparison. A Jesus has to be crucified, because if such innocence is possible, then why are you not so innocent? It becomes a deep wound in your ego. You have to crush this man; only by killing him will you be satisfied. You have to poison Socrates because this man is so truthful. Why can't you be so truthful? Your lies are revealed by this man's truth. This man's reality, authenticity, makes you feel all pseudo. This man is dangerous. It is as if in a valley of blind people one man comes who has eyes.

H. G. Wells has a story that there was a valley of blind people somewhere in South America, and once a traveller came who had eyes. All the blind people gathered together and they thought that something must be wrong with this man; it had never happened. They decided to operate. Of course, in a valley of blind people, if you have eyes something is wrong with you.

Mulla Nasrudin is a hypochondriac. Once he came to me and told me, 'There must be something wrong with my wife.'

I said, 'What is wrong with your wife? She looks perfectly healthy.'

He said, 'There must be something wrong. She never goes to the doctor.'
He goes every day, regularly, religiously, and every doctor of the town is annoyed by him. Now he is worried about his wife. There must be something wrong with her because she never goes to any doctor.

If you live with unhealthy people, to be healthy is dangerous. If you live with insane people, then to be sane is dangerous. If you live in a madhouse, even if you are not mad at least pretend that you are mad, otherwise those mad people will kill you.

BUDDHA SAYS:
WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU...

They will come and insult you. They cannot tolerate the idea that you can be better than them. It is impossible for them to believe that anybody can surpass them. Then the surpasser must be a pretender, then he must be a deceiver, then he must be trying just to create an image about himself, about his ego. They become restless. They start taking revenge.

WHEN AN EVIL-DOER, SEEING YOU PRACTISE GOODNESS, COMES AND MALICIOUSLY INSULTS YOU, YOU SHOULD PATIENTLY ENDURE IT...

You should remain at your center, you should patiently endure it, you should simply watch it, what is happening. You should not get disturbed about it. If you get disturbed then that malicious person has defeated you. If you get disturbed then you are conquered. If you get disturbed then you have cooperated with him.

Buddha says just keep quiet, endure it, remain patient, and don't feel angry with him... FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU. He is insulting his own potentiality.

When we crucified Jesus, we crucified our own innocence. When we crucified Jesus, we crucified our own future. When we crucified Jesus, we killed our own divinity. He was nothing but a symbol that this is possible to you also, that whatsoever has happened to him can happen to you also.

When we poisoned Socrates we poisoned our whole being, we poisoned our whole history. He was nothing but the coming star, the herald of the future. He was saying, 'This is your potentiality. Whatsoever I am is just a messenger to give you the message that you can also become like me.'

Buddha says: FOR THE EVIL-DOER IS INSULTING HIMSELF BY TRYING TO INSULT YOU. You remain patient, you endure it, don't get angry.

THE BUDDHA SAID:
ONCE A MAN CAME UNTO ME AND DENOUNCED ME ON ACCOUNT OF MY OBSERVING THE WAY AND PRACTISING GREAT LOVING KINDNESS.

It looks absurd. Why should people go to somebody, who has done nothing wrong to them, to denounce him? Why should they go and denounce Buddha? Because he has not done anything wrong to anybody. He is in nobody's way -- he has renounced all competitiveness. He is almost a dead person as far as the world is concerned. But why should people go out of their way to denounce him?

His very presence is insulting to them. The very possibility that a man can be so good hurts them. Then why are they not so good? It creates guilt. That's why down the centuries people go on writing that a man like Buddha never existed, that Jesus is a myth, that these are just wish-fulfillments. These people never existed, these are human desires, utopias; they never really existed. Or even if they existed they were not like they are depicted; they are just fantasies, dreams. Why?

Even today people go on writing against Buddha, against Jesus. Still today something hurts. Twenty-five centuries have passed since this man walked, but still there are people who don't feel at ease with this man. If he existed really, historically, then they are condemned. They have to prove that this man never existed, it is just a myth. Then they are at ease.

Once they have proved that there has never been a Buddha, never a Jesus, never a Krishna, once they have proved that there is no god, then they can rest, then they can be whatsoever they are, then there is no comparison. They are the last word in existence. Then they can remain as they are without any transformation. Then they can remain and go on doing whatsoever they are doing. Then they can go on doing rubbish and they can go on talking garbage, and they

can go on being unconscious drunkards as they are. But if ever a man like Buddha walked on the earth -- with such flame, with such glow, with such glory -- they feel hurt.

ONCE A MAN CAME UNTO ME AND DENOUNCED ME ON ACCOUNT OF MY OBSERVING THE WAY AND PRACTISING GREAT LOVING KINDNESS. BUT I KEPT SILENT AND DID NOT ANSWER HIM.

That's what I mean when I say get out of the triangle of PAC. Because if you answer you will react. You remain quiet, you simply remain at your center; don't be distracted. You just remain silent, serene, collected, calm.

BUT I KEPT SILENT AND DIDN'T ANSWER HIM.

That has to be understood. Because what is the point in answering such a man? He will not understand in the first place. In the second place the possibility is he will misunderstand.
Pontius Pilate asked Jesus at the last moment when he was going to be crucified, 'What is truth?' and Jesus remained silent, he didn't say a single word. His whole life he was talking about truth, his whole life was sacrificed into the service of truth, and at the last moment why is he quiet? Why is he not answering? He knows that the answer is futile, it won't get home. There is every possibility that it will be misunderstood.
Silence is his answer -- and silence is more penetrating. If some disciple had asked him he would have answered, because a disciple is one who is ready to understand, who is

receptive, who will take care of whatsoever is said to him, who will feed on it, who will digest it. The word will become flesh in him.
But Pontius Pilate is not a disciple. He is not asking it in a deep, humble attitude, he is not ready to learn. He is just asking -- maybe out of curiosity, or just joking, or just trying to make a laughing stock of this man. Jesus remained quiet, silence was his answer.

And Buddha says:

I KEPT SILENT AND DID NOT ANSWER HIM. THE DENUNCIATION CEASED.

Because that silence must have surprised the man. An answer would have been okay, he could have understood. But silence he couldn't understand at all. He must have been shocked. He is denouncing and Buddha is simply quiet, silent. He is insulting and Buddha is unperturbed. If he was perturbed, if he was disturbed and distracted, then the man could have understood the language. That language he knew, but he did not know this totally unknown language of silence, of grace, of peace, of love, of compassion.
He must have felt embarrassed, he must have felt puzzled. He could not figure it out. He was at a loss. THE DENUNCIATION CEASED. What is the point of going on now? This man seems to be almost like a statue. He has not answered, he has not reacted.

I THEN ASKED HIM, 'IF YOU BRING A PRESENT TO YOUR NEIGHBOUR AND HE ACCEPTS IT NOT, DOES THE PRESENT COME BACK TO YOU?'

Rather than answering him, when the denunciation ceased Buddha asked him:

'IF YOU BRING A PRESENT TO YOUR NEIGHBOUR AND HE ACCEPTS IT NOT, DOES THE PRESENT COME BACK TO YOU?' THE MAN REPLIED, 'IT WILL.' I SAID, 'YOU DENOUNCE ME NOW, BUT AS I ACCEPT IT NOT, YOU MUST TAKE THE WRONG DEED BACK ON YOUR OWN PERSON. IT IS LIKE ECHO SUCCEEDING SOUND, IT IS LIKE SHADOW FOLLOWING OBJECT. YOU NEVER ESCAPE THE EFFECT OF YOUR OWN EVIL DEEDS. BE THEREFORE MINDFUL AND CEASE FROM DOING EVIL.'

He has shown something without saying it. He asked the man, 'If you bring a present to a neighbour...' he calls it a present '... and he accepts it not, what will you do?' Of course the man must have said, 'I will take it back.' He was persuaded, now he cannot turn back. Buddha said, 'And you have brought a present to me -- maybe of insults, denunciation -- and I accept it not. You can bring, that is your freedom, but whether I will accept it or not is my freedom, it is my choice.'
This is something beautiful to be understood. Somebody insults you. The insult is not yet meaningful unless you accept it. Unless you immediately take it, it is meaningless,

it is noise, it has nothing to do with you. So in fact nobody can insult you unless you take it, unless you cooperate with it.

So whenever you were insulted, you felt insulted, it was you, it was your responsibility. Don't say that somebody else insulted you. Why did you accept it? Nobody can force you to accept it. It is his freedom to insult, it is your freedom whether to accept or not. If you accept then it is your responsibility, then don't say that he insulted you. Simply say, 'I accepted the insult.' Simply say, 'I was not aware; in unawareness I simply accepted it and then I became disturbed.'

Buddha says, 'Accept only that which you need. Accept only nourishment.' Why accept poison? Somebody brings a cupful of poison and he wants to present it. You say, 'Thank you sir, but I don't need it. If sometime I want to commit suicide I will come and ask, but right now I want to live.' There is no need; just because somebody has brought poison to you there is no necessity that you should drink it. You can simply say, 'Thank you.' That's what Buddha did. He says,'But as I accept it not, what are you going to do with it? You will have to take it back. I feel sorry for you. You will have to take it on yourself, it will fall on yourself... just as a shadow follows the object, or the echo succeeds the sound. Now it will follow you forever and ever. Your insult will be like a thorn in your being. Now it will haunt you. You have not done something against me, you have done something against yourself.'

To be a help to this poor man who has done something wrong against himself, Buddha feels sorry, Buddha feels compassion. He says, 'Be therefore mindful. Do only that

which you would like to follow you. Do only that which will follow you and you will feel happy. Sing a song, so if the echoes come, they will shower more songs on you.'
In Matheran, a hill station just nearby, I used to have many camps. The first camp, I went to see a place, an echo point. A few friends were there with me. One started barking like a dog and the whole valley echoed as if many dogs were barking. I told the man, 'Take a lesson -- this is the whole situation of life: life is an echo point. If you bark like a dog, then the whole valley will echo and it will follow and haunt you. Why not sing a song?'
He understood the point and he sang a song, and the whole valley showered, echoed.
It depends on you. Whatsoever you do with others, in fact you are doing with yourself, because from everywhere things will return back, a thousand-fold. If you shower flowers on others, flowers will come on you. If you sow thorns in others' paths, the path is going to be yours.
We cannot do anything to anybody else without doing it to ourselves in the first place. We can do something to somebody else only if he accepts it, and that is not decidedly so. Maybe he is a Buddha, a Jesus, and he simply sits silently. Then the deed falls on our own being.
Buddha says: BE THEREFORE MINDFUL... He must have said in deep compassion... AND CEASE FROM DOING EVIL... because you will suffer unnecessarily.
Let me repeat one thing so that you can remember it. You have three layers: the child, the parent, the adult -- and you are none. You are neither the child nor the parent nor the adult. You are something beyond, you are something

eternal, you are something far away from all these struggling parts, conflicting parts.
Don't choose, just be mindful, and act out of your mindfulness. Then you will be spontaneous like a child, and without being childish. And remember the difference between being like a child and being childish. They are two different things.
If you act out of mindfulness you will be like a child and yet you will not be childish. And if you act out of your mindfulness you will be following all the commandments without following them at all. And if you act out of your mindfulness whatsoever you do will be reasonable. And to be reasonable is to be really rational.
And remember, reasonableness is different from rationality. Reasonableness is a very very different thing, because reasonableness accepts irrationality also as part of life. Reason is monotonous, rationality is monotonous. Reasonableness accepts the polarity of things. A reasonable man is a feeling man as much as a reasoning man.
So if you act out of your innermost core, you will become tremendously content; contented, because all layers will be fulfilled. Your child will be fulfilled because you will be spontaneous. Your parent will not feel angry and guilty because naturally all that is good will be done by you, not as an outer discipline but as an inner awareness.
You will follow the ten commandments of Moses without ever having heard about them; you will naturally follow them. That's where Moses got them -- not on the mountain but on the inner peak. And you will be following Lao Tzu and Jesus -- and you may not have heard about Lao Tzu and Jesus. That's where they got their childhood again,

that's where they got born. And you will be following Manu and Mahavir and Mohammed, very naturally, and still you will not be irrational.
Your mind will be in total support with it. It will not be against your adult rationality. Your adult rationality will be totally convinced by it, your Bertrand Russell will be convinced by it.
Then all your three conflicting parts fall into one whole. You become a unity, you are together. Then those many voices disappear. Then you are no more many, you are one. This one is the goal.
SO, BE THEREFORE MINDFUL.

The Discipline of Transcendence, Vol 1

Chapter #6

Chapter title: Nothing is lacking
26 August 1976 am in Buddha Hall

Question 1
WHY CAN'T WE LET ONE ANOTHER BE? WHY CAN'T WE JUST SIMPLY ACCEPT OURSELVES AND OTHERS JUST THE WAY WE ARE? WHY THIS PERSISTENT 'CHASING-THE-TAIL GAME' OF TRYING TO BE DIFFERENT? -- THAT IS, MORE OPEN, MORE AWARE, MORE. YOU HAVE SAID OFTEN THAT EVERYTHING IS FINE, PERFECT, THE WAY IT IS....
ISN'T IT ABOUT TIME WE STARTED PLAYING A NEW GAME? I'M GETTING VERY EXHAUSTED BY THIS OLD ONE. AND LIFE AND LOVE AND FEAR

AND INSECURITY IS SO EXQUISITE -- JUST THE WAY IT IS. COULD THERE POSSIBLY BE MORE?

THE FIRST THING TO BE UNDERSTOOD -- the 'more' has already happened, and there cannot be anything more; but it is very difficult to accept it because you can always imagine more. The problem arises out of imagination, and it is going to remain unless you drop imagination as such. You have ten thousand rupees -- you can imagine more; you have ten million rupees -- you can imagine more. There is no end to imagination. The 'more' comes out of the faculty of imagination.

The trees are not in any way hankering for more; the animals are not in any way hankering for any growth, they are not going anywhere. The reason is simple -- they have no imagination. Buddhas are also not going anywhere, they are also not part of this mad game, because they have dropped the imagination.

Unless you drop imagining, you cannot drop 'more'. 'More' simply means you can imagine. You are in love -- you can imagine that more could have happened, more can happen. That's why man remains in a continuous dissatisfaction; it is imagination that creates it.

The way is, either you become idiotic, fall back.... Idiots are not troubled. You will find idiots always in a happy mood. They cannot imagine. They are incapable of imagination. And many have tried to become idiots in the name of religion, many have tried practising things which make you idiotic.

If you escape from the world and you live a monastic life, a life of no relationship, a life absolutely lonely, with

yourself, monotonous, then by and by your mind becomes dull, you lose imagination, you become crippled. You can do it in many ways, you can use many methods.
You can stand on your head for hours together; that will destroy your subtle faculties of the mind. The so-called yogis have been doing that. When blood rushes too much into the brain it destroys many tiny nerves, and by and by one becomes dull, stupid.
You can go to drugs -- by and by you lose your subtle faculties, your receptivity; you become stale, you become aloof, distant, indifferent. You start withdrawing into yourself. You become closed, and imagination is lost.
This seems easier to people -- to lose imagination -- because you are going downhill. But this is not the way to become blissful, because blissfulness is possible only when you are utterly intelligent. The trees are not hankering for more, but they are not blissful either, because they are not aware. How can blissfulness happen when you are not aware? They look blissful to us because we can see and watch, because we can observe.
Flowers look beautiful to us, children look beautiful to us -- so silent, so innocent -- because we can observe and we can be aware. But in themselves they are simply below the threshold of awareness. Nothing is happening there, because happening starts only with awareness.
So you can fall into a dull existence, monotonous, stale, flat, and then the game is no more there. Or, you can rise above, you can move upwards, and you can come to a point from where, from the hilltop you can look at the valleys, and the whole game seems meaningless. Not that you stop playing it; you continue to play -- because it is meaningless

but beautiful. You continue to play with no idea of any goal in it. You participate in it, but you are no more a participant.

That is the meaning of the zen saying: 'Be in the world but be not of it.' Be in the world but don't let the world enter in you. Move in the river but don't be touched by the water, don't allow the water to touch you.

There is nothing wrong in the game if you understand that it is just a game; then you can play it. The problem arises when you become very serious about the game. And you can watch people -- even playing cards they become very serious. Even playing chess they become very serious and very tense. They know they are playing a game but they go on forgetting again and again. The game becomes serious. It is beautiful to participate in it. Chess is beautiful, a good sharpener of intelligence. But to become serious, it creates anxiety. To become very serious about it can create madness.

I have heard about one emperor of Egypt. He went mad because he was such a serious player of chess. His whole life was nothing but a concern about chess. When he went mad his physicians were very much worried. They enquired all over the country. They asked old wise men what to do. One sufi mystic suggested, 'If some good chess player is ready to play with him he will be okay. But you will have to find a very serious player, and really a match for him.' They were ready to pay whatsoever was demanded. One of the greatest, a world champion, came and accepted the offer. One year continuously he played chess with the mad emperor. After one year the emperor was back to his sanity -- but the other fellow went mad.

There is nothing wrong in being playful, but don't get serious about it. And it seems -- the question is from Prabha -- it seems she is serious about it. Let us dissect the question step by step.

First: WHY CAN'T WE LET ONE ANOTHER BE?

Because we are not ourselves, so how can we allow others to be themselves? You can allow the other only that which you have allowed yourself. You cannot allow more than that, remember it. If you are not free you will not allow freedom to anybody else. If you are repressed you will not allow expression to others.

Whatsoever you are, you go on trying to enforce it upon others. You would like everybody to be just an image of you. That gives you a very egoistic feeling -- that everybody is imitating you, everybody is a carbon copy of you. And it puts you at ease -- that everybody is like that. If somebody is free and you allow freedom and you yourself are not free, you will feel very much depressed by the comparison. That's how repression has been perpetuated down the ages.

The parents were repressed by their parents, they have repressed their children, and these children will repress their children. And it is a chain, and it is very difficult to break it. Only rarely somebody gathers so much courage and becomes so individualistic that he jumps out of the chain.

To jump out of this chain is to jump out of the world. Then you are no more conditioned by anybody, and then you never condition anybody. Then you live in freedom and you impart freedom.

But you can give only that which you have. Being, you have not. How can you allow others? You are constantly finding ways and means how to destroy the freedom of the other, how to dominate, how to possess, how to command, how to force obedience. You are not at ease, you have not yet come home. You are not fulfilled, you cannot allow anybody else to be fulfilled. You are like a barren tree -- you cannot allow other trees to have fruits, because that will hurt you very much.

You ask: WHY CAN'T WE LET ONE ANOTHER BE? Because you are not. So start from the very beginning. First, be! First allow yourself to be, then you will be capable of allowing others also.

I can give you utter freedom. I have no discipline here to teach to you, because I have tasted utter freedom, and I know that if you can taste -- even a little bit of it -- your whole life will be transfigured.

You would like me to give you discipline. People come to me and they say, 'Give us some discipline, give us clearcut rules -- what we should do and what we should not. You never give us clearcut rules. You talk in vague terms.' It looks vague to them. I am talking in terms of freedom -- it looks vague. They say, 'You talk in an ambiguous way. We cannot decide what you mean. Why can't you give us clearcut ways? Why can't you reduce whatsoever you want to teach? Why can't you put it in a few commandments, like the ten commandments? Then it will be easy for us to follow and we will not be confused. Why do you confuse us?'

I am not confusing you, I am simply giving you total freedom -- and of course, freedom is confusing. Confusing,

because you have to decide every moment. I am not going to decide for you. Who am I to decide for you? Anybody who decides for you is a murderer. And you are in search of your murderers. You want somebody to take the whole responsibility.

That's what you ask -- clearcut rules so that you need not be aware, so that you need not be responsive, so that you need not be responsible. Whatsoever happens you can look in the book of commandments and follow the book. By and by you can learn the book by rote, memorise it, and then you can function through the memory. And then there is no need to function through your center.

Wherever rules are given, remember -- the man himself has not attained freedom. If he has attained freedom then he will know, he must know, that freedom starts at the first step. It is not something that happens in the end; it begins from the beginning. You have to sow seeds of freedom, then only will you be able to harvest freedom, liberation, nirvana.

WHY CAN'T WE LET ONE ANOTHER BE?

Because you are not. You are a non-entity. You yet exist not. You are just a dream, and that too very hodge-podge. You don't have yet any integration, you are not one. You jump on others, whosoever falls under your territory -- your children, your wife, your husband, your mother, your father, your friends -- whosoever is available to you, you jump and crush his or her freedom. Once you have crushed the freedom you feel at ease; now there is no danger.

If you really want to give freedom to others, you will have to begin at home. Everything begins at home. Be free, become a being. Enjoy this tremendous freedom that life gives to you. Don't follow any rules. Just follow one thing, and that is your awareness. And let your awareness decide each moment fresh what is to be done.

There is no need to function through memory and through past knowledge, experience. Just function with fresh, virgin knowing, virgin awareness. And then you will see how beautiful it is to be free, and then you will see how beautiful it is to live with free people. Because to live with prisoners is to become a prisoner oneself.

Have you watched? A jailer is not a free man, cannot be. A jailer is more jailed than the prisoners. If you force so many people to be prisoners, how can you be free? That enforced imprisonment reflects in your being also; you become a prisoner yourself. Never enforce any imprisonment on anybody. Allow freedom and you will be free. You be free, and you will be able to allow more freedom. They work together.

WHY CAN'T WE JUST SIMPLY ACCEPT OURSELVES AND OTHERS JUST THE WAY WE ARE?

Because you have been conditioned to reject, not to accept. You have been conditioned to deny, you have been conditioned to say 'no'. You have not yet known how to say 'yes'. You have been conditioned to condemn. You were condemned and the same you are doing to others. You go on condemning yourself also, and of course the same you have to do with others. You cannot do otherwise.

Your parents were telling you, 'You are wrong, this is not right, this should never be done,' and a thousand and one times they have repeated it. And you have gathered one message: that you are not accepted as you are, you are not loved for your simple being.

If you fulfill their desires they love you; their love is a bargain. If you follow them like shadows, they appreciate, they approve. If you just become a little free and you try to be an individual, they are against you -- their eyes, their behaviour, everything changes. And every child is so helpless -- just to survive he has to be political, he has to accept whatsoever the parents are saying.

Then there is society, then there is the establishment of education. And by and by you go deeper and deeper into the mess, and everybody is there to force you to follow him. Then there are priests and politicians, all do-gooders, and they all want you to follow them, and they all have trained you. Your mind is a conditioned mind. That's why you cannot accept yourself and you cannot accept others. But the possibility exists. If you understand this -- that this is just conditioning -- you can drop out of it clean, right now! Don't get identified with it, that is the only way. Don't think that this is you; just remember that this is society speaking through you. Don't call it your conscience, it is not your conscience. It is a pseudo-conscience created by the society. It is a trick, it is a very dangerous trick. But the society has put inside you its own ideas and they function as your conscience. In fact, they don't allow your real conscience to surface, they don't allow your own consciousness to come and take charge of your life.

Society is very political. Outside it has posted the policeman and the magistrate; inside it has posted the conscience. That is the inner policeman, the inner magistrate. And it is not even satisfied with this arrangement -- above it has posted a god, the super-policeman, the head constable. So he is looking from there; even in your bathroom he is watching you. Somebody is following you continuously, you are never left alone to be yourself.

Drop this -- this is your idea, you are clinging to it. It has been given to you by others. It has been given so early that you don't remember, but it is a political arrangement. It is not religious.

Religion is an unconditioning. The very process of religion is to make you unconditioned, to free you of all conditions, and to allow you whatsoever you are meant to be, to allow you your destiny.

Drop out of this conditioning. That's what a real drop-out has to be. It is not just dropping out of the society -- that won't help because where will you go? Even if you become a hippie and you drop out of the society, you will create an alternate society, and again there will be rules, and again there will be conditionings.

If you move in the ordinary society, the establishment, you are expected not to have long hair. And if you move amidst hippies you are expected not to have short hair. But it is the same.

If you are moving in the established society, you are expected to take a bath every day. And if you are living with hippies and you take a bath every day, they will think

something is wrong with you. But it is the same thing, upside down.
You cannot move out of the society. Many times it has been tried, but only alternative societies are created, and they become their own establishments.
You can move out of the society only in a very subtle way, there is no gross way. The subtle way is to drop inside, out of the layer of conditioning. Just remember that now you are mature enough,..you need not bother what others say; you have to be yourself. And enjoy, start enjoying this freedom, and then you will be able to impart freedom to others also. Because if you want your freedom to grow you will need people who are free around you, because freedom can prosper only with free people.

WHY THIS PERSISTENT 'CHASING-THE-TAIL GAME OF TRYING TO BE DIFFERENT -- MORE OPEN, MORE AWARE, MORE? YOU HAVE SAID OFTEN THAT EVERYTHING IS FINE THE WAY IT IS...

I have said it but you have not heard it. What I say is not going to change you unless you hear it. Hence I have to go on repeating in different ways. My message is the same. I am not saying a new truth every day. I'm saying the same truth in so many forms, in so many expressions.
Now I have to hammer you from different directions because I see you so fast asleep. I can hear your snoring. I say it and in a way you also hear it, because you are not deaf -- but you have not yet heard it.
Once you have heard it -- that means, once it has hit home, once it has reached your heart -- then this question will not

arise. Then you will not ask why. Then suddenly you will be able to see and the clarity will happen to you. You will see the whole game is this: you have been taught to improve, to go on. You have been taught to remain discontent. You have been taught that unless you are discontent you will never be progressive. If you are not discontent you will vegetate. Be discontent! Ask for more! And go on asking for more. If you don't ask, nobody's going to give you anything.

ISN'T IT ABOUT TIME WE STARTED PLAYING A NEW GAME?

But the new game will be the same if there is not a new mind. You can play the new game, that's what you are doing. What is this orange colour and mala? You are playing a new game; with a new name, you are playing a new game. But if the mind has not changed, if there has not been a revolution within you, then this game will also become, sooner or later, an old game. There are old sannyasins here who have settled. Now they have accepted this new role -- the revolution has not happened.
It is very easy to change your clothes, very easy to change your name; it is very difficult to change your attitude, your vision. What will you do, Prabha? Even if you start a new game you will be the same. Only the name of the game will change, nothing else will change. If you are the same, the result is going to be the same with the new game also. There is no point in changing the game. The point, the basic point is to change yourself. Then you can play the same game if you like, or you can play a new game if you

like, but that is not relevant. The relevant thing is -- you change. Have a totally different vision.

What do I mean? There are two types of vision in the world. One, of the unenlightened person. That vision is: accumulate more, whatsoever it is -- money? okay; meditation? okay -- accumulate more, have more of it. The unenlightened person is interested in having. He knows only one way of being and that is having -- have a big house, have a big car, have more money, have more virtue, have more bank balance -- in this world and the other also -- have more... more women, more men, more love affairs -- have more. His only idea of being is having more.

Having has nothing to do with being. You can have the whole world -- being is not going to result that way. You can have the whole world at your feet, and you will remain empty, because there is no way to change having into being.

Then there is another vision -- the vision of the enlightened person, of the Buddha. It is a shift, it is a radical change. Being is important, having is not important. Then there is no question of progression -- you are already, you cannot be more than you are. You can have more, but you cannot be more.

Let me repeat it: you can have more -- you can have a bigger house, there is no problem about it. Certainly you can have more money. Even if you are a Rockefeller you can have more money. Even if you are a president of a country you can have more power. Even if you are a great saint you can have more virtue.

But the whole... the dimension of having is always the dimension of discontent. You can always have more.

Imagination has continuous work, imagination is applicable.
The dimension of being -- you are already that which you can be. The goal has already been arrived at. There is nowhere to go.
The dimension of having is the extrovert dimension, the dimension of being is the introvert dimension. You go within yourself just to see who you are. Let us first know who we are, what we are. I'm not against having things, you can have, but first have your being. I'm not against living in a big house -- live, nothing is wrong in it, but first live in your inner being, then everything is okay. Then even if you are a beggar, it is okay; even if you are an emperor, it is okay. I am not insisting that you be a beggar.
My whole emphasis is first be! -- then everything is okay. But if you are not, then nothing is okay. Then you can have as much as you desire and still you will remain unsatisfied, unfulfilled.
So don't change the game; change your dimension, change your vision, have a radical revolution. The word 'radical' is very good; it means 'of the roots'. When I say have a radical change, I mean change your very roots. Changing leaves won't help, pruning the branches won't help. Change your roots, change your very soil. Be! Celebrate! Nothing is lacking. Sing, dance, love, laugh, cry -- nothing is lacking.

I'M GETTING VERY EXHAUSTED BY THIS OLD GAME.

You can get exhausted by the old game, and you can change to a new game. Again you will get exhausted with

the new, because everything new will become old someday. Who is exhausted with the old game? It is the mind which always gets exhausted with the old and always hankers for the new.

Prabha is asking the question but she has not understood it, what she is asking. If you are exhausted by the old and then you are seeking for the new, you are seeking again for something more. Fed up with the old you want something new -- a new sensation, a new thrill. But sooner or later the new will become old, then what? Everything new will become old, because everything that is old was new one day.

Try to understand it. It is not going to help by changing the game from A to B, from B to C. You can go on jumping. The change has to happen within you. You become new, and then everything remains new, then never is anything reduced to boredom. Then one is never fed up. YOU become new, not the game. You bring newness to you. And being is always new because it is always happening... always dying and always being born. Each moment your breath is fresh; the moment it becomes stale it is thrown out -- new breath is rushing in. In the same way god rushes in you. Every moment the stale god is thrown out and the new god enters you.

Your river is flowing; just become acquainted with this inner river of consciousness, this stream of consciousness which is always fresh.

By its very nature it is fresh, it cannot be old. Mind is always old, consciousness is never old; mind is always bored, consciousness is never bored.

I AM GETTING VERY EXHAUSTED BY THIS OLD ONE. AND LIFE AND LOVE AND FEAR AND INSECURITY IS SO EXQUISITE JUST THE WAY IT IS.

Then who is preventing you? Jump into life, Prabha. Jump into life, love, fear, insecurity. Who is preventing you? At least not I.
For whom are you waiting? For whose permission? Why are you asking me this? Again you need somebody's approval. Then again you are trying to throw responsibility on me. Then if it is not really so, not as exquisite as you say, you can say, 'Osho, you told me to move into love, and now... I am having a hell of a time. You told me to be insecure, and now I am trembling -- now what to do?' If it is really exquisite, as you say, if you have understood the point, then why waste time in asking the question?
Jump into life, because it is slipping by. Before the time is gone jump into the stream, splash around.
And in the end again the question remains the same.
COULD THERE POSSIBLY BE MORE?
How can it be proved that there is not anything more? In fact, you come to listen to me just to find out -- is there something more? And when I say there is nothing more, you don't believe me. I know it, you don't believe me. You say, 'This man is playing.' You know there is something more, you are missing it -- but you are missing it not because there is more and you have not grown up to it; you are missing it because you are too much obsessed with the more and it is right here now already available.

You are missing, that I know. And because you are missing you cannot believe me that there cannot be anything more. You look into my eyes and you know that there is something more. You feel me and you know that there is something more. So you cannot believe it.

If I say there is something more and you have to attain it and much effort is needed, you will nod your approval. You will say, 'Right.' That's how you get caught by the gurus. Otherwise no guru can catch hold of you. Your desire for the more is your readiness to be caught -- that functions as a bait. And anybody who can shout loudly that there is more can get followers -- because everybody is missing and this man says there is more; maybe he knows, so follow him.

It is very difficult to be with me because I am not promising you anything more, I am not promising any rose gardens to you. And I know you are missing, that is true. But you are not missing because it is far away, you are missing because it is so obvious.

If you ask a fish about her life experiences, she will tell about everything except the ocean. She will talk about her love affairs, children, husband, family matters, her psychoanalyst, her guru, and things like that, but she will not mention the ocean because it is obvious. The fish ordinarily never comes across the ocean. She lives in it, but she has been born into it. It was already there before she came in. It has been so close that it is very difficult to know about it. There is no distance.

God is like the ocean. It is just sitting by your side, hand in hand.

You are missing him not because he lives on a distant star. You are missing him because he follows you like a shadow, here on this earth.
You are missing him because he is sitting within you and you are looking out.
You are missing him because he has become you and you are searching somewhere else. He is in the seeker; the sought is in the seeker.
Any day it can happen. Any day you decide to trust me, it can happen. I am not here to show you a path, I am here only to show you the goal. Because a path means one has to travel far, far -- the goal is somewhere else. My whole effort is to call you away from your so-called paths because the goal is here; where are you going?

Question 2
IN THE PAST FEW DAYS YOU HAVE TOLD SOME JOKES THAT SHOCKED ME.

It is from Swami Anand Prashanta. Good, congratulations to you. At least you were shocked, something happened. Once I was telling a joke to four persons. The first never heard it, he was asleep. He was a great professor, so fast asleep in his knowledge. The second heard it but could not understand it. He was a politician -- stupid. The third heard it, understood it, but misinterpreted it -- he was a psychoanalyst. And nothing can be said about the fourth, because he had been dead for many years -- he was a priest. Prashanta was shocked. Good, very good. At least he was not asleep, at least he is not dead. Because you cannot shock a dead man. He understood. Of course, he

misinterpreted. He is in the profession of psychoanalysis. He assists Nirgrantha in his psychotherapy.

Yes, that is the very purpose. If you are alert I will stop telling jokes to you. When I feel that now I am going too far away and you are going too far in, I have to tell a joke -- so that you are jogged, shocked, so a shiver goes in your spine and you become a little more alert and you can listen to me. And of course all jokes are shocking, otherwise they are not jokes. The whole purpose is to shock you.

You live covered with many buffers. Some sort of shock-therapy is needed. Yes, many jokes are crude -- it depends on you. If I see you are really fast asleep I have to tell you a very crude joke. There is no other way. A soft joke will simply pass over you. It will not give you any shivering in the spine.

But good -- that at least one person is not asleep here, Prashanta. But he misinterpreted. It is natural because interpretations come from our own mind. He misinterpreted because he thought that they are crude and racist, because I joke so much about Jews.

I love Jews! I am myself an old Jew, so it is difficult for me to forget them. They are the most beautiful people on the earth, hence so many jokes exist about them. And jokes exist because Jews are so intelligent. You joke only about a certain community because you cannot compete with it. The joke is a compensation.

Jews are really intelligent, one of the most intelligent races in the world, and everybody feels incompetent with them -- then you take revenge in your jokes. Jokes are very indicative. They don't say anything about the object of the joke, they simply say who has created the joke; they say

something about who has created the joke. Wherever Jews exist people joke about them -- because there is no other way to take revenge; in actual life they are far superior. It happens always.
So your interpretation is your interpretation. You think that I am against Jews or something? I am a lover. But I can understand. Prashanta says, 'These are the stories I told when I was a boy. And when I told them it was with cruel intentions.' So of course you must be projecting your own cruel intentions on me. The stories may be the same, but the storyteller is not the same. Remember that, don't forget it.
Ordinarily Buddhas have never joked. It is for the first time a Buddha is joking. It is something very new, so you are a little puzzled. But to me everything is sacred. There is nothing profane. From sex to sahasrar, I accept everything. My acceptance is total. My acceptance is absolute.
So sometimes the joke can look crude, it can look obscene, but to me, nothing is obscene. Everything is just beautiful as it is. The obscene is an interpretation of the mind. Drop your interpretation. The shock is very good, Prashanta, but interpretation has to be dropped otherwise you will misunderstand me, and you will miss an opportunity.
I have heard:

After nineteen years of hard married life, Clancy finally came across and presented his wife, Maggie, with the latest in real squirrel jackets. As she paraded grandly up and down in the kitchen with it on, their little son Terence

exclaimed, 'The poor animal really suffered in order for you to have the coat.'
'Shut up!' his mother yelled,.as she smacked him across the mouth. 'Don't you ever be talking that way about your own father!'

Now the mother is saying something about her own mind. The poor boy was saying something totally different.
It always depends on your mind how you take it. If you are cluttered too much with traditional ideas -- that this is obscene and this is not obscene, and this is very cultured and this is very crude... I have no distinctions like that. Life is simply life to me -- crude and cultured both. Crudeness is part of it, of its very aliveness. But we interpret in our own ways.
Remember it -- whenever you interpret me, remember that it may be your projection. You may be seeing something which is not there, you may be putting in something which is not there. And this is natural, I understand it. I'm not angry about it. I can understand it. This is very natural, because that is the only way you can understand right now. One day it will become possible for you to listen to me without any interpretations. Otherwise there is a constant chattering inside your mind.
It happened:

A very well-bred english lady decided to get married, but she insisted that her husband be a man who had never known another woman. Her solicitors searched far and wide, and finally came up with a strapping young Australian who had lived almost all his life in isolation.

They brought him to London, had him properly outfitted at a Bond Street shop, and presented him to her ladyship. She was delighted, and the marriage was quickly arranged.
On their wedding night they registered at the Dorchester and retired to a posh suite. As soon as they were alone the young man began to push all the furniture to the sides of the room. 'Whatever are you doing?' asked her ladyship.
'I don't know about this sex with a woman,' he replied, 'but if it is something like kangaroos we are going to need all the room we can get!'

Now that is his only world. He knows only about kangaroos.
So, Prashanta, don't bring your kangaroos in. Just listen to me, what I am saying.
And to shock you is my purpose. So when you get a shock, let it enter as deep as possible. Don't be in a hurry to interpret it because that becomes a disturbance; then the shock will not go to the very core of your being. If you allow me to give you as many shocks as I think are needed for you, by and by you will start growing steel in your spine. You will become shockproof.
It is said about Mulla Nasrudin that he was so tired of dinner parties, he was so fed up, and he wanted to get rid of all those dinner parties. He devised a technique. He developed a system designed to guarantee that he would never be invited again.
First he would ask the woman on his right if she was married. If she said yes, he would ask her if she had any children. If she said no, he would ask her how she avoided it.

Second, he would ask the lady on his left if she was married. If she answered no, he would ask if she had any children. Third, he would ask the lady across the table if she had any children. If she said yes, he would ask if she was married. Now, nobody invites him.
All my jokes are there purposefully to shock you, and those people who are very weak, weaklings, they have disappeared. They don't come to listen to me, they cannot come. Now only people who are courageous and who are ready to absorb these shocks can come close to me. But that is done knowingly.

Question 3
YOU SPOKE OF THE THREE WAYS: BEAUTY, GRANDEUR AND POWER. WHICH IS YOUR WAY? OR IS IT ALL THREE?

It is neither. I have no way, because I am not leading you anywhere. I am trying to wake you up herenow. You are already wandering all over the earth. My effort is to bring you home. And of course your wandering is only in a dream.
It is as if you sleep in Poona and you dream of Philadelphia. In the morning you are again in Poona. So if I see that you are dreaming of Philadelphia, what am I supposed to do? Should I give you a path to come back to Poona? Should I arrange for a ticket so that you can travel back to Poona? I can only give you a shock, so you jump out of your bed and here you are. You have never been to Philadelphia, you were simply dreaming.

That's why in the East we call the world a dream, maya, illusion. It is a beautiful term. It simply says you are dreaming. It simply says that nothing is to be done except that you become aware, awake.

You have never gone away from the home, you have always been here; that is the only way to be. You cannot go anywhere else, that is not permitted. In the very nature of things everybody is there where he belongs. But everybody is dreaming and in dream one has drifted very very long -- many lives of dreaming, and one has been drifting and drifting and drifting, and one thing leads to another and one goes on and on.

You may have reached millions of miles away from the home, but still you are here, because in the very nature of things nobody can go anywhere else than his own being. Nobody can go away from his nature, his tao, his dhamma. That which you cannot lose is your god. Howsoever hard you try, that which cannot be lost is your law, it is your tao. So as far as I am concerned you are sleeping and you have to be awakened. There is no path to travel, no way, because you have never gone anywhere else.

A master has to devise methods to awaken. Zen people have the right word; they call their path 'pathless path', 'gateless gate'. Paradoxical, but exactly expressive of the reality.

And if you awake herenow, you will be full of beauty, full of grandeur, and full of power. Those three are the qualities of the awakened soul.

The awakened soul is beautiful, nothing ugly can exist in an awakened soul. Awareness is the only beauty there is. The awakened soul is in a tremendous grandeur, grace. It is

a mystery. You can enter into it, but you can never come to know it. It becomes known and yet remains unknown. One is simply struck with awe, one simply is wonderstruck.
And when you are awakened you are tremendously powerful. Not powerful in the sense that you can destroy, not powerful in the sense that you can dominate, not powerful in the sense of the politician's use of the word, or the scientist's use of the word.
Powerful in the sense that suddenly you don't feel any limitation, you don't have any boundary, you are infinite.
Powerful in the sense that you don't have any death, you are deathless.
Powerful in the sense that your bliss is tremendous, incredible.
Powerful in the sense that now your discipline is impeccable, perfect, and you don't have to force it; it's simply there.
Powerful in the sense that now you are a god, nothing less.
And powerful in the sense that now there are all gods and goddesses in the world and you are not separate, you are one with the universe, one with existence.
These three things happen to you when you are awakened. You are already that, but you feel very impotent. You feel impotent because you don't know who you are. You feel impotent because you don't know your treasures. You are almost drunk with ignorance.
I have heard:

Mulla Nasrudin, on his way home, accidentally staggered into the zoo, and ended up in front of the hippopotamus'

cage. He was absolutely drunk. 'Don't look at me in that way,' he begged. 'I can explain everything.'

He thought it was his wife.
When you are drunk you see things which are not there -- a hippopotamus may look like your wife, or your wife may look like a hippopotamus. By the morning when you are no more drunk and the hangover is gone, things appear in their true colour.
We are drunk with ignorance, drunk with unawareness... drunkards stumbling on the path of life for many years, for many lives. The only thing you need to do is to become a little more alert. Get out of this hangover.
That's what meditation is all about -- to give you a little awareness. If you can become aware even for a few moments you will be able to see what reality is, and that experience of the reality will start transforming you. Then more and more of those moments will be coming to you, and more and more you will become real. Right now you are unreal, that's why you have created an unreal world around you. When you become real, a real world arises in your vision.
God is the experience of those who are real. The world is the experience of those who are unreal -- unreal because of unawareness. The more real you become, the more aware you become.

Question 4
YOU HAVE SAID THAT THERE IS NO DEVIL BUT ONLY GOD. IN THE WEST THERE WAS A LOT OF TALK ABOUT DEVIL POSSESSION WHEN I WAS

THERE, PARTICULARLY BECAUSE OF THE FILM 'THE EXORCIST'.
WHAT HAPPENS TO A PERSON WHO BELIEVES HIMSELF POSSESSED? IS THIS SOME FORM OF OBSESSION OR IS IT REALLY A SPIRIT? IS THIS A DANGER OR ALL IN THE IMAGINATION?

The devil is like darkness. It is and yet it is not. Darkness is the absence of light, the devil is the absence of god. You bring light in, darkness disappears; you bring god in, the devil disappears. There has never been a meeting between darkness and light, and there has never been an encounter between the devil and god.
There is an old hindu story. Once darkness went to god and appealed and said, 'I have not done anything wrong, but your sun every morning goes on chasing me, for no reason at all, and I am tired of running away from here to there, and the sun goes on chasing me round the earth! This is unjust.'
God said, 'I will call the sun.' The sun was called, and god asked the sun, 'Why do you go on creating trouble for my darkness? She has not done anything wrong to you. This is unjust.'
The sun was surprised. He said, 'I have never come across her. What are you talking about? What do you mean by darkness? I have never come across anything like that. Please call her in front of me.'
The case is still in the files. God has been trying but it is impossible to call darkness in front of the sun. It is not possible in the nature of things because darkness is not a reality. It exists and yet it does not exist. It is absence.

It is the same with the devil, and it is good that the devil is painted as dark, black. That is just to show that the nature of it is like darkness. God is called 'light' in the Koran, in the Bible, in the Vedas. In all the scriptures of the world, god is synonymous with light. Meaningful, significant. It simply says that when god is there, the devil cannot be.
The questioner has asked: YOU HAVE SAID THERE IS NO DEVIL BUT ONLY GOD...
Yes, but god can be absent, god can be asleep -- then the devil is. God can be fast asleep -- then the devil is very much. Don't fight with the devil because that will be fighting against darkness. If you really want to destroy darkness just bring light. Don't fight with darkness, that is foolish. Don't fight with the devil, just bring light, just bring god, just become a little more aware and make your god inside a little alert and the devil disappears by itself.

IN THE WEST THERE WAS A LOT OF TALK ABOUT DEVIL POSSESSION WHEN I WAS THERE...

It has been always so. Down the centuries, all over the world, people have talked about the devil, because in fact the devil is more a reality in people's experiences than god. God has happened to only few people. Somewhere a Buddha, a Jesus, a Zarathustra, a Lao Tzu, a Mahavir -- it has happened very rarely.
The devil is everybody's experience, so there are people you can find, atheists, who don't believe in god -- but even atheists believe in the devil. There are people who don't believe in god, but even those people go on believing in the devil. Because the devil is a more solid experience of the

masses, of the majority. Maybe Buddha was deceived, hallucinating, hypnotized; watching his own navel he became crazy or something -- Who knows? What is the proof? -- but millions of people have experienced the devil. Yes, that is true. The devil is more real an experience than god, but still I would like to tell you, the devil is not. It is more an experience because you are asleep and unaware. And you can go any moment berserk; you can be possessed by it. The difference between a possessed human being and a non-possessed human being is only of degrees.
You just watch your mind. You can always feel that you are almost always on the verge. Any moment you can move into the territory of the devil. He is just sitting on the fence watching for you, inviting you. You just sit down, close your doors and windows and write down whatsoever comes into your mind for fifteen minutes, and you will see that it is as if it is a scripture written by the devil. Just be true, nobody is going to see it. You just be true and honest and just write whatsoever is going. You will feel almost madness oozing out of you. This madness can any day become devilish.

... WHEN I WAS THERE PARTICULARLY BECAUSE OF THE FILM, 'THE EXORCIST'....

Films, stories, incidents, create their own atmosphere. When Marilyn Monroe committed suicide in 1962, the suicide rate in many cities of America went very high for a few days. It was five times more in New York and Chicago and San Francisco -- five times more than usual.

Just one woman committed suicide. Many suicidal people are there; suddenly they got the message. Suddenly they were obsessed with it. People live by imitation, and when Monroe, such a beautiful woman, can commit suicide, then why bother? You can also do it.

People simply go on doing things by imitation. In Japan in 1950, one schoolgirl jumped in a volcano crater. Then within two months three hundred schoolgirls jumped in the same crater. What happened? What madness? Things spread like infection. Man is so mad, just waiting for anything to trigger him.

And you are also prone. Remember that. Anything can become a trigger-point. That's why I insist -- never imitate, never become a carbon copy to anybody. Try to become yourself, try to be yourself. Protect your individuality and don't get lost in a crowd, don't become part of the collective mind.

If you become an individual mind, one day there is a possibility you will become a member of the universal mind. But if you fall into the collective mind you are falling into the devil. The crowd is the devil, imitation is the path towards the devil. So if a film like 'The Exorcist' was there then many people will start talking about the devil and ghosts and possessions and many will become possessed, many will pass through many nightmares.

Mind is so greatly influenced so easily. That is the danger. That's how you have become a Christian, a Hindu, a Mohammedan, a Jew. It is just that you have been impressed by others. And anything that starts happening becomes a chain reaction. Beware, you have to protect your consciousness.

Never be a part of any sect, never be part of any organization, never be part of any country. I know there are practical difficulties -- you have to keep a passport. I'm not saying throw it in the river. But remember that this is just a convenience. Don't become a part of any country -- India or America or France. Never think in terms of boundaries. Don't think that you are a Christian or a Hindu or a Mohammedan. For practical convenience everything is okay, but remember that deep down you remain uncommitted, or, you remain committed to your own being. This is a must, one of the most fundamental things to remember, otherwise humanity has suffered very much. Things spread like plague, things spread like infectious disease, and once they spread they spread like fire, and they become uncontrollable. You are prone, your mind tends to imitate, so beware. Cultivate individuality, cultivate your own awareness and then you will be less and less in the grip of the devil. The devil means the collective mind, the devil means the collective sleepiness, the collective drunkenness.

Question 5
ONE OF YOUR SANNYASINS, ANUBUDDHA BHARTI, STAYS WITH US IN CHICAGO. HIS ENTIRE LIFE HAS BEEN TRANSFORMED BY YOU. HE IS CONCERNED ABOUT YOU LEAVING HIM SOON. WHAT CAN I TELL HIM WHEN I GO BACK?

Tell him that even if I leave the body I am not going to leave my sannyasins. I will be as much available as I am

right now. But the only thing to remember is -- are you available to me?
I am available to you, and I will remain as available forever. If you are available to me then there is no need to be afraid, then a link exists.
And with my sannyasins I am individually linked. It is not a question that you belong to an organization, it is not an organization at all. It is a personal relationship, it is a love affair.
If you are open to me, even if this body disappears, it is not going to make any difference. I will be available to you. Tell him that he need not be afraid. He can remain in trust and in love.

The Discipline of Transcendence, Vol 1

Chapter #7

Chapter title: Living the dhamma
27 August 1976 am in Buddha Hall

THE BUDDHA SAID:
EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY. THE SPITTLE WILL NEVER REACH THE SKY BUT COMES DOWN ON HIMSELF.
EVIL-DOERS AGAIN RESEMBLE A MAN WHO STIRS UP THE DUST AGAINST THE WIND. THE DUST IS NEVER RAISED WITHOUT DOING HIM INJURY.
THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

THE BUDDHA SAID:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART GREAT INDEED IS THIS WAY.

THE BUDDHA SAID:
THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.
A SHRAMANA ASKED THE BUDDHA: 'WOULD THIS BLESSING EVER BE DESTROYED?'

THE BUDDHA SAID:
IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS, WHILE THE ORIGINAL TORCH ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH BLISS OF THE WAY.

The first sutra.

THE BUDDHA SAID:
EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY.

THE FIRST THING TO BE UNDERSTOOD is why in the evil person the very desire arises to spit against the sky, why in the first place the evil person wants to denounce the wise. The evil person cannot allow himself to accept that somebody is wise -- the very idea hurts him, hurts him very deep. Because all evil arises out of egoistic attitudes. And this is very shattering to the ego -- 'I am not wise and somebody else is wise. I am not good and somebody else is good. I am still in darkness and somebody has attained to light.' This is impossible to accept.

Two ways open: one is 'I should try to become wise' -- that is very difficult and arduous. The simpler and cheaper way is to denounce the wise, that he is not wise. Whenever you are faced with a challenge always these two alternatives present themselves before you, and if you choose the cheaper one you will remain in the evil.

Never go for the cheap, never go for the shortcut, because life is learnt only the hard way. Arduous are its ways, long, uphill is the task, because learning cannot come easily -- because learning is not just collecting knowledge, it is not just collecting information. Learning has to change you. It is spiritual surgery, much has to be destroyed and thrown away.

Much is rotten in you and has to be renounced. Much is just like a rock around your neck; it won't allow you to float, it will drown you. You have to cut off relationships with many things, with many attitudes, with many prejudices. You have to unburden yourself.

Learning, real learning, wisdom, comes only when you are transformed. It is not an additive process -- you cannot just add, go on adding knowledge to you. You will have to go

through transmutation -- that is hard. The easier way is to denounce. Whenever you face the challenge -- somebody has become wise -- immediately the shortcut is to say, 'No, it is not possible. In the first place wisdom never exists, in the second place, even if wisdom exists, it cannot exist in this man. I know him well, I know his faults.' And then you start magnifying his faults, and you start condemning him. It is not just a coincidence that Socrates is poisoned, Jesus is crucified, Mansoor is murdered. It is not just a coincidence that all the Buddhas are denounced, all the Jainas are denounced. When they walk on the earth they walk continuously in danger, because there are so many who feel their egos hurting.

Just to think that somebody has become enlightened is difficult. It is easy to denounce and to say, 'No, in the first place enlightenment is impossible -- it never happens, it is just an illusion, god does not exist. Samadhi? -- is nothing but auto-hypnosis. This man is deluded, he has not become enlightened. We know him well, we have known him from his very childhood. How can he suddenly become an enlightened person? He is just like us, pretending. He is a pretender, a deceiver.'

This is our ego choosing the cheaper way. Beware of it. The desire arises in everybody to condemn, to deny. So whenever a person like Buddha is alive we condemn him, and when he dies, we worship in guilt. All worship arises because of guilt. First you denounce a person, knowing well that something has happened, but you can't accept it. Deep down in your own self you can see that the person is transfigured, he has a luminosity. You cannot really deny it; in your deepest core of being you feel that a ray of light

has entered. But consciously, deliberately, you cannot accept it. It will be accepting your failure. Doubt, you certainly doubt deep inside; whatsoever you are doing -- your condemnation -- you doubt it, but still you go on doubting.

Then one day the person is gone, Then only the fragrance remains, the memory. And when a person dies and you have been not accepting his reality, a guilt arises. You feel, 'I have been guilty. I was not good. I missed the opportunity.' Then you start feeling remorse. Now what to do? To balance guilt, you worship.

That's why dead masters are worshipped. Very rare are the people who worship an alive master. Because when you worship an alive master it is not out of guilt, it is out of understanding. When you worship a dead master it is out of guilt.

For example your father is alive and you have not respected him, you have not loved him. You have been in many ways against him. In many ways you have dishonoured him, in many ways you have rejected him. And then one day he dies, and you start crying and weeping. And then every year you will do shraddh. One day every year you will give a feast to friends and brahmins. This is out of guilt. And then you will put a portrait of your father in your house, and you will put flowers.

You never did that when he was alive. You never came with flowers unto his feet. Now he is gone you feel guilty -- you have not been good to the old man. You have not done that which was needed to be done. You have not fulfilled your love and your duty. Now the opportunity is gone, the man is no more there to forgive you. The man is no more

there so that you can cry and weep and fall into his feet and say, 'I have been bad to you, forgive me.' Now you feel, in a certain way, deep guilt. Remorse arises -- you put flowers. You respect the memory. You never respected the man -- now you respect the memory.

Remember, if you had really loved the man, if you had really respected the man, then there would have been no remorse, then there would have been no guilt. Then you would have been able to remember him with no guilt, and that remembrance has a beauty. That remembrance is totally different, it has a totally different quality. The difference is tremendous. In fact you would have felt fulfilled.

It is not death that you weep for; it is always guilt. If you loved a woman, if you really loved a woman and you never betrayed her, and you never deceived her, when she dies of course you feel sad, but in that sadness there is a beauty. You miss her, but there is no guilt. You remember her, you will always remember, it will always remain a cherished memory, but you don't go out of your way to cry and weep and to make much show of it. You don't exhibit it, there is no exhibitionism in it. You will cherish the memory deep in your heart. You will not carry a picture in your pocketbook, and you will not talk about the woman.

I used to know a couple -- the husband had been very bad to his wife. It was a love marriage, a very rich family, but the husband was a sort of Don Juan, and he had been betraying his wife in every way possible. Then she committed suicide -- she committed suicide because of him.

I was passing through their town so I went to see, because somebody said that the husband was very unhappy. Since the wife had died his life had taken a change. I could not believe it. I thought he should have been happy. It was always a miserable relationship, a continuous conflict was there.

I went to see him. He was sitting in his drawing room surrounded by many pictures of his wife -- all around -- as if the wife had become a goddess. And he started crying. I said, 'Stop this nonsense! -- because you were never happy with this woman, she was never happy with you, that's why she has committed suicide. That's what you always wanted. In fact you have told me many times that if this woman dies you will be free. Now she has done that.'

He said, 'But now I feel guilty, as if I have been the cause of her death, as if I have killed her. Now I am not going to ever get married.'

This is guilt, it is ugly.

When a Buddha dies many people worship him. They were there when he was alive, but they never came to him. When a Mahavira dies, for centuries and centuries people go on worshipping. These people were there when Mahavira was alive, but now they feel guilty.

Look, Jesus was crucified. At the last moment even his own disciples deserted him; there was nobody to say, 'I am his follower.' Even the last disciple... when Jesus was caught, Jesus told him, 'Don't follow me because you will not be able now any more to follow me.' He said, 'I will come, Master. I will go wherever they are taking you.' Jesus said,

'Before the sun rises you will have denied me at least thrice. Don't do it, leave me.' But he insisted.

Jesus was caught, the enemies took him, and the disciple followed in the crowd. The crowd became aware that somebody looks like a stranger, and they asked him, 'Who are you? Are you a disciple of Jesus?' He said, 'Who is this Jesus? I have never heard the name.' And thrice, actually thrice before the sun rose, he denied. And when he denied the third time, Jesus looked back and he said, 'Yet the sun has not come over the horizon.'

Nobody else must have understood but the disciple must have cried deep down that he has denied Christ -- that he does not know this man, he is a stranger in the town, he is simply coming out of curiosity. At the last moment even the disciples disappeared. Then Jesus was crucified, then disciples gathered, then more disciples gathered, then more and more. Now almost one-third of humanity is Christian. This seems to be a tremendous guilt. Just think, if Jesus was not crucified -- not crucified -- there would have been no Christianity at all. It is not Jesus that has created Christianity, it is the cross. That's why the cross became the symbol of Christianity. I call Christianity 'Cross-ianity', not Christianity. In fact it is the cross, it is the death, that created the guilt. And it created so much guilt that... what to do when guilt arises? You can compensate only by worship.

When a master is alive you love him: your worship has love in it, and your worship has no exhibition in it. It is a natural flow of your heart. But when a master is dead and you have been always denying him, then you worship him: your worship has a fanaticism in it, exhibition in it. You

want to prove something. Against whom? Against your own attitudes.
I have heard:

'You sure looked depressed,' a fellow said to Mulla Nasrudin. 'What is the trouble?'
'Well,' said the Mulla, 'you remember my aunt who just died? I was the one who had her confined to the mental hospital for the last five years of her life. When she died, she left me all her money. Now I have got to prove that she was of sound mind when she made her will six weeks ago.'

That's what happens. First you deny a wise man -- that he is wise. You deny that he is enlightened, you deny that he is good. Then when he dies he leaves his whole legacy for you, he leaves all his money in your name. He becomes your heritage. Now suddenly things change, things take a one hundred and eighty degree turn. You were denying this man because he was hurting your ego, now suddenly you start worshipping him because now he becomes ego-fulfilling. The cause remains the same, whether you condemn or you worship.
Hindus destroyed Buddhism completely in India, but they accepted Buddha as their tenth avatara. Why? Because now it is okay to deny Buddhism, but how can you deny the heritage of Buddha? He was the greatest Indian ever. If you deny him your ego will fall short. Now with Buddha your ego shines like a star, a pole star. You cannot deny Buddha. Now you go on claiming him -- that he was the most wise man, the greatest man ever. Now your own ego feeds on the name of Buddha. Now you want that it was your

Buddha -- it was your Buddha now you say -- who transformed the whole face of Asia. He is the light of the world. Of course you killed Buddhists, you destroyed the buddhist scriptures, you denied everything -- but you carry on the name of Buddha.

Just think, when India became free and they had to choose a symbol for the flag, they chose a buddhist symbol. Is Hinduism lacking in any way about symbols? There are millions of beautiful symbols in Hinduism. But why have they chosen the buddhist wheel for the flag? Now Buddha is their heritage. Now they would like to claim that Buddha was born here in this country, in this religious country, that he is ours. When he was alive you were throwing stones at him, now you claim he is yours.

When Buddha was alive, in every town he was condemned, wherever he was passing he was condemned. Now every town claims that he has been here, that he was born here, that he died here, that he stayed here in this house, that for forty years continuously he was coming here, twenty times he came. Every town in Bihar claims.

The whole of Bihar condemned him. Now the name 'Bihar' is because of him, because he walked there. Bihar means 'where Buddha walks'. Now the whole place is called Bihar.

Now we go on claiming. Nehru took his bones back, brought his bones back to India. Nehru was not a religious person at all, not at all. Why? Now the indian ego can feel very fulfilled. Buddha has to be brought home. The same ego was condemning him, now the same ego goes on worshipping him. Remember it. Your ego always denies -- watch it.

These sutras are for you. Remember. They are not airy-fairy things, they are not theories. They are very empirical, pragmatic: Buddha was a very pragmatic man.
Just the other day it happened, Mulla Nasrudin came to see me -- after yesterday's morning talk. He shook hands with me and said, 'Wonderful, wonderful sermon. Everything you said applies to somebody or other I know.'

These sutras apply to you, not to somebody or other you know. If somebody says that 'X' has become enlightened, what is your first reaction? Watch it. You say, 'X? That fool. He has become enlightened? Impossible!' Just watch your first impression. Be alert what happens in your mind. And immediately you will start talking about all the defects and faults that you know. And watch that you are also exaggerating.
Sometimes it happens that if somebody says to you that some person has become enlightened, he has become very wise, you will say, 'That man? I know him well from his very childhood. I have seen him, I have watched him. Enlightenment doesn't happen in a day. It is a process. It is not possible.' Or you find something irrelevant.
Buddha used to say that once in a town a man said to his friend, 'Have you heard about our neighbour? He is such a virtuous man.' The other said, 'How come? It is not possible, it is impossible. I live by his side, we have lived together -- how can it happen without me knowing it before you knew it? We are neighbours and I know everything, in and out. It is just a pretension. He is pretending, but who does he think he can befool?'

It is very difficult to accept that somebody is wise because in accepting that somebody is wise, you are accepting that you are ignorant -- that is the problem. It is not the question of the other being wise, the question is in relation to you. When you accept somebody as beautiful, you accept very reluctantly.

Talk to a woman about some other woman who is beautiful and she becomes reluctant and she starts immediately condemning. Because to accept that another woman is beautiful is to accept that you are not so beautiful. A comparison immediately arises -- ego exists through comparison.

In Zen they say that one man was a beautiful flute player. Somebody was praising him in the coffee-house, that he is a beautiful flute player. Immediately another person started condemning. He said, 'He is a liar, he is a thief -- how can he play beautiful flute?'

Now there is nothing contradictory. You can lie and still play beautiful flute, you can be a beautiful flute player. You can be a thief, still you can play the flute beautifully. There is no contradiction. But the other man simply said, 'He cannot. He is a thief, he is a liar...' and this and that. 'I know him -- he cannot play.' And when people become too much condemning, shouting, their very shouting carries weight. The person who was talking about the flute player was silenced.

He was talking to somebody else the next day and he said 'That man is a thief.' The other man said, 'How can he be a thief? He plays the flute so beautifully.' Now again there is no contradiction, but this second man has a totally different vision. This second man is open to grow, who says, 'How

can he be a thief? I know him he plays the flute so beautifully. Such an aesthetic person cannot be a thief. Impossible! I cannot believe it.' Whether that person is a thief or not is not the question, but these two reactions will decide many things for these two persons.
When somebody says, 'There is a good man,' watch, don't start condemning -- because when you condemn goodness you condemn your own future. If you go on condemning goodness and wisdom you will never become good and never become wise, because whatsoever you are condemning cannot happen to you. You will become closed.
Even if that man is not good, even if that man is not wise, it is not good to deny. Accept it. What are you losing in it? The very acceptance that that man can be good and wise will help you to become good and wise. Your doors open, you are no more closed. And if that man can become good and wise, why not you? If you think that that man is ordinary, don't condemn him. Simply be happy, accept it as good news -- 'That ordinary man has become wise, sol also can become wise because I am also ordinary.' Why make it a negative point? That's why Buddha says:

EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY.

You are spitting on your own face. When you spit against the sky, the sky is not going to be corrupted by you. You will be corrupted by your own spitting. The spit is going to

fall on you. Your whole effort is absurd. The sky will remain the sky.
The wise man is like the sky. That too is very symbolic. Sky means pure space.
Why this proverb that spitting against the sky is foolish? Why? -- because the sky is not there. If the sky is there your spit may corrupt it. You spit against the wall -- it will not come back to you. You spit against the roof -- if you are expert it may not come back. You can practise it. There is no necessity that it will come back, because the roof is there; it can be corrupted. That which is can be corrupted, that which is not cannot be corrupted.
The wise man is not, his ego has disappeared. He is not a substance, he is just pure space. You can pass through him, you can spit through him, and there is no hindrance. The spit will pass through him, he will not catch hold of it.
If you insult a wise man, your insult is not taken by him. It is as if, in an empty room, you are insulting. Yes, you will create a sound, that's all. When the sound has disappeared the room is again the same. The room will not carry your insult, the room is empty.
The wise man is empty like the sky. The saying must be buddhist because Buddha says that the wise man means no self, no ego. The wise man means non-existential. He is not there, he is a pure presence, no material in him. You can pass through him. There will be no obstruction found in him, no hindrance found in him.

EVIL-DOERS WHO DENOUNCE THE WISE RESEMBLE A PERSON WHO SPITS AGAINST THE SKY. THE SPITTLE WILL NEVER REACH THE SKY...

Not that the sky is very far away. No, the sky is very close, you are in the sky. But it cannot reach to the sky because sky is so pure existence. It is simply space and nothing else. Everything comes and goes and the sky remains innocent. How many wars have happened on the earth? -- but you cannot find any blood marks in the sky. How many people have lived on the earth? How many misdeeds have been committed, murders, suicides? -- but the sky carries no record, not even a trace. The past simply does not exist. Clouds come and go and the sky remains the same. Nothing corrupts it.
A wise man becomes so spacious that nothing corrupts him. You can only believe that you are insulting him; your insult will come back to you. The wise man is like a valley; your insult will be re-echoed. It will fall upon you.

THE SPITTLE WILL NEVER REACH THE SKY BUT COMES DOWN ON HIMSELF.

That too has to be understood. The wise man is higher than you, the wise man is like a peak, a himalayan peak. You are standing in the darkness, in the valley, in ignorance.
If you spit against the higher, the spit will fall back on you. It is against nature, it is against gravitation. So if somebody is insulted by your insult you can be certain that he is lower than you. If somebody is not insulted by your insult you can be certain that he is higher than you, that your insult cannot reach him. Because insults follow gravitation. They go to lower depths.

So if you are angry you can only infuriate an inferior person. A higher person simply remains beyond you. You can infuriate only a weaker person, the stronger person remains unaffected by you. You can manipulate through insult only lower beings, higher beings are far beyond.

EVIL-DOERS AGAIN RESEMBLE A MAN WHO STIRS THE DUST AGAINST THE WIND. THE DUST IS NEVER RAISED WITHOUT DOING HIM INJURY. THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

Remember it. We go on doing things which are against us. We go on doing things which are suicidal. We go on doing things which will destroy our future. Each act that you are doing is in some way defining your future.
Beware -- don't do anything that is going to do harm to you. And whenever you try to harm somebody, you are doing harm to yourself. Whenever you try to do some wound, whenever you want to hurt, you are creating a karma for yourself. You will be hurt by it.

It happened, once a man came and spat on Buddha -- actually. Buddha wiped his face and asked the man, 'Sir, have you anything else to say?' The man was puzzled, embarassed. He was not expecting such a reaction. He was thinking Buddha would be angry. He could not believe his own eyes. He was dumb, he was in a daze.
Buddha's own disciple, Ananda, was sitting by his side. He became very very angry. He said to Buddha, 'What is this?'

If you allow people this way, life will become impossible. You just tell me and I will put him right.' He was a strong man, this Ananda. He was a warrior, he was a cousin-brother to Buddha, he himself was a prince. He was very much angry. He said, 'What nonsense. Just give me a hint and I will put him right.'
Buddha laughed and he said, 'He has not surprised me, but you surprise me. Why are you jumping in it? He has not done anything to you. As far as his spitting on me is concerned, I know I have insulted him in some past life. The accounts are closed today. I am happy.'
'Thank you sir,' he said to the man. 'I was waiting for you because the account has to be closed. I have insulted you somewhere. You may not remember, I remember it. You may not know, I know it. You may have forgotten because you are not very aware, but I have not forgotten. Today I am happy you came and you finished the whole thing. Now we are freed from each other.'
'This is my own doing,' he said to Ananda, 'that has come back to me.'

Of course when you spit against the sky, it takes a little time to come back. It does not come instantly, it depends on many things -- but everything comes back. Whatsoever you do is sowing: one day or other you will have to harvest, one day or other you will have to reap it.
If you are miserable today, these are the seeds which have flowered. These seeds you may have sowed somewhere in your past -- this life, another life, somewhere. Whatsoever you are today is nothing but your accumulated past. Your

whole past is your present. Whatsoever you are going to be tomorrow will be whatsoever you are doing today.
Nothing can be done about the past, but much can be done about the future. And to change the future is to change all. If you start changing your ways of life, your ways of awareness, if you start understanding the laws of life... this is one of the fundamental laws, the law of karma: whatsoever you do you will have to reap.
Never forget it for a single moment. Because forgetting it has created so much misery for you. Remember it. Again and again old samskaras, old tendencies, will force you just by habit to do the old things. Remember -- and drop out of old habits, drop out of mechanical reactions; become more conscious. A small awareness and great changes start happening.
I have heard:

It happened in Japan. Once a mother visited her son at college and was pained to see suggestive pictures on the walls of his room. She said nothing, but hung a picture of Buddha among the others. When she came again to see the boy the other pictures were gone, only the one of Buddha was left. The boy said, 'Somehow I could not keep him there and those pictures too -- so they had to go.

Just a small thing, just a small picture of Buddha, and all those suggestive, pornographic pictures had to go. What happened? The boy started feeling uneasy. How to put Buddha there with all those pictures? By and by Buddha's presence was felt; the more and more aware he became, the

more pictures disappeared. Just a small ray of light is enough to dispel all darkness. Just allow the first ray!
If you start becoming aware in a small way -- nothing to be worried -- by and by you will see all other pictures have gone and only awareness has remained. Buddha means awareness, the very word 'Buddha' means awareness.
If you really want to be happy and blissful, to be eternally blissful, if you are fed up with all the miseries that you have lived through, then bring awareness to your reactions. And start trusting the good.
In English you have an expression 'too good to be true'. This expression is very dangerous. Too good to be true? Just if something is too good you disbelieve it; it can't be true? Change it, let it be this way: TOO GOOD TO BE UNTRUE.
Believe in goodness, believe in light, believe in higher reality -- because whatsoever you believe becomes an opening to you. If you don't believe that a higher being than you is possible, then finished, all growth is stopped.
Trusting a Buddha or a Mahavira or a Jesus, Zarathustra, is nothing but opening yourself... the very idea that higher beings than you have existed, walked, lived -- higher beings are possible. It is not impossible to be a Buddha -- the very notion, and a ray of light enters in your being. And that light starts transforming you. Your very chemistry changes.
Hence all the religions insist on trust, shraddha, faith. It has nothing to do with superstitions, it has nothing to do with theological beliefs. It is just an opening of the heart. If you don't believe, if you insist that roses don't exist, then even if someday you come across a rosebush, you will not believe.

You will say, 'There must be some illusion, somebody is playing a trick, or I am in a mirage, or I am dreaming, because roses can't exist.'
In the first place if you don't believe in the existence of roses the very possibility is you may come across them and you may not look at them because we look only at things we believe are possible. We go on passing, indifferent.
Whatsoever you believe becomes effective.
I have heard:

It happened in a hospital. A nurse put a screen round a male patient's bed, gave him a specimen bottle and said, 'I will be back in ten minutes for your specimen.' Then another nurse came and gave the man a glass of orange juice. The man, who was something of a wit, poured the orange juice into the specimen bottle. When the first nurse came back, she took a look and said, 'This specimen is a little too cloudy.' 'So it is,' agreed the patient. 'I will run it through again and see if I can clean it up.' And as he put the bottle to his lips the nurse fainted.

Just your belief, just the very idea -- what is this man doing? He was simply drinking orange juice. But once you believe a certain thing it becomes effective. Now the nurse is thinking he is drinking his urine. It is only in her idea -- but ideas are great realities, they change your outlook.
If you are looking for beauty you will find beauty. If you believe beauty does not exist, you may come across it but you will not look for it. You see only that which you are looking for.

Faith, trust, simply means this much -- that we are not the last, we are not the crescendo of existence... higher reality is possible. To believe in a Jesus or a Buddha is simply to believe in your own future, that you can grow. To believe in Buddha is to believe in growth, that there is still something which can happen to you.

That's why in the past centuries people were never as bored as they are today -- because now nothing is possible. You are just in a rut. The more people become materialistic, the more they are bored. You cannot find more bored people than Americans. Now they have everything that down the centuries man has been hankering for, and they are bored to death, because they have no future. And when there is no future there is no meaning.

You have a beautiful car, you have a beautiful house, you have a beautiful job -- so what? The question arises 'so what?' But where are you going? In a rut, moving in the same wheel again and again and again. The same morning, the same evening, the same work, the same money pouring in -- what to do now? Then people are playing small games just to pass the time, but they know that nothing is going to happen. That creates boredom.

Never in the history of human beings has man been so bored as in this century, because always there was a possibility, always there was an opening into the sky -- you could have become a Buddha, you could have become a Jesus or a Krishna. You were always growing. You were not in a wheel; there was growth. Suddenly you are in a wheel in this century -- there is no god.

Nietzsche says, 'God is dead and man is free.' Free for what? -- to be bored. Free not to grow, free to rot, free just somehow to vegetate and die.
Freedom is meaningful only when it brings growth. Freedom means only that there is a possibility to grow -- better flowers are possible in you. Your potentiality has yet a destiny -- that brings meaning, that brings enthusiasm, that brings a thrill. Your life starts throbbing with meaning. Remember more and more that you are the cause of your misery, you can become the cause of your bliss. You are the cause of the hell you are living in, you can create the heaven also. You alone are responsible and nobody else. Never try to do harm to anybody because all will fall back on you. If you can do something good, do. If you can help somebody, help. If you can have some compassion, love, let it flow, because that will be coming back. In moments of need you will have something to depend upon, to fall upon.
Love as much as you can, help, and don't be bothered whether the help is paying right now or not. It pays, it pays tremendously. You don't be bothered about the time and the place -- it pays. Someday, whenever you are in need, it rushes towards you. It goes on accumulating.

Mulla Nasrudin kept begging the noted pianist to play. 'Well all right, since you insist,' he said. 'What shall I play?' 'Anything you like,' said Nasrudin. 'It is only to annoy the neighbours.'

People go on doing things like that. They may not be enjoying it at all, but if you can annoy the neighbours it is

enough enjoyment for them. This is morbid, but this is how people are. People enjoy torturing, and then when they are tortured they cry and they say that life is very unjust and god is not just!

Buddha says there is no god. He simply drops the possibility of god. So that you cannot throw the responsibility on anyone else he says there is a law, no god, and the law follows its own course. If you follow the law you will be happy, if you don't follow the law you will be unhappy.

He drops the idea of god just to help you, because with a god the possibility remains that we can do something wrong and then we can cry and weep and pray and say, 'I was a fool, but now you save me.'

Before a law you cannot pray, before a law you cannot say, 'I was a fool.' If you were a fool you have to suffer, because the law is not a person. It is absolutely indifferent, it simply follows its own course.

If you fall on the ground and your bones are broken and you have many fractures, you don't go and tell the law of gravitation, 'Don't be so much against me. You could have at least given me one warning. Why did you get so angry?' No, you never talk about the law of gravitation, because you know if you follow rightly it is protective. Without the law of gravitation you will not be here on the earth, you will be floating in the sky. You cannot stand on the earth. The law of gravitation keeps you on the earth, it is your very root. Without it you will not be here. It allows you to walk, it allows you to be. But if you do something wrong, then punishment.

But the law does not punish you, it does not reward you. It has nothing to do with you personally. You punish yourself, you reward yourself. Follow the law and you reward yourself. Don't follow the law, disobey the law and you are a victim, you suffer.
Buddha calls the law dhamma -- that is his god. He takes personality out of it, because with personality man has created too much trouble. Then Jews think that they are the chosen people of god, so he is going to be a little lenient with them. This is nonsense.
Christians think they are the chosen people of god because he sent 'his only begotten son' to save them, so whosoever follows Jesus will be saved. But that seems like nepotism -- because you are related to Jesus and he is the son of god. It seems like indian government officials, politicians. You are related. This is nonsense.

I have heard that when the Japanese were defeated a japanese general was talking to an english general and the japanese general said, 'We cannot understand why we were defeated, how we were defeated.'
The english general said, 'You don't know. We believe in god and we pray. Every day we start fighting, we pray first.'
But the japanese man said, 'We also do that. We also believe in god and we also pray.'
The english man laughed. He said, 'But have you ever thought about it? God does not understand Japanese.'

Buddha takes all personality out of god. Then there is no need for him to understand Japanese, English,Hebrew,

Sanskrit. Hindus say that Sanskrit is his bona fide language -- DEVAVANI, god's own language. All other languages are just human, Sanskrit is divine. But this foolishness exists all over the world. Buddha takes the very base out. He says god is not a person, it is a law. Follow it, obey it, and you reward yourself. Don't follow it and you suffer.

THUS THE WISE WILL NEVER BE HURT BUT THE CURSE IS SURE TO DESTROY THE EVIL-DOERS THEMSELVES.

So remember it as a fundamental rule that whatsoever you do to others you are really doing to yourself -- whatsoever, I say, you do to others you are doing it to yourself. So watch out.

THE BUDDHA SAID:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART, GREAT INDEED IS THIS WAY.

This way, this dhamma, this law, this ultimate law of life, cannot be understood by learning, by knowledge, by reading scriptures and memorising philosophies. You have to live it to know it. The only way to know is to live it. The only way to know is existential, it is not intellectual.
I have heard a very famous anecdote:

Years ago word spread through academic communities about a young scholar at a talmudic college in Poland. He was hailed for his great learning and his concentration on his studies. Visitors came away deeply impressed by the young man.
One day an outstanding talmudic authority called and asked the head of the college about the young man. 'Does this young man really know so much?'
'Truly,' answered the old rabbi with a smile, 'I don't know. The young man studies so much that I cannot understand how he could fine time to know.'

If you are too much engaged with your intellect you will not find time to be engaged with your total being. If you are too much in your head you will miss much that is available. The way can be known only if you deeply participate with existence. It cannot be understood from the outside, you have to become a participant.
Just a few days back, a professor of psychology was here. He teaches in Chicago. He is an Indian, lives in America. He had come -- he has been writing to me for almost two years: 'I am coming, I am coming.' Then he came, and he wanted to know about meditation. For ten, twelve days he was here and he watched others meditating, and he said, 'I am watching.'
But how can you watch meditation? You can meditate, that is the only way to know about it. You can see a meditator from the outside -- that he is dancing, or that he is standing silent, or that yes, he is sitting -- but what are you going to know about it?

Meditation is not sitting, meditation is not dancing, meditation is not standing still. Meditation is something happening is his very being, deep inside. You cannot observe it, there cannot be any objective knowledge about it.

I told him, 'If you really want to see -- dance.'

He said, 'First I have to see, first I have to convince myself that it is something, only then will I do.'

Then I said, 'If you stick to your condition you will never do. Because the only way to know is to do it, and you say you will do only when you have known it. Then it is impossible. You are putting such an impossible condition that it will never happen.'

It is as if somebody says, 'I will love only when I have known what love is.' But how can you know love without loving? You can watch two lovers holding each other's hands, but that is not love. Even two enemies can hold hands. Even while two persons are holding hands they may not be in love, they may be just pretending. Even if you see two persons making love to each other, there may be no love. It may be something else; it may be just sex, no love. There is no way to know about love from the outside. There are things which are only allowed to be revealed to you when you become an insider.

BUDDHA SAYS:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD.

There are things which can be understood by learning -- they are outside things, objective things. That is the difference between science and religion. Science needs no subjective experience. You can remain outside and watch; it is an objective approach towards truth.
Religion is a subjective approach. You have to go in, withinwards; it is introspective. You have to dive deep within your own being. Only then can you know. Only from your own center will you be able to understand what the way is, what the dhamma is -- or call it what god is -- but you will have to participate.
You can know god only by becoming a god, there is no other way. You can know love only by becoming a lover. And if you think that it is very risky without knowing -- and going into love IS risky -- then you will remain without love, you will remain a desert.
Yes, life is risk, and one should be courageous enough to take risks. One should not always be calculating. If you go on just calculating your whole life, you will miss all. Take risks, be courageous.
There is only one way to live and that is to live dangerously. And this is the danger -- that one has to move without knowing, one has to move in the unknown. Hence, trust is needed.

BUDDHA SAYS:
IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD.

You can see it. You can look at scholars, great scholars, and somehow you will find they are missing. They may know much about the Veda, the Bible, the Koran, they can recite, but you can see there is no radiance in their eyes. Yes, much dust that they have gathered from scriptures, much smoke that they have gathered through knowledge. They are well-informed -- but almost dead. They have missed life somehow, they could not find time to know what life is.
I have heard:

A great scholar and a clergyman, a pundit, stopped in a pet shop and asked the price of a parrot. The shopkeeper said he would not sell him that parrot because all it did was utter profanity. 'But,' said the shopkeeper, 'I have another parrot coming in from South America. When I get it trained I will phone you to pick it up.'
Several months later the pundit, the great scholar, was told to stop by and see the parrot the storekeeper had for him. The shop-keeper ushered the pundit into a backroom where the parrot was perched with a string on each foot. The proprietor pulled the string on the right foot and the bird recited 'The Lord's Prayer' from beginning to end.
'This is wonderful and edifying!' exclaimed the preacher, the pundit -- that's what he himself had been doing his whole life. Then he pulled the string on the left foot and the parrot burst into 'Nearer My God to Thee'. 'This is tremendous!' cried the preacher. 'Now tell me, what would happen if I pulled both strings at the same time?' Before the shopkeeper could reply the parrot said, 'You damned fool! I would fall on my ass!'

It is simple, even a parrot knows it, but a pundit -- he is worse than a parrot. He simply lives in ideas, he lives in logic, he lives a verbal life. He has forgotten real roses, he is only acquainted with the word 'rose'. He has forgotten real life, he only knows the word 'life'. Remember, the word 'life' is not life, the word 'love' is not love, the word 'god' is not god. The real life is an existence, is an experience.
It happened:

A recent graduate from agriculture school was making a governmental inspection of a farmer's land and stock. He told them he was making an appraisal so that the government could help the farmer get out of the red. So he inspected everything, making careful notes in his neat little notebook. When he thought he had everything listed he saw an animal stick its head around the side of a barn.'What is that thing? And what is it for?' asked the young man. It was an old goat, but the farmer was not going to help the all-wise young inspector. 'You are the expert,' said the farmer. 'You tell me.'
Now it was very difficult. He had never seen such a thing. He had been learning in the university, he knew everything about agriculture, but he had never done anything. He had no experience. He had never come across such an animal as a goat. Consequently the young man sent off a wire to New Delhi asking them to identify for him 'a long, lean object with a bald head, chin whiskers, an empty lean stomach, a long sad face, and cadaverous eyes'. The next day he got a

reply from the secretary of agriculture: 'You blithering idiot! That is the farmer!'

Remember, the head can be very disconnective; it can disconnect you from life. Use the head but don't be confined to it. Use your intellect to approach existence, don't make a barrier out of it.

IF YOU ENDEAVOUR TO EMBRACE THE WAY THROUGH MUCH LEARNING, THE WAY WILL NOT BE UNDERSTOOD. IF YOU OBSERVE THE WAY WITH SIMPLICITY OF HEART, GREAT INDEED IS THIS WAY.

WITH SIMPLICITY OF THE HEART.... Life can be known only with a simple heart. Head is very complex and life is very simple. It is difficult from a complex head to understand the simple life. Life is simply simple. You have also to be simple.
A child understands more. He has a rapport with life. A poet understands more. He has a rapport. A mystic understands more -- tremendously deep and profound is his understanding because he puts his head completely away. He looks through the eyes of a child, he approaches with wonder, awe.
He is surprised at every step. He has no ideas, no fixed ideas to project. He has no prejudices: he is neither a Hindu, nor a Mohammedan, nor a Christian. He simply is. He has a throbbing heart, a loving heart. That is enough requirement to know what life is.

GREAT THEN INDEED IS THIS WAY... known -- known through the heart. Better to call it felt -- felt through the heart.

Life is very simple. Just sometimes put your head away, sometimes behead yourself, sometimes look with no clouds in the eyes -- just look. Sometimes sit by the side of a tree -- just feel. By the side of a waterfall -- listen. Lie down on the beach and listen to the roar of the ocean, feel the sand, the coolness of it, or look at the stars, and let that silence penetrate you. Or look at the dark night and let that velvety darkness surround you, envelop you, dissolve you. This is the way of the simple heart.

If you approach life through this simplicity you will become wise. You may not know the Veda, you may not know the Bible, you may not know the Gita, but you will come to know the real song of life -- and that is where the real Gita is, the real song is. You may not know the Veda, but you will come to know the real Veda -- that which is written by god himself.

This life is his book, this life is his Bible, this life is his Koran. Recite it! Recite this life. Sing it, dance it, be in love with it -- and by and by you will know what the way is, because by and by you will become more and more happy. The more happy you become, the more you are acquainted with the way, the right way. And whenever a step goes out of line, immediately you feel pain.

Pain is an indication that you have missed the law, and happiness is an indication that you have been in harmony. Happiness is a by-product. If you go in accordance with the

law you are happy. Unhappiness is an accident. It simply shows you have gone far away from the law.
Make happiness and unhappiness your criterion. That's why I go on saying that I am a hedonist. In fact Buddha is a hedonist, Mahavir is a hedonist, Krishna is a hedonist, Mohammed is a hedonist, because they all want you to become tremendously happy. And they show you the path. The path is: become simple, trust more, doubt a little less. If you really want to doubt, doubt doubt, that's all. Doubt doubt; trust trust -- and you will never miss.

THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.

And Buddha says not only those who follow the way are benefited, but even those who rejoice in seeing others following the way, they are tremendously blessed.
Yes, it is so. Because by rejoicing that so many people are moving towards meditation...'Good -- I have not been moving yet, I have not yet gathered courage, but so many people are moving -- good'... even this will make you happy because this Will open your doors.
You are not condemning them, you are not saying that meditation is impossible. You say, 'It is possible -- I am not yet courageous enough, but you are going on the way -- go happily! My congratulations for you, my greetings! One day I hope also to come and follow you.'
Buddha says if you greet a sannyasin you have greeted your future. If you see somebody moving on the path and you feel happy, tremendously happy -- knowing well that you

are not following on the path, you are yet not ready for it, but you don't condemn the man, in fact you rejoice, you help him to go on the path -- you have started following on the path.
That's what I said in the beginning to you: in life whenever you hear somebody has become a sannyasin, don't start condemning him -- rejoice. When somebody has started meditating, don't condemn him that he has gone mad or something -- rejoice. By your rejoicing you are bringing your own meditative possibilities closer to you. By rejoiCing you have taken sannyas in a deeper way. Inside it has happened, outside it will come. That is not so important either.

THE BUDDHA SAID:
THOSE WHO REJOICE IN SEEING OTHERS OBSERVE THE WAY WILL OBTAIN GREAT BLESSING.

That's why in this country a sannyasin has always been respected tremendously. Even sometimes one who is just wearing an orange robe and is not a sannyasin at all -- even he is respected. Because who are we to decide whether he is a true sannyasin or not? Buddha says, 'Rejoice!"
I have heard an old story:

A man who was a great robber robbed the palace of the king, and by the time he was escaping it was known, so guards followed him. He was in tremendous danger. He came to the bank of a river and the horses of the soldiers were following and he could hear the noise that was

approaching close, and the river was big and there was no bridge. He was afraid, and it was a cold night -- so what to do?

Seeing nothing, no possibility, he saw a sannyasin sitting under a tree. He threw off his clothes, became naked, closed his eyes, started meditating -- of course, pretending, because he had never known what meditation is. But you can pretend, you can close your eyes, you can sit in a padmasana, in the lotus posture. He closed his eyes.

The guards came, the police arrived. There was nobody, just these two sannyasins. They touched their feet. The man inside started feeling very very guilty. 'This is not good,' he thought. 'I am a thief, a robber, and these people are touching my feet. And I am just a pseudo-sannyasin. And if so much respect is given to a pseudo-sannyasin, what will happen if I really become a sannyasin?' A ray of light entered into his life. He dropped his old ways, he became a sannyasin.

His fame spread. One day even the king came to touch his feet. And the king asked him, 'How did it happen to you? How did you renounce the world? I also hope, dream, that one day that great blessing will shower on me, god will give me courage to renounce everything. How did you renounce, sir? Tell me your story. That will give me courage.'

The ex-robber started laughing. He said, 'I will tell you. You helped me much -- your soldiers following me.'

The king said, 'What do you mean?' Then he told the whole story. He said, 'And when I saw that a pseudo-sannyasin like me -- a robber, a murderer -- can be respected, suddenly it became impossible for me to go back to my old

ways. And I felt so beautiful when they touched my feet. I had never felt that before. It was such a beautiful moment. And since then I have been meditating, and since then I have really renounced the world, and I am tremendously happy. I have arrived home.'

Buddha says even those who rejoice seeing others observe the law.... Never condemn -- even if sometimes it is possible; it is always possible. When there are real. coins there are bound to be counterfeit coins also. When so much respect is given to sannyasins, there are bound to be people who will be deceiving. But that is not the point. What can they deceive? What can they cheat? What have you got? But rejoice.

A SHRAMANA ASKED THE BUDDHA: 'WILL THIS BLESSING EVER BE DESTROYED?'

Will it be just a temporary thing if we rejoice in others being in meditation? The shramana has heard, he knows that if you meditate you attain to eternal bliss -- but just by rejoicing because others are reaching... WOULD THIS BLESSING EVER BE DESTROYED?

THE BUDDHA SAID:
IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS, WHILE THE ORIGINAL TORCH

ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH THE BLISS OF THE WAY.

Buddha is saying those who follow the way, they become blissful, but even those who simply rejoice seeing so many people following the way, they also become blissful. And not only temporarily, not only momentarily -- their bliss is also eternal. In fact, by their very rejoicing they have become fellow-travellers. Deep inside they have gone on the journey; the outside will follow -- that is not the basic point.

But when you condemn those who are following the path, when you condemn those who are praying, meditating, when you condemn those who are somehow trying to feel and grope in the dark for the way, you are condemning yourself. You are cursing yourself. Your doors will be closed, your potentiality will remain a potentiality, will never be actualized.

You are like a seed, and if somebody has flowered and bloomed, rejoice. In that very rejoicing you will start sprouting. Don't say that there are no flowers because they have not happened to you. If you say there are no flowers because they have not happened to you so how can they happen to anybody else....

Friedrich Nietzsche says the same thing. He says, 'How can there be any god? If there is any god then I am the god. If I am not, there cannot be any god. How can I tolerate the idea that somebody else is a god? Impossible, I cannot allow this idea.' He says, 'God is dead, god does not exist.' But then man is left in the limbo. Then there is no way to go up. Then you can go on growing old, but you never

grow up, you never become a grown-up. Remember it! Growing old is not grow-ing up. Growing up means exactly what it says -- growing up, growing upwards. Growing old is horizontal, growing up is vertical.

Growing up means growing up like a tree. Growing old is like a river -- it remains horizontal, it does not change its level, it doesn't change its plane.

If somebody else is growing up, rejoice, celebrate. At least one human being has become a Buddha. Good -- he has shown the path. In fact, in him all human beings have become Buddhas in essence, because whatsoever can happen to one human being can happen to every other human being.

We may not become Buddhas for lives together, but that doesn't matter. One man has become a Buddha -- he has shown the possibility. Maybe we have to wait long, but we can wait because the morning is coming closer. It has to come; it has come to one, it will come to us also. It is dark and the night is very long, but now there is hope.

Rejoicing with a Buddha is creating hope for yourself. Then your life is no more hopeless. A hopeless life is a bored life, and a hopeful life, the very possibility... maybe it will happen after many many lives; that doesn't matter, one can wait -- but one can wait with hope.

IT IS LIKE A LIGHTED TORCH WHOSE FLAME CAN BE DISTRIBUTED TO EVER SO MANY OTHER TORCHES WHICH PEOPLE MAY BRING ALONG. AND THEREWITH THEY WILL COOK FOOD AND DISPEL DARKNESS WHILE THE ORIGINAL TORCH

ITSELF REMAINS BURNING EVER THE SAME. IT IS EVEN SO WITH BLISS OF THE WAY.

The Discipline of Transcendence, Vol 1

Chapter #8

Chapter title: Sincerity in the search
28 August 1976 am in Buddha Hall

Question 1
YOU TOLD US TO REJOICE WHENEVER WE SEE OTHER PEOPLE BECOMING SINCERE SEEKERS, AND IT IS INDEED A MOVING EXPERIENCE TO SEE NEW PEOPLE BECOME SANNYASINS AND BEGIN TO MEDITATE. BUT HOW ARE WE TO FEEL WHEN WE SEE REALLY BEAUTIFUL, SINCERE YOUNG PEOPLE GIVING UP EVERYTHING TO FOLLOW DESTRUCTIVE, FALSE, SO-CALLED MESSIAHS WHO ARE ONLY USING THESE FOLLOWERS FOR THEIR OWN MATERIAL AND POLITICAL GAIN?
I AM THINKING OF A MAN NAMED MOON WHO IS GAINING MORE AND MORE ADHERENTS EVERY DAY. HE IS ALSO MAKING MORE AND MORE ENEMIES IN THE WEST, WHO CRITICIZE HIM AND HIS METHODS MOST VEHEMENTLY. BUT HIS POOR BLIND DISCIPLES USE THIS PERSECUTION AS PROOF THAT HE IS A NEW JESUS.

IT IS A VERY COMPLICATED PHENOMENON and you will have to be very subtle about it. The first thing -- it is none of your business. If somebody follows Moon or

Muktananda it is none of your business. You should not have any attitude about it, because who are you to decide? Whether Moon is right or wrong, how can you decide? And why should you decide? You are not following him. You should keep out of it. Because there is no way to decide from the outside.

The same thing was said really against Jesus also. And the people who were against Jesus, they were also saying the same thing to people: 'Why are you going with this man? He is a false messiah.' That's what Jews were saying against Jesus. They still say -- they may not say loudly because they have been forced to be silent, crushed down the centuries, but they still say. Who is going to decide? And how?

The same people are saying against me -- you following me. People will say that you have fallen into the hands of a dangerous man. He has brainwashed you, he has destroyed you, you are hypnotized, and so on, so forth.

So the first thing is, never be concerned about these things. Don't waste your time. If somebody feels good to be with Moon, it is his business to decide. And you say 'sincere, beautiful people...' If they are really sincere they will understand sooner or later that this messiah is false. If their sincerity cannot reveal to them the falsity of their messiah, then who is going to reveal? So let them go wholeheartedly. If they are moving with a wrong person, sooner or later they will realize. And if they don't realize, then too it is for them to choose.

In fact, the more you criticize Moon and others, the more you make it impossible for the disciples to see themselves. The more you criticize, the more they become defensive.

And logic is a double-edged sword. When you start being too much against, then Moon says, 'Look, the same happened to Jesus, the same is happening to me. People are against me. It has always happened to great prophets that people are against them.' By your being against him you are proving that he is important, you are giving him too much significance.

If Jews had not bothered about Jesus, there may not have been any Christianity. I'm not saying that Jesus was wrong or right, I'm simply saying there would not have been any Christianity. But too much against him created a defensive attitude in his followers. They started fighting, arguing.

Be indifferent. If you cannot rejoice then do at least one thing -- be indifferent. If you can rejoice, good.

Somebody who is following Moon at least is seeking -- maybe seeking in wrong directions, maybe -- but still seeking. Better than those people who are not seeking. Rejoice. Moving with a wrong person, but moving. Groping in the dark, far away from the door, but groping. Better than those who are sitting in the dark and not groping at all. Better than Christians, Hindus, Mohammedans, Jains, Buddhists, who are just sitting silently. Their groping has stopped. They think they have found.

Just by birth you become a Christian. Christianity is not your choice -- just an accident by birth. Just by birth you have become a Hindu. It is better at least that somebody is trying to move on his own. There is danger, but the whole life is danger.

It is better to be a follower of Moon, alive, than to be a follower of a dead Christ. And I am not saying that he is

right or wrong -- he may be wrong -- but at least the person has the courage to follow, to choose. If he is wrong, sooner or later his own experience will prove it -- that he is wrong. But those people who are simply sitting in the darkness, they will never come to know whether they are wrong or right. The real trouble is with these people.

You have taken it for granted that you are a Christian. How can you be a Christian? There were only a few Christians who followed Jesus alive. They risked their life. The greatest risk was this: that there was no way to decide whether they were following the right person or wrong -- that was their greatest risk. Had they been with the old church -- if they had remained Jews there was no risk. Things were settled by the tradition. For centuries down, everything was settled, every dogma was settled.

These people started looking for themselves; they were trying to open their eyes. I am not worried whether Jesus was right or wrong, but I say these people are more alive people.

Yes, even with a Muktananda it is good to move. And if you are a sincere seeker, how long can Muktananda or Moon deceive you? How long? Your sincerity is your only protection, nothing else. Go on -- one has to grope long, one has to knock on many doors before one comes to the right door. There is no other way.

So don't criticize. There is no need; it is none of your concern. If you want to follow Moon, then you have to think about it. Others are following -- let them think. Why should you take their responsibility? Why should you have any power over others? If somebody decides to follow a fool, that's his decision -- and he has the freedom to follow

the fool. Forced -- even if you are following the greatest wise man in the world, a Buddha -- then too it is ugly, because it kills your freedom. With your own choice if you follow a fool, it is beautiful.
My emphasis is on your freedom. And people who are against Moon, why are they against Moon? The same reason why people were against Jesus -- because if Moon's influence grows then more and more Christians will be disappearing. They will become 'Moonites'.

These people are against Bhaktivedanta, the Hare Krishna movement leader, because more and more people are becoming Hindus; Christians are disappearing. These people are against Maharishi Mahesh Yogi because more and more people are dropping their christian prayer and starting TM. The same happens everywhere.
Here people are against me because if you come with me, by and by you will not be a Parsee, and you will not be a Hindu, and you will not be a Christian -- you will become a pure human being, a simple human being with no adjectives.
So those who live with the adjectives, how can they just watch it? They are afraid, their establishment is eroding. They will try in every way. But I will suggest to them that if they really want that no one should come to me, they should remain indifferent.
The more they are against me, the more they make me important. Their very against-ness helps many people to become interested in me. The best way for them will be not to be bothered by me, be indifferent. Let people come and let people find. If they find more nourishment with me than

they were finding in their old church, in their temple, in their mosque, then it is for them to choose. If they don't find any nourishment with me, they move away, they go on searching.

But if people are against me then you start becoming defensive. Then your eyes become dogmatic, then you are in an arguing mood. You have to prove somehow that your master is right and is the only true master in the world. Then even if sometimes you see flaws in me, errors, mistakes, you bypass them. How can your master have any mistake, flaw in his life? -- impossible. And you go on hiding. And by and by you become almost determined by the people who are against me. They talk against me, you have to talk for me. They help me in a way.

This is my suggestion: there is no need to be worried -- the world is vast, and everybody is free to choose, should be free to choose. If somebody feels that he is attaining something with Moon -- and Moon may be wrong, as far as I know he is wrong -- but even then if somebody follows him I am not going to distract the person. This is my attitude -- that he is wrong. Even if he is wrong somebody may be benefited by him. Life is very mysterious -- you learn by your errors also.

I know many people, like Muktananda, who have nothing to give. It is a miracle that Muktananda can also become a guru. But still if somebody is following Muktananda, I will not say don't follow him. I will say go headlong. Because that is the only way to find out, to figure it out. I will say, 'Go headlong with open eyes; maybe this is how your life is going to grow.' Nothing is wrong in it. Why be so much afraid?

One learns from fools as much as from wise people, and one learns from pseudo-gurus as much as from authentic gurus. They are part of one phenomenon. In fact, you get that which you deserve. Now there are a few people who deserve Muktananda. What to do? They have earned Muktananda through their lives; many lives of karmas and they have earned Muktananda. Now who am I or who are you to prevent them? Why? They deserve, that is their growth, they have to pass through it.

One day Mulla Nasrudin came to me and he was very much worried and he said, 'I would like to become a guru myself.' I was intrigued. I said, 'There are good opportunities. Why not? You try.'
He said, 'Yes, that's what I'm thinking. If Muktananda of Ganeshpuri can become a guru, why not I?' And then he said, 'Osho, there is one request. You supply me with my first disciple.'
A man was sitting by the side who suffers from an inferiority complex and he has seen psychoanalysts -- Freudians, Jungians, Adlerians -- and he has defeated all of them, and he goes on suffering with inferiority complex. In fact he has become more skilled in it. The more he has been psychoanalysed, the more he has become skilful about it. In fact, he is enjoying it.
So I told Nasrudin, 'You take this man. Try -- this man suffers from inferiority complex.' Nasrudin took him away, sat with him, looked into his eyes, meditated a little, closed his eyes, and then told him finally, 'I have good news for you. You have no inferiority complex, you really are inferior.'

Now there are people who really are inferior. They deserve Muktanandas, Moons, and that type of people. There are stupid people. What to do? Stupid gurus are also needed. Stupid gurus cannot disappear from the world unless stupid people disappear. It is a subtle economic law. Your demand has to be fulfilled, somebody from somewhere has to supply goods that you need.

People think as if it is only just Moon or people who are exploiting. No, you want to be exploited, you cannot rest unless you are exploited. People think that followers are innocent. This is nonsense! You cannot exploit an innocent man. They are cunning, the followers are cunning -- then they are exploited by more cunning people. An innocent person cannot be exploited by a cunning person, because innocence is so pure; in that purity he will immediately see that this whole thing is nonsense. You cannot exploit an innocent person, you can exploit only a cunning person.

I was staying in a town. Mulla Nasrudin deceived somebody. He said he could double rupees just by magic, and he showed the trick. He doubled a one hundred rupee note. It was just a trick but the person was impressed. So the person brought all, whatsoever he had. He was not a very rich man, but whatsoever he had -- ornaments, gold, precious stones, money -- whatsoever he had he put before Nasrudin. Then he played the game and he disappeared with the whole lot.

Now the man came to me and said, 'Why do you allow such cunning people with you?' I said, 'You are cunning -- that's why he could exploit you. You wanted your money to be doubled without any effort -- that's why he could exploit

you. If you were innocent, how could you be exploited? Your logic and his logic were not different. What were you expecting from him? He exploited your greed. He exploited because you were ready to be exploited. Can't you see the whole nonsense of it?' I told him, 'If it is in my power, then I will send you both to the jail, because you are a participant. He alone is not responsible. In fact, his responsibility is secondary to you. If you were not ready how could he exploit you?'

So don't call those people sincere, innocent, who are exploited by cunning people. No, they must have some cunningness in themselves; they must be looking for shortcuts, for nirvana. Then anybody can exploit you. Somebody comes and says, 'This will do. Just a mantra -- you have to repeat it twenty minutes in the morning, twenty minutes in the evening, and you will attain to perfect bliss.' Now he is delivering something so cheap -- you call it Transcendental Meditation or something, whatsoever you want -- and if he asks a hundred dollar fee what is wrong in it? And you say this man is exploiting. He is not exploiting your innocence; innocence cannot be exploited. An innocent man will understand -- 'How is it possible? Just by uttering "Rama, Rama, Rama", twenty minutes in the morning and evening and you become enlightened?'

Be reasonable, and if you are unreasonable and he asks a hundred dollar fee, he is asking simply something that fits with your logic. And you pay the hundred dollar fee, and then you think that he has been exploiting you!

Nobody can exploit you unless you are ready to be exploited, nobody can deceive you unless you are ready to be deceived. The responsibility is yours, so be alert, be

reasonable. Don't be a fool, otherwise somebody is bound to -- somebody is bound to become your guru. And then don't go on shouting and crying and making a fuss about it that you have been exploited. You wanted to go to nirvana very cheap.

Always remember -- you fall into bondage because you want to become a slave. You cannot remain free, that's why you fall into a sort of bondage. But it is you, otherwise nobody can imprison you. You are afraid of freedom, you are afraid of growing, you are afraid of facing life as it is.

So from somewhere or other, sometimes from Korea -- Moon comes from Korea; sometimes from India -- Muktananda comes from India; sometimes from Japan... and of course these people have to come from the East because the East has the credit of being religious, spiritual. Just in the same way, if an engineer comes from Germany he has more prestige in India; a doctor comes from England, he has more prestige in India. The indian doctor may be as educated as the english doctor, but the english doctor has prestige -- he comes from the world of science, he has an aura. It is just as if you have a watch, an indian-made watch, HMT watch -- it is an ordinary watch, made in India. If you have a swiss-made watch, it has an aura: imported.

The same happens as far as religion is concerned. In America you need imported gurus and India has nothing else to export. So we are exporting in bulk. They carry an aura.

Here it is difficult for them to find disciples. But they come from the East, the world of the rising sun, they come from the fabulous East, the land of Buddhas, Mahaviras,

Krishnas -- they carry an aura. Just very ordinary people with no talent, with no genius, with no intelligence, but they can just sit there and things start happening. And then you think they are doing something.

You are hankering that something must happen to you and nothing is happening. The West is very much bored; something should happen. Now you have everything that you always needed, desired; all material things are there. Now for the first time the West is becoming aware that something spiritual is needed, a spiritual need is being felt. It always happens -- whenever a society becomes very rich and affluent, only then the religious need is felt. A poor country cannot become religious howsoever it may pretend. It has never been so, it cannot be.

I am not saying that a poor man cannot become religious. Individuals can be exceptions -- a Kabir, a Nanak -- but poor societies cannot be religious; their basic needs are unfulfilled. Religion is a very high need.

It is as if you are hungry: who thinks in that moment of listening to beautiful music? When you are hungry you need bread, you don't need music. Beethoven won't do, Mozart is meaningless when you are hungry. When you are hungry, starved, naked, what to do with Shakespeare, Goethe, Kalidas? -- it makes no sense.

When your basic needs are fulfilled -- your body is healthy, you have a hygienic world to live in, a good house, good clothes, good food, nourished -- suddenly you feel that you need something of the aesthetic world -- music, art, poetry. You become interested in Picasso and Van Gogh, and you become interested in Pablo Neruda -- and a thousand doors open.

When your aesthetic needs are also fulfilled, when you are getting bored by Beethoven also, Mozart also, then suddenly another door opens -- the door of the Buddha, Krishna, Christ. That is the highest need. When every lower need is fulfilled then spirituality arises.

The West has fulfilled its lower needs. Now suddenly a desire has possessed it; a passion for the ultimate is being felt all over the West, particularly in the new generation -- a tremor, a longing for the unknown. It is a very critical moment.

In this moment there will be many people who will exploit this need, because the West is like a child -- a child in the world of spirit. They don't know what is what. They just have a need, that's all they know. And whosoever comes and says, 'I can fulfill your need,' whosoever is clever enough at least to pretend, you will follow him. But this is natural.

Sooner or later you will be finished with Moons and Muktanandas. Because sooner or later you will see that they promise but they never deliver. How long can this go on? And then only will you become interested in true masters -- Krishnamurti or Gurdjieff or Raman. Then you will start getting interested.

But this is natural. In the beginning it has to be so. You don't know what real roses are, so people who bring paper roses and plastic roses -- you don't know what real roses are, you don't have any comparison -- you simply purchase them. But how long can it go on?

That's why I decided not to go to the West. Right now it is a supermarket. And there are so many people standing on their soap-boxes and shouting and selling and advertising,

that it is futile. I decided rather to wait here because people who have been with Moon, with Muktananda, with this and that, and are finished, and have come to know that these people have nothing to give, are bound to come towards the East in search. I decided to wait for them here, not to go there. Because when a seeker comes, travelling so far, then his desire is very authentic, then he is risking much. He is risking his whole life.

And it is better that he should have passed through the super-market, so he knows. If sometimes somebody comes to me directly I am not much interested in him because I know it is better he should pass through the right channel -- Muktananda, Moon, etc. When he passes through all of them and then he comes to me, there is a sudden contact, an immediate contact.

So in a way they help. Here are many people who have been in all sorts of movements in the West. This is good, a good training. You have some background, you have a certain gestalt, to judge.

So the first thing... YOU TOLD US TO REJOICE WHENEVER WE SEE OTHER PEOPLE BECOMING SINCERE SEEKERS, AND IT IS INDEED A MOVING EXPERIENCE TO SEE NEW PEOPLE BECOME SANNYASINS AND BEGIN TO MEDITATE. BUT HOW ARE WE TO FEEL WHEN WE SEE REALLY BEAUTIFUL, SINCERE PEOPLE GIVING UP EVERYTHING TO FOLLOW DESTRUCTIVE, FALSE, SO-CALLED MESSIAHS WHO ARE ONLY USING THESE FOLLOWERS FOR THEIR OWN MATERIAL AND POLITICAL GAIN?

Let them go. Help them to go there. Tell them to go to the very end. Sincerity, their search -- if it is true they will come out, and they will come out more mature, less childish. They will come out more experienced. Nothing to be worried.
Never prevent anybody if he is really going somewhere. Let him go. There is only one way to learn and that is through experience; there is no other way. And if you think that he may be lost, then he deserves to be lost, then that is what he needs right now.
Nothing happens without your deserving it. Whatsoever happens you deserve it. Nobody can exploit you unless you were in need to be exploited. Nobody can make you a slave unless you were ready to become a slave and you were afraid of freedom. Nothing happens to you for which you were not hankering, for which you were not desiring, consciously or unconsciously. So it is your life and it is your freedom.

It happened one night, the phone rang at four a.m. 'What do you want?' I shouted into the instrument. 'Nothing,' was the reply.
'Then why did you call me in the middle of the night?'
'Because the rate is cheaper.'

That's why I stopped keeping the phone in my room since then, because there are absurd people. Because the rate is cheaper -- that may be the only reason they phone in the middle of the night.

You go with Moon because the rate is very cheap. You go with Muktananda because the rate is very cheap. What do I mean? I mean they promise you something and they don't ask you to be transformed. The rate is very cheap. They say god can happen to you without any change on your part; just do this mantra for twenty minutes.

When you come to me it is not a question of twenty minutes, it is a question of your whole life. You have to change from the very roots. I ask for a radical change. You have to drop your old values, your old morality, your old concepts, your old world view.

You have to almost die with your past, only then your future starts sprouting. I ask you to be crucified so that you can be resurrected. I am like a death, and that is what the meaning of sannyas is -- you die in me and a totally new person is born.

I'm not saying that your life will become easy. No, it may become more difficult. I'm not promising you rose gardens. One thing only I can promise and that is if you are ready to take the risk, there may be many more difficulties, but you will start growing. I can only promise growth. Growth is always hard, painful; you have to destroy and dismantle many things in you, and you have to learn new ways of being, new styles of life. It is painful.

I don't say you will become rich, as Maharishi Mahesh Yogi says: 'If you meditate you will become successful, you will become rich.' I don't say that. In fact you may become more of a failure if you go with me. And you may never be rich if you go with me. Because if you go with me you will become less and less ambitious. If you go with me

you will become less and less aggressive, less and less violent.

Ambition is violence, the very effort to succeed in the world is violent. You may be a loser as far as the outside world is concerned. I cannot say anything about it. You may turn out to be just a beggar. But one thing I can say: you will be growing in, you will be enriched within, you will become more blissful. I don't say more successful, I say more blissful. You will become more restful, you will be more relaxed. But I don't say that you will have money and success and things like that.

With me you will have to lose much, and with me the gain will be so inner that only you will know and nobody else will know. So you cannot exhibit it, you cannot show it to anybody. The gain is going to be very inner and very subtle and the loss is going to be very gross and very outer. Everybody will know that you are losing.

Just the other night one indian sannyasin came and said, 'My whole ambition is gone and I am becoming indifferent to all success. I don't even feel like struggling any more. I want to be in a deep let-go.' I said, 'Perfectly good. That's how it should be.'

He was disturbed about one thing. He said, 'But something is happening, and that is I am not even interested in meditation any more. I feel happy, silent, but I am not interested in meditation any more.' I said, 'That's what one should expect finally -- drop that too.'

About this he was a little puzzled -- whether to drop meditation or not -- because only through meditation has he come up to this point where he is feeling at home... so much so that all his desiring is disappearing. He wanted to

cling to meditation. When I said, 'Drop that too,' his last barrier was broken.

Now if you look at this person it will be difficult for you to see what is happening. In fact he may have looked more radiant to you before than he will look right now, because now he is so silent, his whole energy is so silent. You will not find him laughing; at the most he can smile -- in fact that too he will have to do by an effort. Not because he is unhappy, he is simply happy.

You laugh because of unhappiness. Twenty-four hours of unhappiness, you gather unhappiness, then you have to do something to get out of it -- you laugh.But if a man becomes really happy then the very need for laughter disappears.

It will be difficult to judge from the outside that something has happened inside in him -- and a great transformation IS happening inside him. This is what sannyas is -- he is disappearing from the world.

For this transformation very few people are ready, and those who are not ready, they also need somewhere to go, somewhere to seek. They also need a guru, a master. Good, nothing wrong in it, but remember the dictum that you get only that which you deserve. They will find somebody.

One politician used to come to me, and I asked him, 'Why do you come to me?' He said, 'Just for your blessings. I have been trying hard, but for twelve years I have remained a minister and I couldn't succeed in becoming a chief minister. Now every minister has his own guru, and I know only you, so I come to you.'

I said, 'You have chosen a wrong guru. Go to Satya Sai Baba. You have chosen a wrong guru -- because if you come too often here there is every possibility you will not even remain a minister. Don't listen to me, to what I am saying, and don't come close to me. It is dangerous.' Since then he has disappeared. He must have got the point.

With me you will fail in the world -- of course very few people are ready to fail in the world. With me you can succeed in the inner -- but very few people are mature enough even to desire for that. So there are so many grades of growth, so many types of people, so many centuries living together. Now a person who goes to Sai Baba and a person who comes to me are not contemporaries, cannot be. The person who goes to Satya Sai Baba because miracles are happening must be living somewhere two thousand years back, when these things were thought to be spiritual. These are just ordinary magical tricks. A Buddha is not known to have done anything like that. It would have been foolish.

Two thousand years have passed: a few people have remained in that primitive state of mind. They go there. They cannot see simple things. There is no need to discuss about it -- any ordinary magician on the street can do these things. But when a magician is doing these things you think he is just a magician. And when a religious person is doing these things you think these are miracles. They are the same things.

Now Bangalore University has appointed a small committee of twelve people, and they have asked Satya Sai Baba to help them. They want to see the miracles done

before the committee so they can see whether there is any scientific validity or not. He didn't answer. Three letters were written from the Vice Chancellor -- he would not answer.

And when the Vice Chancellor released his letters to the press, then Sai Baba was very angry. Then he answered in a public talk, and answered in such an unspiritual way that it is unbelievable, ridiculous. He said: 'These people are trying to fathom me. It is as if an ant is trying to fathom the ocean. These people are trying to pull me down. It is as if dogs are barking and thinking that stars will fall.'

Now this is very non-religious language, profane, not even gentlemanly. And if really you are doing miracles then why be afraid? Let them come. It will be a good opportunity for you to prove. Why not allow them? They will become your followers. They will beat the drum for you all over the world, that you are really a siddha, a miracle man. Why not allow them? Why are you afraid? They simply want to watch.

Only one thing I have to suggest to the Vice Chancellor of Bangalore University is that their committee is not of the right people. In their committee there are professors of philosophy and psychology and science -- physics, chemistry. These people cannot judge a magician, these people have no background. What has it to do with physics? These are simple people, very innocent people. They have lived in mathematics.

The committee needs a Gogia Pasha, a K. Lal. Only then can these people be brought down to earth. A Gogia Pasha, a magician, is needed in the committee because he will know what Satya Sai Baba is doing. Every magician knows

what he is doing. Professors won't be of any help, professors are very poor people. What can they do? They don't have any concept of magic.

If you are going to find out the truth of a magician, take magicians with you. Only they will know. It is a very tricky world, the world of magic. Very great skill is needed. To deceive is not so easy; it is an art, a great art.

But people are there; even if you expose Satya Sai Baba, that doesn't matter -- another Baba will arise because these people have a need. They will say, 'Yes, that Baba was bogus, but this Baba is true.' You go on exposing, it makes no difference, because you don't understand that there is a basic need in people. Unless people are raised in their consciousness, Satya Sai Babas will continue. You can expose one Satya Sai Baba, another will be born. You can expose that one, another will be born, because people are in a real need. They don't know any higher religion than that.

All are not contemporaries. People coming to me are a totally different type of people. In fact they are a little ahead of their time; they will not be understood. That's why when you go into Poona people cannot make out what you are, what you are doing. They cannot figure it out, because you don't belong to this century. You have come a little earlier than your time.

They cannot believe how a sannyasin can move with a girl, hand in hand -- impossible. I am giving you something which will be possible only in the twenty-first century -- one hundred years more are needed... when religion will not be anti-life, when religion will be life-affirmative... when religion will not be anti-love, when religion will be a tremendous release of love... when religion will not be anti-

sex -- because to be anti-sex is to be anti-life... when religion will be a total acceptance of all that life gives, of all the benedictions that life makes available.
Then religion will be just a deep gratitude towards god. Whatsoever he has given, one has to move into it, love it, experience it, transcend it -- but no anti-attitude.
So when you go into Poona town people cannot believe that you are sannyasins; they have their own notions of the past. A sannyasin has to be anti-life, you are not. Now one of my old sannyasins, Paritosh, goes to the racecourse. What to do? And not only that, he is winning there. But good! I approve of it. I am not here to destroy your life, your enjoyment, your delights. I am here to enhance them, I am here to help you to become more flowing.
To me, sannyas is not to take life very seriously -- take it playfully. The racecourse is also part of life. And if you enjoy, it is perfectly good, nothing is wrong in it.
So whatsoever one is following, remember, it may be a need to him. Let him go, help him, at least he is trying to find something. Some day we can hope he will find a place where he can bow, where he can surrender, and where he will not be exploited.
And of course, if you start arguing, then people become defensive. It is just part of the ego of the disciple to defend the master. If somebody says anything against me, you simply feel it is against you. And it is natural, because you belong to me, I belong to you. If somebody is saying something against me you feel hurt, you start defending. And if he goes to exaggerations in his criticism, you go to exaggeration in your defence, and both become false.
I have heard:

The puerto rican couple had been married only three months when the wife gave birth to a bouncing baby girl. The proud grandmother was accosted on the street one day by one of her neighbours. 'Hey, I see your Rosita just had a baby after only three months,' smirked the neighbour.
'You surprised?' asked the new grandmother. 'My Rosita is such an innocent. How would she know how long to carry a baby?'

Never argue, it is useless. Then you make the other person defensive, and then -- extremes.
Many people are simply going here and there because of curiosity. That too is good. Not to be curious is not to be alive. That too is good. But curiosity is not enough for spiritual growth.
There are three words in the East: curiosity we call kutahel. It is childish, you don't put anything at stake. You just ask why the trees are green and then you forget about it. If nobody answers it you don't go on thinking about it. Who created the world? Not that you are really interested -- just a floating idea in the mind; not that you are ready to put your life for this question, that you have to find the answer. It does not matter.
Then enquiry we call jigyasa. Enquiry means now your curiosity is not just curiosity; it is taking deep roots in you, it is becoming a part of your life. You are not asking for asking's sake, you really want to go into it.
And then there is a third word, mumuksha, for which no english equivalent exists. Curiosity is just amusement,

enquiry becomes more scientific, mumuksha literally means the desire, passionate desire to know the truth. Curiosity will not take you anywhere else, you will remain a news-paper reader, that's all. Every day you read the newspaper but it is just curiosity. Then you throw it. Enquiry can make you a scientific worker, a philosopher, a logician, but still it will not make you a religious person, a spiritual being.

When your enquiry becomes so passionate -- by passionate I mean when it becomes a question of life and death -- when you cannot rest at ease unless you know the truth; when you are ready to die for it, for your enquiry, only then can you find a real master.

So there are three types of masters: people who fulfil your curiosity, people who fulfil your enquiry and people who fulfil your mumuksha, your passionate desire to know the truth. It depends on you. Curiosity-mongers can go to Muktananda, Moon -- that will do. They are never ready to commit, they are just spectators. And of course they get into many troubles.

I have heard:

A Jew was standing on a manhole cover jumping up and down and shouting, 'Sixty-nine, sixty-nine, sixty-nine!'

A German came along and asked, 'What are you doing?'

The Jew jumped off and took the German by the arm. 'Here,' he said, 'you try it for a while.'

The German got on the manhole cover and as he started to jump the Jew grabbed the cover away and the German fell down the sewer. 'Ha!' exclaimed the Jew as he replaced the

cover and starting jumping again. 'Seventy! Seventy! Seventy!'

Curiosity is just like that. Somebody shouting, 'Sixty-nine! Sixty-nine! Sixty-nine!' and just in your mind an idea arises: 'What does he mean? What is sixty-nine?' Now you are no more... you have nothing to do with it. If you are really a little alert you will bypass. Let him say 'Sixty-nine! Sixty-nine!' Let him shout. Why should you get into it? But man is a monkey. If somebody is shouting, suddenly you become curious. What is the matter? That is how things are going. A Muktananda goes on shouting, 'Kundalini! Kundalini! Kundalini!' What is kundalini? Sixty-nine becomes seventy.
So first you get caught and then it becomes very difficult to get out, because then it becomes an involvement with the ego.

The seven-year-old was being taught the proper way to ask a girl for a dance. A half hour later he asked the teacher, 'Now, how do you get rid of her?'

It is very easy to ask a girl to dance with you; the real problem arises in how to get rid of her. It is very easy to fall in love, the problem arises when you want to get out of it. You had never really thought of all the implications. When you go to somebody you may be just going for curiosity's sake. Some friend goes there, your neighbour goes there and they say, 'Baba is incredible!' So you have to go -- sixty-nine! Then you have ambitions, then you have illnesses, then you have a pending law suit against you in

the court, then you have a thousand and one problems. And when you go to the Baba and there are people who say that he is a miracle, he can create things out of nothing, then your desire becomes aflame. 'If he can create things out of nothing, maybe he can help me for my court case, or he can help me for my disease to disappear, or he can help me for my ambition, for my success in life.'

Then you are caught. And then others start saying that you are going to a false messiah. Then you defend, it becomes your ego problem. You? -- how can you go to a fake messiah? When you go there the messiah has to be true. You cannot go; you are such an intellectual person, so intelligent. How can you be caught by a false messiah? Impossible. Then you try to prove that he is not false. Now you are getting into a trap on your own. And one day it will be very difficult to get out because then you will be swallowing your own thing that you have spat. You have been saying that he is the greatest master, then one day you want to leave. Now how to leave? It goes against your own assertions; ego becomes involved.

One thing only I would like to say: go wherever you want to go, don't get egoistically involved. Remain alert, watchful. If you can learn something, learn. If you find that there is nothing to learn, then be ready to leave.

There is no need to leave with a grudge. There is no need to leave him only when you start being against him. There is no need to be an enemy -- simply leave. Because to be too much in attachment is bad, and to be too much full of hatred is bad also.

You go to a person; whatsoever you can learn you learn. If you feel that this is the home, you have arrived, then good

for you. If you feel this is not, then leave, and thank him for whatsoever he has done for you. Maybe he has not done anything, but at least he has made you aware that you can become a victim of somebody who has nothing to give. Next time you will not become a victim so easily. Thank him for that.

Three logicians were standing under one umbrella. 'This is terrific,' said one of them. 'None of us are getting wet.' 'That is because it is not raining,' said one bystander.

There are many people who think they are happy because of the Baba, because the Baba's blessing is making them happy. They think Baba is like an umbrella. But first look whether it is raining or not.
This is my experience: if a hundred persons come to a Baba, fifty will become hangers-around. Fifty will leave, because those fifty will not feel any fulfilment, and these fifty will feel some sort of fulfilment -- not because of the Baba; it is simple statistics. If a hundred ill persons come, almost fifty percent will be helped. Not because of the Baba; if they had not come then too they would have become healthy. They simply become healthy because it is not raining.
You go on distributing anything -- just water. You try it. You can just go and sit under a tree and start distributing water to people. Within a week you will see many people are hanging around you. What has happened? Many will start saying that you are a miracle: 'I had a headache for many years, that disappeared.' Somebody says he had a stomach ache and it has disappeared. And you will be

surprised, but by and by you will see that things are working so you will become more confident.
When you become more confident, things will work more. And these people who will hang around you because they have been helped, they will create an aura around you. Whenever a new person comes, they will say, 'Certainly it is going to happen, absolutely it is going to happen. Look -- to all of us it has happened. This man had a headache, and this man had a stomach ache, and this man was suffering from this and that man was suffering from that. We have all been helped.'
This creates a sort of deep suggestibility. When so many people have been helped then why not you? You become hopeful, faith arises, and then the water works. These are simple auto-suggestions that work. And then things go on growing.
It is just like a snowball rolling on snow. Just by rolling more snow collects around it -- it goes on bigger and bigger and bigger.
Human stupidity is tremendous, and man has lived down the ages in such ignorant, stupid ways, unintelligent ways, that it seems natural. Nobody understands how things work. Still science has not been able to know exactly how things work, but the basic things are known. How do things work? -- they work through faith. Nobody is working, nobody is doing anything, just your own faith.
Jesus is true. He again and again says.... People come to him -- they are healed and they want to thank him, and he says, 'Don't thank me. Your faith has healed you.' He is a true man. He says, 'Don't thank me. I have not done anything. Your faith has healed you.'

And these Babas also don't understand. They are as much mystified as you are mystified by what goes on happening.

Mulla Nasrudin had been out speaking all day in an election campaign and returned home late at night, tired and weary. 'How did your speeches go today?' his wife asked.
'All right, I guess,' the Mulla said. 'But I am afraid some of the people in the audience did not understand some of the things I was saying.'
'What makes you think that?' his wife asked.
'Because,' whispered Mulla Nasrudin, 'I don't understand them myself.'

Just watch how your mind functions: how your mind tends to be superstitious, how your mind tends to be egoistic, how your mind tends to be defensive, rationalizing. Just watch that. The real work is to be done inside your mind. Don't be worried about Moon and others, you just think about your own mind, and by and by clarity will come to you.
Understanding the mechanism of the mind, one becomes freed of that mechanism. Becoming aware, one goes beyond the mind, and that state of beyond the mind is the state of freedom. Then you cannot be exploited, then nobody can enforce you into any sort of imprisonment. Then nobody can deceive you, befool you.

The last question is from Shanti Sudheer. He has sent me just a blank paper. He has been writing questions almost every day. Of course I never answer him, so this is his last

desperate effort. He is the greatest questioner around here, but because all his questions were just head things I have never bothered to answer him -- because they were just intellectual rubbish; they had nothing to do with his being. They had nothing to do with himself: fifty percent of them were concerned with others, fifty percent were just bookish. He must be a good reader, he goes on sending books to me. He must have studied much and that goes on moving his mind, and then questions arise.

Those questions have nothing to do with his being, or with his growth; those questions are just useless -- curiosities at the most, not even enquiries.

When I come across the questions, first I try to answer those questions that belong to mumuksha, which belong to your passionate effort to get rid of illusions and to arrive into the world of truth. First I answer only those questions which are really life and death questions. If I cannot find that type of question then second I answer those questions which belong to jigyasa, enquiry. If even that is not possible then only I answer questions which belong just to curiosity.

Just because you have asked a question I am not going to answer it. I have to choose -- because you don't know yourself what you are asking, and why you are asking. If I don't answer your question that is my answer. That simply shows that the question was in some way irrelevant, was not worth.

So I never answered Shanti Sudheer. He is a good soul, very innocent, but too much in the head. And I wanted to pull him down a little towards the heart. This is his desperate effort, but the best that he has done -- that's why I

have decided to answer, though he has not asked anything. This shows a little glimpse of the heart... this blank piece of paper. Yes, heart is just as blank as this blank piece of paper. Head is too full, it is crowded. Heart is pure empty sky, unclouded.

Yes, the heart is just like this piece of paper with only one small distinction -- that this piece of paper has his name on it. That is the only flaw I can find in this question. Had there been no name on it, it would have been perfect. A little ego... you can carry that little ego in the heart also, but then it corrupts the whole heart.

If he had sent just a blank piece of paper without any name that would have been something tremendously valuable. There are many people who ask questions just to hear their name from me. They are not interested in the questions, they are interested only in their names. Then I make it a point not to mention their names. I mention somebody's name only when I see the person is interested -- not at all interested in the name only interested in the question. I have my own ways.

But to Shanti Sudheer I would like to say: learn something; this blank piece of paper should become your reality. Drop the name also. Just be simply blank. Mind has so many questions and no answers. The heart has no questions and only the answer. This is the paradox. The mind goes on asking, never finds the answer. And the heart never asks and is always with the answer.

Just the other night Govinda came back -- he is a sannyasin, a rare being, a very pure being. He is a world-famous architect. I asked him, 'Have you any questions to ask?' He said, 'No, Osho. This time I have no question to ask. I have

just come to be here.' And I told him, 'Then you will receive the answer.'
Because if you are sitting by my side without any question, then who can prevent the answer? Then how can the answer be prevented? Then it will shower on you, then it will reach to you.
That is the meaning of satsang -- being with a master without any mind... just being with him so energies can meet and merge and flow. If you are empty I can fill you totally, you will start overflowing. But if you are already full of questions then it is very difficult for me to get inside you. Impossible.
Become a blank piece of paper. Don't write even your name on it. Be just empty. In that emptiness perfection descends. When you are not, god is.

The Discipline of Transcendence, Vol 1

Chapter #9

Chapter title: The truth beyond magic
29 August 1976 am in Buddha Hall

THE BUDDHA SAID:
IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN.
IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.
IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS.
IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.
IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.
IT IS BETTER TO FEED ONE OF THE BUDDHAS EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.
IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONESIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT OR FUTURE.

LET US FIRST talk a little about the disease called man. Man is a disease because deep down the very being of man is split, it is not one. Hence continuous disease, uneasiness, anxiety, angst, anguish. Schizophrenia is just a normal state of affairs. It is not that a few people become schizophrenic: man is born schizophrenic. It has to be understood.
Man is born in dis-ease, born as dis-ease. When you entered your mother's womb, the first moment of your life was based on two parents, the mother and the father. Your very beginning was dual divided -- male/female, yin/yang, positive/negative. The first unity of your being was already based on division. Half of you came from one parent, the

other half from another parent. From the very beginning you have been two.

So schizophrenia is not something that happens to a few unfortunate people, it is just the normal state of affairs. Man is born split, hence continuously there is a duality, an indecisiveness, a wavering. You cannot decide who you really want to be, you cannot decide where to go, you cannot choose between two alternatives, you remain ambiguous.

Whatsoever you do, a part of you remains against it. Your doing is never total. And a doing that is not total cannot be fulfilling, and a doing that is chosen only by one part of your being against the other part, will create more and more rift in your being. This has to be understood.

Unity is in the end, not in the beginning. You can become a unitary being, you can become non-dual, you can come to yoga -- yoga means unity, unison, integration, individuation -- but that is in the end, not in the beginning. In the beginning is the dual, in the beginning is the division, in the beginning is disease.

So unless you understand it and make an effort to transform it.... The merger has not yet happened; it has happened on one level only -- on the level of the body. On the level of the body you have become one, your mother and your father have melted -- on the plane of the body. You have become one body. Out of two bodies a new unity has arisen, but it is only on the body, in the body, not deeper than the body. Deep in your mind you are split. And if you are split in your mind there is no way to go beyond the mind. Only a mind that has become a unity, integrated, one, becomes capable of going beyond it.

This sutra of Buddha is tremendously significant. A very simple sutra, but don't take it literally. Of course literally also it is true, but it is the whole progress -- how to become one, how to dissolve the twoness on all levels of your being, from the most gross to the most subtle, from the circumference to the center... how to drop all duality and come to a point where suddenly you are one.

That point is the goal of all religions, the goal of all yogas, the goal of all prayers, all meditations, the goal of Islam, Christianity, Hinduism, Jainism, Buddhism -- the goal of all the seekers. Because once you have become one, your misery disappears.

Misery is because of the conflict. Misery is because your house is divided, misery is because you are not one, you are a crowd -- a thousand and one voices inside you pulling you and pushing you in all sorts of ways and all directions. You are a mess, a chaos. It is a miracle how you manage not to go mad, because you are boiling with madness. It is a miracle how somehow you go on remaining sane, how you are not lost into this crowd. But whether lost or not, you are sitting on a volcano which can erupt any moment.

Remember this: madness is not something that happens to a few unfortunate people, madness is something everybody is prone to. Madness is something which you are carrying within you like a seed -- it can sprout any moment; it is only waiting for the right season, the right climate, the right opportunity. Any small thing can trigger it and you -- you simply go berserk. You are berserk because your foundation is split. It is possible to become one but then one has to be very aware about this whole situation.

I have heard:

Mulla Nasrudin went to his psychiatrist and asked if the good doctor could not split his personality.
'Split your personality?' asked the doctor. 'Why in heaven's name do you want me to do a thing like that?'
'Because,' said Mulla Nasrudin, 'I am so lonesome. Because I feel so lonely.'

Don't just laugh at it. Maybe that's why you never work hard to become one unity, because this duality gives you a certain company. You can talk with yourself, you can have a dialogue -- everybody is having a dialogue, continuously. Sitting in your chair, what are you doing when you close your eyes? The continuous dialogue is there. You question, you answer, from this side, from that side.
Watch this dialogue. If this dialogue stops will you not feel very lonesome? Will you not feel very alone? Will you not feel very empty if this dialogue stops? Will you not suddenly feel that all noise has disappeared? Will you not become frightened that only silence is there?
No, you go on feeding this dialogue. You go on helping this dialogue to be there. Either you are talking with others, or if it is not possible because others are not always available, then you are talking with yourself. While you are awake you are talking with others, while you are asleep you are talking with yourself.
What is your dream? A drama that you enact inside your being to create a society, because you are so lonesome. In the dream you are the director, you are the story-writer, you are the actor, you are the screen and you are the audience -- you alone, but you create a beautiful drama. The whole day

and the whole night what are you doing? Talking with yourself? This constant talking, this constant dialogue with yourself -- is it not boring?
Yes, you are bored, you are bored with yourself, but still you have chosen the lesser evil -- you think that if this dialogue stops you will be even more bored. At least there is something to say, something to do inside. Left alone with no dialogue you will be simply lost. This dialogue keeps you a little alive, throbbing with life. Mulla is right. He says, 'l am feeling so lonesome.'
Remember, the whole effort of sadhana is to help you to become alone, because only when you are ready to become alone, when you are ready to fall into inner silence, when you are no more clinging to this constant talking, inner talk, then only can you become a unity. Because this constant inner talk helps you to remain dual, divided.

Just the other night a sannyasin came to me and he said that in the night sometimes he falls from his bed and only in the morning he becomes alert. And one day it happened that he found himself ten feet away from his bed. So what is happening? Now he must be getting into deep dreams, nightmares, and the dreams must be so deep that even if he falls from his bed... he found himself ten feet away from the bed -- that means the slumber must be like a coma.
I asked him one thing: 'Do you talk too much in the day?' He said, 'No.' Then that explains it. There are two types of people: talkers and listeners, T-people and L-people. Talkers talk the whole day, then in the night they have to listen; then they go to listen to a religious discourse or something -- they go to the church in the dream, to the

priest in the dream. The whole day they have been talking; one has to compensate -- they listen in their dream. People who have to listen in their day, and have become listeners, talk much in the night; they shout, they say things that they always wanted to say but they could not manage in the day -- nobody was ready to listen to them.

It happens to people that when they go to a psychoanalyst and the psychoanalyst listens to them, patiently, attentively -- of course he has to listen because he is paid for it -- their dreams start changing. Their talking in their dreams by and by subsides, the quality of the dream changes, because now they have found somebody who listens to them -- they have become the talker and they have found a party who listens attentively. Their dreams become more silent, they are not talking and shouting in their night. Their nights are more silent, more at ease.

Remember, whatsoever you miss in the day you will do in your dreams. The dream is complementary, it compensates and completes whatsoever has remained incomplete in the day. If you are a beggar in the day, in the night you will dream that you are an emperor. If you are an emperor during the day, in the night you will dream that you have become a Buddha -- a beggar.

That's how it happened. Buddha was born in an emperor's palace but he started dreaming about becoming a beggar. When after twelve years he came back home, enlightened, his father said, 'Stop all this nonsense! You are my only son. Come back, I'm waiting for you. This whole kingdom is yours. And in our family there has never been a beggar.' Buddha laughed and he said, 'Maybe, sir, in your family there has never been a beggar, but as far as I am concerned,

I have been dreaming for many lives of becoming a beggar.'

When you become very rich you start thinking that poor people must be living in tremendous beauty, relaxedness. When you live in a city, a megalopolis like Bombay or Tokyo or New York, you think villages are beautiful. Ask the villagers. They are hankering to reach to Bombay, to Tokyo, to New York. They dream. When you are poor you dream about the rich, when you are rich you dream about the poor.

Watch your dreams: they will show you that something that is lacking in the day is being fulfilled. In the day you are one part of your polarity, in the night you become another part of your polarity. You are two. So not only does a dialogue continue in you in your dreaming, but in your moments of awakening there is also a dialogue.

If you are a bad man while awake, you will become a saint while you are asleep. If you are a saint while awake, you will become a sinner while you are asleep. That's why your so-called saints are so much afraid of sleep, they go on reducing their sleep -- because the whole day somehow they managed to remain saints, but what to do about the night? The whole day they have been celibate, they have not looked at any woman's face, they have avoided life -- but what to do in the night? All those faces they have avoided but could not avoid, surface in their being. Beautiful women, more beautiful than they have ever seen in the daytime, erupt. They think that it is Indra, the god of heaven, who is sending apsaras to destroy them. Nobody is sending any apsaras, nobody is interested in these poor fellows. Why should Indra be interested? For what?

No, this is compensatory. In the day they control their saintliness. In the night when they relax -- and they have to relax, they have to rest -- when they rest, everything is relaxed, their control is also relaxed. Suddenly all that they have been repressing comes up.

Your day and your night are in constant dialogue. Psychoanalysts say that watching your day life is not as significant as watching your dream life, because in the day life you are pretenders, hypocrites. You go on showing faces which are not true. In the dream you are more real; you are no more hypocrites, no more pretenders, you don't have any mask. That's why all the psychoanalysts try to analyse your dreams.

This is ironical but it is true -- that your dream is truer than your day, that while you are asleep you are more authentic than when you are awake. This is unfortunate but this is so. Man has become so deceptive.

What I'm saying to you is this: unless you become a unity this will continue. In the day you can control, you can become a good man. In the night you will become a bad man, you will become a criminal in your dreams. You will do the same things that you have been controlling the whole day, exactly the same things. If you have fasted in the day, you will feast in your dream. Your denied part will take its revenge. And you cannot go both ways together. That's the disease called man, that's the angst, the anguish of man -- you cannot go both ways. You cannot be good and bad together, you cannot be saint and sinner together, that is the difficulty.

You have to choose. And once you choose, you are torn apart, you are in a dilemma, you are on the horns of a

dilemma. The moment you choose, difficulty arises. That's why many people choose not to choose; they live a life of drifting -- whatsoever happens, happens. They don't choose, because the moment they choose, this creates anxiety.

Have you watched, observed, that whenever you have to make a decision you become very very anxious? Maybe it is a very ordinary decision. You are purchasing a pair of shoes and you cannot decide which pair, and anxiety arises. Now it is rubbish -- but still anxiety arises.

Anxiety has nothing to do with great decisions, anxiety has something to do with decision as such. Because you are two -- whenever you decide, both your parts try to dominate. Your mother tries to dominate, your father tries to dominate. And of course you know well, they never agreed about anything, they don't agree in you also.

Your mother says this pair is good. Your father says don't listen to her, she is foolish; this pair is right. Your male energy says one thing, your female energy says another thing. Your female energy has different attitudes; it looks at the beauty of the pair of shoes, the shape, the form, the colour, aesthetics. The male energy has a different attitude. It looks at the durability of the shoe, the price, the power -- whether the shoe has a powerful shape so when you go walking on the streets your male ego is exhibited through it.

Each thing that the male ego chooses has to be somehow a phallic symbol. The male ego chooses a car with great speed -- a phallic symbol, forceful. You will always find impotent people sitting in great phallic cars -- impotent

people. The more impotent they become, the more powerful a car they choose. They have to compensate. The male ego always chooses that which will fulfill the male ego: I am powerful -- that is the basic consideration. The feminine ego chooses something which gives another sort of power -- I am beautiful. Hence they never agree. If your mother purchases something, your father is bound to disagree with it. They are not made to agree, their visions are different.
It happened:

Mulla Nasrudin tried many girls, but his mother would reject. So he came to me. He said, 'Sir,.help me. Whomsoever I choose, my mother is so dominating and so aggressive and she immediately rejects. I am tired. Am I going to remain a bachelor my whole life?'
I told him, 'You do one thing. You choose a woman considering your mother's likes and dislikes. Only then will she approve.'
Finally he found one woman. He was very happy, he said, 'She walks like my mother, she wears clothes like my mother, chooses the same colours, cooks the food the same way. I hope she will like.'
I said, 'You go.' And the mother liked, she liked tremendously and Mulla came but he was very sad. I said, 'Why are you sad?'
He said, 'It seems I am going to remain a bachelor for my whole life.'
I said, 'What happened? Your mother didn't like?'
He said, 'She liked, she liked tremendously -- but my father? He rejects. Now it is impossible! My father says,

"She is just like your mother. One is enough! And I'm fed up. Don't you get into the same trouble! What are you doing? Again the same mistake?"'

These two polarities in you are the basis of your anxiety, and the whole effort of a Buddha, of a master, is to help you to go beyond this duality.
This sutra is very significant. Before I read the sutra I would like to tell you a very symbolic parable. John Fowles has given this parable in his beautiful book, THE MAGUS.

The Prince and the Magician.
Once upon a time there was a young prince who believed in all things but three. He did not believe in princesses, he did not believe in islands, he did not believe in god. His father the king told him that such things did not exist. As there were no princesses or islands in his father's domains, and no sign of god, the prince believed his father.
But then one day the prince ran away from his palace and came to the next land. There to his astonishment from every coast he saw islands and on these islands strange and troubling creatures whom he dared not name. As he was searching for a boat a man in full evening dress approached him along the shore.
'Are those real islands?' asked the young prince.
'Of course they are real islands,' said the man in evening dress.
'And those strange and troubling creatures?'
'They are all genuine and authentic princesses.'
'Then god must also exist!' cried the prince.
'I am god,' replied the man in evening dress with a bow.

The young prince returned home as quickly as he could. 'So you are back,' said his father the king.
'I have seen islands, I have seen princesses and I have seen god,' said the prince reproachfully.
The king was unmoved. 'Neither real islands nor real princesses nor a real god exist.'
'I saw them.'
'Tell me how god was dressed.'
'God was in full evening dress.'
'Were the sleeves of his coat rolled back?'
The prince remembered that they had been. The king smiled. 'That is the uniform of a magician. You have been deceived.'
At this the prince returned to the next land and went to the same shore where once again he came upon the man in full evening dress.
'My father the king has told me who you are,' said the prince indignantly. 'You deceived me last time but not again! Now I know that those are not real islands and those are not real princesses, because you are a magician.'
The man on the shore smiled. 'It is you who are deceived, my boy. In your father's kingdom there are many islands and many princesses, but you are under your father's spell, so you cannot see them.'
The prince pensively returned home. When he saw his father he looked him in the eyes. 'Father, is it true that you are not a real king but only a magician?'
The king smiled and rolled back his sleeves. 'Yes my son, I am only a magician.'
'Then the man on the other shore was god?'

'The man on the other shore was another magician,' said the king.
'I must know the truth, the truth beyond magic,' cried the prince -- the truth beyond magic, remember these words.
'There is no truth beyond magic,' said the king.
The prince was full of sadness. He said, 'I will kill myself. If there is no truth beyond magic, then what is the point of going on living? I will kill myself, and I am saying to you, honestly.'
The king, by magic caused death to appear. Death stood in the door and beckoned to the prince. The prince shuddered. He remembered the beautiful but unreal islands and the unreal but beautiful princesses and then he said, 'Very well. I can bear it. If everything is magic and nothing is beyond magic, then I can accept death also.'
'You see my son,' said the king. 'You too now begin to be a magician.'

Now this parable is very very significant. It is very easy to change one magic for another. It is very easy to change one ideology for another. It is very easy to become a Christian from a Hindu, or a Hindu from a Christian. It is very easy to change from the world and move to a monastery, or from the monastery come back to the world and get married. It is very easy. But you are moving and changing nothing but magical worlds.
Unless you realize who you are, unless you come to the point... who is this one who is deceived? Who is this consciousness upon which this whole play of illusion goes on working, enchanting, hypnotising? Who is this basic consciousness?

Yes, a dream can be untrue, but the dreamer cannot be untrue. Even for the dream to exist, a real dreamer is needed.

This is the conclusion of the whole eastern search for truth. Let it be clear to you. In the day you live in a world; you think it is real. Your thinking does not matter much, because in the night when you are asleep you forget this real world completely. Not only do you forget about it, you don't even remember that ever you knew about it. This whole reality simply disappears. In the dream world you start thinking dreams are real. The dream when it happens is as real as this world.

Now, right now you are sitting before me. Is there any way to decide whether you are really listening to me or you are dreaming about me? Is there any criterion to decide? You may be simply asleep and dreaming. Or maybe I am asleep and dreaming about you, or maybe it is true. But how to decide?

Just the feeling that it feels real cannot make it real, because in a dream it feels that the dream is real. So just your feeling cannot be enough guarantee for reality. Because you feel it looks real does not make any sense, because in a dream you feel absolutely that it is real. You have never doubted in your dream. Of course you doubt when you are out of your dream, but that is not the point. If someday this dream that you call your waking life is broken -- and it is broken one day, that is the meaning of becoming a Buddha -- when this waking dream is broken and suddenly one realizes that it all was just magic, illusion, a dream that you were living through, then it becomes unreal. Just as every morning you wake up and

the whole night and the dream world disappears, and suddenly you realize -- there is nothing.
In the night the dream looks real, in the day whatsoever you call reality looks real, but they are suspicious, because in the night the day reality disappears, in the day the night reality disappears. And you have never been able to compare them because you cannot have them both together. Comparison is possible only when you can have on one side a pile of dreams, on the other side a pile of your so-called reality. Then you can compare. But you cannot have them both together.
When the dream is there reality is not there, your so-called reality I mean. When the reality is there, the dream is not there. How do you compare? There is no way to compare. So the eastern sages have been saying that there is no need. The only thing which is real, or about which you can be certain, is you; not what you see, but the seer. One can be certain that for a dream to exist -- the dream may be unreal or real, that is irrelevant -- but for a dream to exist, even if it is unreal a real seer is needed.
In the night, YOU were real, the dream was unreal. In the morning, the dream is no more there, only YOU are there. Again another dream unfolds.
When one becomes enlightened even that dream disappears, but you are again real, you are still real. There is only one reality and that is your inner consciousness, your witnessing soul. Everything else may be real, unreal, and there is no way to decide it.

It is said about Chuang Tzu that he dreamed one night that he had become a butterfly, moving from one flower to

another, rushing in the garden. In the morning when he awoke he was very puzzled. He was a great teacher, a great master, one of the greatest Buddhas ever born on the earth. His disciples gathered and they looked at him, and he was very sad. They said, 'Master, you have never been sad. What has happened?'
He said, 'There is a problem to be solved for you: and the problem is that I, Chuang Tzu, dreamed in the night that I had become a butterfly.'
They laughed, they said, 'Now the dream is gone, you are awake, why bother about it?'
Chuang Tzu said, 'Listen to the whole thing. Now, a problem has arisen: if Chuang Tzu can dream, and in dream can become a butterfly, why can't it happen vice versa? A butterfly can go to sleep and dream that she has become a Chuang Tzu. Now who is who? Whether Chuang Tzu dreamed that he had become a butterfly or the butterfly is dreaming that she has become a Chuang Tzu. This is the problem that is making me very sad.'

It is said that no one from his disciples could solve this conundrum, this koan. How to solve it? How to decide who is who? But if there was somebody deeply meditative, he would have answered. In fact, Chuang Tzu has posed the question just to know whether somebody has really become meditative among his disciples. Because then neither the butterfly is true, nor Chuang Tzu is true, but the one who is puzzled, the one who watched the butterfly, who is watching Chuang Tzu: the one who watched Chuang Tzu becoming a butterfly and who watched the butterfly

becoming Chuang Tzu. That watchfulness, that awareness, that witness, that sakshin, that is the only reality.
This is the meaning of the concept of maya -- that all that you see is unreal; only the seer is real. Go on moving towards the seer, otherwise you live in a magical world. You can change from one magic world to another. Man lives in lies; people call their lies their philosophies.
Freud has said somewhere, a very penetrating insight, that man cannot live without lies. As man is, Freud seems to be right. Man cannot live without lies. Man without lies is difficult, because then you will need much courage. Your lies make life smooth, they function like lubrication, they make you move more easily.
Somebody believes in a god, that makes life a little smooth. You can throw your responsibility on somebody.
Somebody believes that there is a world beyond. Maybe here we are miserable, but there paradise is waiting for us, ready to welcome us. It helps. Marx has said that religion is the opium of the people. Yes, he is also true in a way.
All hopes are lies, all expectations of the future are lies. Yes, religion can be the opium, but so can communism -- anything that gives hope for the future, in this world or in another world; anything that helps you to sacrifice your present for something.that may happen, may not happen; anything that gives you a feeling of meaning; anything that gives you a feeling that you are a hero; anything that helps to feed your ego.
Once the Maharani of Gwalior invited me to Gwalior for a series of talks. After the first talk she heard she was very much disturbed; a very hinduistic mind, a very dogmatic mind -- orthodox, old-fashioned. She was very much

disturbed. She came to see me in the afternoon and she said, 'Sir, whatsoever you say appeals, but it is dangerous. And I have come with one request: please don't destroy people's faith.'

I told her, 'If a faith can be destroyed, it is not worth. If a faith is a faith that can be destroyed, it is a faith in lies. A faith that is really a faith in truth is never afraid of being destroyed, it cannot be destroyed because truth cannot be destroyed.'

Hindus are afraid, Christians are afraid, Mohammedans are afraid, Jainas are afraid, everybody is afraid -- don't destroy our faith! In their faith they are just hiding their lies, their magic worlds, their dreams, their expectations. They are very touchy. If you just poke into their ribs their faith is skin-deep, not even that. They immediately become irritated because their faith is not anything deep in their heart, it is just a belief in the mind.

The Maharani of Gwalior said to me, 'I wanted to bring my son. He is very interested. Listening to you, he became fascinated -- but I prevented him. I have not brought him to you -- you are dangerous and he is young, and he can become too much impressed by you. So I have not brought him at all.'

What is this fear? Are you clinging to lies? Only lies are afraid of being broken, only lies need protection. Truth in itself is self-evident. So if you have some faith which is just a lie, it makes you secure, I know; it helps to adjust with the world, I know -- but it is not going to help you ultimately. Sooner or later you will be awakened out of your dreaming and you will see your whole life has been a wastage.

There is no need to cling to anything outside, because it is not yet in any way possible for you to decide what is true and what is false outside. Right now it will be better that you just move inwards to it and forget all about the outside. Don't be bothered about Hinduism, Christianity, Mohammedanism; don't be bothered about Vedas and Gitas and Korans. Just go in and let one be your goal: to know who is this consciousness, what is this consciousness, who I am.

This sutra is a gradual indication of the inner journey. Listen to it.

THE BUDDHA SAID:
IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN.

Who is a bad man and who is a good man? What is the definition? The bad man is one who is inconsiderate of others. The bad man is one who uses others and has no respect for others. The bad man is one who thinks he is the center of the world and everybody is just to be used. Everything exists for him. The bad man is one who thinks that other persons are just means for his gratification. Keep this definition in mind because you ordinarily think the bad man is the criminal. The bad man may not be the criminal: all bad men are not criminals. All criminals are bad, but all bad men are not criminals. A few of them are judges, a few of them are very respectable people, a few of them are politicians, presidents and prime ministers, a few of them are even parading as saints.

So when we will be talking about this sutra, remember the definition of a bad man -- Buddha says a bad man is one who has no consideration for others. He simply thinks about himself only -- he thinks he is the center of existence and he feels the whole existence is made for him. He feels authorized to sacrifice everybody for his own self. He may not be bad ordinarily, but if this is the attitude, then he is a bad man.

Who is a good man? Just the opposite of the bad man: one who is considerate of others, who gives as much respect to others as he gives to himself, and who does not pretend in any way that he is the center of the world, and who has come to feel that everybody is the center of the world. The world is one, but millions of centers exist. He is very respectful. He never uses the other as a means. The other is an end in itself. His reverence is tremendous.

Watch, watch your own life. Are you using your wife just for your sexuality? You may not go to a prostitute. Ordinarily you think that a person who goes to a prostitute is bad -- that is a very gross definition. If you are using your wife just as a sexual object, you are as bad as anybody else. The only difference between you and the person who goes to a prostitute is that you have a permanent prostitute, that your marriage is a permanent arrangement and the other man makes arrangements day by day. You have a car in your garage and he uses a taxi.

If you don't respect your wife, then your wife is a prostitute -- if you don't respect her as a person in her own right. What does it mean? It means if she is not feeling, if she is not in the mood to make love, you will not enforce her; you will not say, 'I am your husband and I have the right, legal

right...' No, you will respect. You will respect her intention. Good if you both agree. If the other is not agreeing, you will not coerce in any way. You will not quote scriptures that a wife has to sacrifice to the husband, you will not say that a wife has to believe in the husband as if he is a god. All this is nonsense, all this is a male-oriented trip.

If a wife is using her husband only as an economical thing, financial security, then it is prostitution. Why do you condemn a prostitute? Because she sells her body for money? But if a wife just thinks to make love to the husband because he has money and with him there is security and the future is not uncertain, and she goes on staying with him with no love, with no love in her heart, and she sleeps with this man, then she is prostituting herself. Then in her idea the husband is nothing but his money, his bank balance.

When Buddha says who a good man is, he defines the good man as one who respects the other as much as he respects himself. Jesus says, 'Love the other as you love yourself -- that is the definition of a good man. His respect is tremendous, his reverence is tremendous.

Even if a child is born in your house, you don't enforce your ideology on him. You may be a Mohammedan, you may be a Hindu. A child is born in your home; you don't enforce the child to become a Hindu or a Mohammedan. Because if you enforce the child, you are not respectful towards the child. You are just using an opportunity because the child is helpless, and the child has to depend on you. He has to follow you. If you take him to the temple or to the church he has to come, because it is necessary for his survival to say yes to you, whatsoever you say. If you are

using this opportunity, then you are exploiting a helpless child. Maybe it is your child, but you are exploiting him.
If the world consists of good people, children will be totally free, not enforced into any religion. There will not be Christians and Hindus and Mohammedans in the world: there will be only good people, growing people, and they will choose wherever they feel their heart fits. Maybe it is a temple, or it is a church or a mosque or a gurudwara. They will choose their religion, that is their freedom. They will choose their life, that is their freedom.
You don't enforce. You love your child, but you don't give your knowledge to him. You love your child but you don't poison his being with your ambitions. You love the child but you don't possess him. You help the child not to grow according to you, but to grow according to his being, to be himself. Then you are a good person.

IT IS BETTER TO FEED ONE GOOD MAN THAN TO FEED ONE HUNDRED BAD MEN... because if you feed bad men you feed badness; if you feed good men you feed goodness. Help the world to become better. Don't leave the world just the same as you have found it -- make it a little better, make it a little more beautiful. Let there be a few more songs, a few more celebrations, let there be a few less wars, a few less politicians, let there be more love, less hatred. That is the meaning when Buddha says FEED ONE GOOD MAN -- that is better, far better, than feeding one hundred bad men.

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

Now who is this whom Buddha calls one WHO FOLLOWS THE FIVE PRECEPTS OF BUDDHA, the panchashilas?

The panchashilas are, the five precepts are: no possessiveness, no theft, no violence, no untruth, no sexuality. One who follows these five precepts of the Buddha, he is not just good, he is not just good to others, he is not just moral -- he is starting to be religious.

That is the difference between the good man and the religious man. The good man lives through intellect: he thinks, contemplates, he tries to find out ways through thinking, and he comes to feel, 'As I exist, as I have the right to exist, others also have the right to exist; as I would like to be free, others also like freedom.' This is his considered opinion. He thinks about it. He is not religious; he is a very very intelligent man.

A Bertrand Russell is a good man, a moral man, but he is not religious. Whatsoever he comes to think good, he will do. But goodness comes as a logic, as a syllogism -- it is a conclusion of thinking.

The religious man is not only good by thinking, he starts being good by being, he starts to grow into meditativeness. The religious man follows these five precepts. They are all negative: no theft, no untruth, no sexuality, no violence, no possessiveness. The religious man is negative, because he himself has not yet experienced what truth is. He has come to feel the truth through somebody else: he follows the

Buddha, he lives close to a master, he has seen somebody becoming a flame, he has watched it happen somewhere -- but it has not happened in himself. He is attracted, he is convinced of the truth of it, but still it is from the outside -- he is a follower.
That's why Buddha says:

IT IS BETTER TO FEED ONE WHO OBSERVES THE FIVE PRECEPTS OF BUDDHA THAN TO FEED ONE THOUSAND GOOD MEN.

His approach is still negative, because the positive truth can be attained only by you. Somebody may have attained. Watching him, being in deep rapport with him, you may feel that yes, there is truth -- but that is remaining outside of it, it is not your experience.
You are thirsty and you see somebody who is coming from the river, his thirst gone. You can see from his face, from his eyes the glow, that his thirst is quenched. And you can feel that he must have found a source of water, and you follow him towards the river, but still you have not quenched your thirst.
But better than to be just good. Then you are not moving just by your intellect, now you have started moving by your intuition. Now you are not just a head, you are moving, leaning towards the heart.
To find a master is the only way to become a religious person. Without a master you can be at the most a moral person, a good person, but you cannot be a religious person. Because how to believe something which you have never tasted? How to believe something which you have

never experienced? How to believe in something which you have never seen happen even to somebody else?
When a Buddha passes in the world, many people are thrilled, their enthusiasm surges high, they start feeling that yes, the world does not end with the worldly things, there is something more to it. The very presence of a Buddha, his coolness, his silence, his overflowing bliss and compassion, his enlightened luminous being, just his vibe pulsates you towards a new life, opens doors of the unknown. But still, Buddha says, you are following; you are not yet capable of your own light. Your eyes are dazzled, but you have not attained to your own flame.

IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Then, Buddha says, it is better to feed a sannyasin -- srotapanna means a sannyasin, one who has entered into the river; one who is not standing on the bank and watching others swimming in the river, thrashing around, enjoying, celebrating in the coolness of the river.
The religious man is standing on the bank. He can see that there are people in the river, tremendously happy, but he has not been yet able to gather courage to take a jump. He has still much involvement with the bank, in the world. He has much involvement in ordinary, mundane things -- money, power, prestige, family, body, health -- a thousand and one things. He is not yet courageous enough to let go. Srotapanna means one who has surrendered, who has entered the stream. Srotapanna exactly means what I mean

by sannyas: the courageous person who has taken the jump. It is almost an insane jump, because those who are standing on the bank will laugh, and they will say, 'What are you doing? Where are you going? You don't know swimming. First learn swimming, then enter.' But how can one learn swimming without entering in the river?
Their logic is impeccable: they say first learn, first know, then go. But first learn on the bank, otherwise you are taking a risk. The river may be too deep for you and you may not be able to come back home. And who knows where it is going? And these people who are in the river, maybe they are all deluded, maybe they are all mad. Just look, the majority is standing on the bank, only a few people are in the river. The majority cannot be wrong.
The people on the bank say, 'The few can be wrong, the mass cannot be wrong. There are only a few sannyasins in the world, very rare are Buddhas in the world -- maybe they are deluded. Don't be in a hurry. Maybe they are deceiving others -- who knows? Maybe they have some other hidden motives. Wait and watch. Don't do such a thing in a hurry.' But such things are done only in a hurry. If you wait and watch, waiting and watching becomes your mechanical habit. Then you simply go on waiting and watching. That's what many are doing for many lives.

BUDDHA SAYS:
IT IS BETTER TO FEED ONE SROTAPANNA THAN TO FEED TEN THOUSAND OF THOSE WHO OBSERVE THE FIVE PRECEPTS OF BUDDHA.

Because the srotapanna will have some experience of the stream. He will have his own experience to depend upon, he will have some taste of the stream, he will have the cool experience of the stream -- that it relaxes, that worldly cares and anxieties disappear, that one stops struggling, anguish by and by moves distant and distant and goes far away. Ordinary cares, anxieties disappear. One becomes more collected and calm. But this can be known only by a srotapanna, a sannyasin.

A sannyasin has taken an existential step. He has moved into the abyss. He has risked his life.

Buddha says respect a man, feed a man who has risked his life. Maybe you are not yet courageous, but be close to people who are courageous. Courage is also infectious like everything else. Find people who have entered the stream, be with them, feed them, at least that will give you an idea what is happening to somebody. You may start dreaming, desiring it. Your hidden energies may start surfacing. You may start feeling the challenge of the unknown.

The religious person is negative, the srotapanna is positive. The religious person follows somebody else, the srotapanna has entered into the stream of life, into the stream of consciousneSs. He has dropped his ego. Now he is not any more a follower of a Buddha. This has to be understood. Ordinarily if you are my sannyasins people will say that you are my followers. By becoming a sannyasin, in fact you have become part of me, you are no more a follower. Before you became a sannyasin you may have been a follower. Then you decided that following is not enough, that you are ready to go with me headlong, that you are ready to go with me wherever I am going.

Now, once you are a sannyasin you are not a follower, you are part of the energy I am, you are just one with me. People ask me, 'If we don't take sannyas, will you not help me, will you not help us?' I say, 'I will help, that is not the problem, but you will not be able to take it, because you will go on remaining separate, you will go on remaining on the bank.'
The river is ready to take you to the ocean, the invitation is already given to you, it is a standing invitation, but you are standing on the bank. What can the river do? It cannot snatch you away from the bank. And it wouldn't be good, even if it was possible, because you have to drop into the river on your own accord. Only then is it freedom. If you are snatched by the river, if I take you away forcibly, it cannot help you. It can destroy you, it cannot give you freedom. How can it give you ultimate freedom, moksha? From the very beginning it will be a bondage.
So I will not take you like a flooded river takes people, I will have to wait. You will have to come to me, you will have to enter into the stream, you will have to become part of the stream.

The srotapanna, or the sannyasin, is positive. Now, instead of non-truth, truth arises in him. Non-truth was just a preparation so that truth can enter. Instead of non-violence or no-violence, love, compassion arises in him. Non-violence was just a preparation for it. No violence, no untruth and other negatives are just medicinal.
You are ill; the physician gives you a medicine to destroy the illness. When the illness is destroyed then health arises in you. Medicine never brings health, it only destroys the

disease. Health cannot be brought by any medicine, there is no health-giving medicine. Health is your inner being -- once the hindrances are removed your waters of life start flowing; once rocks are removed your fountain bursts forth. Health is something natural, no medicine can give it to you. Disease is something unnatural. Disease enters you from the outside; an outside medicine can take it away. Health is your innermost core, it is you. When you are naturally yourself you are healthy.
The religious man is under treatment, he is hospitalised. The srotapanna has come back home -- he is no more hospitalised, he is not under treatment, his health has started sprouting. His spring of life is flowing well. He is positive. His goal is not non-violence, his goal is not non-truth, is not untruth. His goal is not to delete something, eliminate something, his goal is not to destroy something; his goal is to help that which is already bubbling, radiating in his being.

IT IS BETTER TO FEED ONE SKRIDAGAMIN THAN TO FEED ONE MILLION OF SROTAPANNAS.

Buddha goes deeper and deeper. A skridagamin is one who will die and will come once again in life. His samadhi is just coming closer. Srotapanna is one who has jumped into the stream from the bank; a skridagamin is one whose river is coming very close to the ocean. He is getting ready to take the ultimate, the final jump. But he will come once more. Just that much difference.
A srotapanna will be born seven times -- that much is the distance from the bank to the ocean. A sannyasin will be

born seven times; a skridagamin once more, only once more. Then his accounts will be closed, then he will have passed through the final graduation from life, then this world is no more for him. But once more he will come, maybe for his post-graduation.

IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS.

The anagamin is one who will not come. Anagamin means one who has passed beyond the point of coming back... crossed the shore of this world. Once died, he will not be coming again to the world. He is just on the verge of the ocean, the river is just there -- just there on the threshold, ready to jump. He will not even look back.
The skridagamin is looking back, hesitating a little, would like to come once more. This world is beautiful, it attracts. It has many celebrations, many flowers bloom here. The skridagamin is one for whom subtle desires are still lurking somewhere in the deep unconscious. Yes, he knows that one has to go, but a little more he would like to linger on this shore. Before he takes the final jump and disappears forever, he would like to taste this life once more, just as a farewell, to say good-bye.
The anagamin is one who will not look back, he will not even say good-bye. He is totally finished. The skridagamin is perfectly certain that a better world is waiting, but still a little longing for the past.
You always feel that -- a little nostalgia. When you are leaving a house where you have lived for twenty years, have you watched? -- you look back. Or you leave a town

you have lived in for twenty years, where you were born -- you look back. Even when the train leaves you go on looking out of the window, your eyes a little wet with memories, nostalgia, the past, the whole past. You have been here for so long. You loved here, you hated here, you had friends, you had enemies, you had many sorts of experiences here; you owe too much to this life. Yes, you are ready to go, you are already in the train, but still eyes of longing look backwards.

The skridagamin will come once, the anagamin will not come. His departure is total, perfect. He will not look back, he has no nostalgia. The future that is happening, that is going to happen, is far more beautiful; this world simply has disappeared from his consciousness. The golden peaks of god are waiting for him, the oceanic infinity is waiting for him. He does not hanker any more for the bounded existence of a river.

Yes, there were many flowers on the bank and beautiful trees and shadows and many dreams, but that is gone. Gone is gone.

BUDDHA SAYS:
IT IS BETTER TO FEED ONE ANAGAMIN THAN TO FEED TEN MILLIONS OF SKRIDAGAMINS. IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

The arhat is one who has dropped into the ocean, disappeared. The anagamin is one who is just on the verge of disappearing, just on the boundary line -- one step more and he will become an arhat. Just a little distance and he

will become an arhat -- one drop more, just the last straw is needed on the back of the camel and the camel will collapse.
The anagamin is boiling at ninety-nine degrees; one degree more... The arhat is one who has crossed one hundred degrees and evaporated. Arhat is one who has evaporated.

BUDDHA SAYS:
IT IS BETTER TO FEED ONE ARHAT THAN TO FEED ONE HUNDRED MILLIONS OF ANAGAMINS.

The arhat is one whose ego is lost, who has become part of the whole. He no more exists as himself, now he exists as the universe, as the whole. In fact that is the meaning of the word 'holy': one who has become whole. Arhat is holy. Not holy in the sense Christians use the word 'saint' -- no, not in that sense.
The christian word 'saint' is very ugly. It comes from a root 'sanctus': sanctioned by the church. That is ugly -- how can you sanction? Who is there to sanction? No government can issue certificates for saints -- even the government that exists in the Vatican, even the Pope has no authority. A saint cannot be certified, but the christian word 'saint' means one who is certified by the Pope.
Arhat does not mean saint in that way. Arhat means one who has lost himself in the whole and has become holy.

IT IS BETTER TO FEED ONE PRATYAK BUDDHA THAN TO FEED ONE BILLION OF ARHATS.

Then who is this pratyak Buddha?

Arhat is one who has followed Buddhas and arrived home. Pratyak Buddha is one who has never been a disciple to anybody, who has come searching alone -- his journey has been absolutely alone, his path has been absolutely alone. A pratyak Buddha is a rare phenomenon. There are millions of arhats down the centuries, but very far and few in between are pratyak Buddhas, who have struggled absolutely alone. And of course, they are needed, otherwise arhats will not be possible.

Pratyak Buddhas are needed so that others can follow them; they are the pioneers, they are the breakthroughs, they create the path.

Remember it: pratyak Buddha is one who moves in the jungle of life for the first time and creates a path by his very movement. Then others can follow. Those others will reach to the same point, to the same goal, but they will be arhats. They have not made the path, they are not the path-finders, they are not the path-builders. More respect is needed to be given to a pratyak Buddha because no path was there: he created the path.

IT IS BETTER TO FEED ONE OF THE BUDDHAS EITHER OF THE PRESENT OR OF THE PAST OR OF THE FUTURE THAN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.

Then what is the difference between a pratyak Buddha and a Buddha?

A pratyak Buddha is one who creates the path and never bothers if anyone is following him or not. He has no compassion. He is a lonely traveller and he has found

alone, so he thinks everybody can find when he has found. What is the point of going and telling people? He is not a master.

A pratyak Buddha makes the path -- not for others, remember. He is just moving and the path is created by his movement... a small footpath in the jungle. Because he has moved, others follow him; that is for them -- he never cares. He is a lonely traveller, and he thinks what can happen to him can happen to others.

When Buddha himself became enlightened these two alternatives were before him: whether to become a Buddha or a pratyak Buddha. For seven days he remained quiet: there was every possibility he may have chosen to be a pratyak Buddha. Then the whole humanity would have missed something of tremendous value.

It is said that Brahma came with all his gods from heaven -- it is a beautiful parable. They bowed down at the feet of Buddha and they prayed to him: 'Open your eyes and teach us whatsoever you have found.' But Buddha said, 'What is the point? If I can find, others can also find.' He was leaning towards becoming a pratyak Buddha. His logic was perfect: if I can find, then why not others? 'And,' he said, 'even if I teach, those who want to listen, only they will listen to me. Those who are ready to go, only they will go with me. They can go without me. And those who are not ready to go, they won't listen and they will not go even if I shout from the housetops. So why bother?'

The gods discussed between themselves what to do, how to convince this man. A great opportunity has happened in the universe and if he becomes a pratyak Buddha, then again the message will be lost. Of course, a few people will again

find the way, but there is a possibility to make a superhighway. And a footpath can disappear very soon; the trees can overrun it again. It has to be prepared in such a way that for centuries to come people can follow, and the trees and the jungle will not destroy it, will not cover it again. They discussed, they argued amongst themselves, then they found an argument.

They came to Buddha again and they said, 'You have to teach, because we watched, we looked all around the world. Yes, you are right, there are a few people who will immediately follow you. And we know that those are the people, even if you don't say, they will find -- a little later, maybe a few more steps, but they will find; we are certain about it, they are already on their search. So maybe your teaching will bring the goal sooner, but nothing much more is going to happen -- you are right.

'And there are people -- millions we know, we have seen, we have looked into the hearts of humanity -- who will not listen, who are deaf to any person like you. So, talking to them is not of any meaning. But we have seen a few people who are just in between the two, just lurking on the boundary. They will not go if you don't speak. And if you speak they will listen and they will gather courage. So just please, for those few people.'

And Buddha could not argue, he had to concede, and he became a Buddha and dropped the idea of becoming a pratyak Buddha.

Buddha is one who has found his path; not only that -- he created that path in such a way that many more can follow it... who has tremendous compassion for others, for all those struggling human beings who are groping in the dark.

IT IS BETTER TO FEED ONE OF THE BUDDHAS THEN TO FEED TEN BILLIONS OF PRATYAK BUDDHAS.
IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ONESIDEDNESS, DISCIPLINE, AND ENLIGHTENMENT THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF PAST, PRESENT OR FUTURE.

And then he comes to the last point, the zero point -- even beyond a Buddha. As far as human intellect can go, Buddha seems to be the last point. That's why we call Gautam Siddhartha 'the Buddha', because that is as far as language can go. But there is a point beyond language, there is a point which is not expressible -- beyond symbols, ineffable: that Buddha calls going beyond even being a Buddha. Then one is not even in any way thinking that he is enlightened, then one has no discipline, then one has no character. Then one is not -- one is simply empty space. Because in a Buddha at least a little desire to help others exists, a compassion for others. But that too will be a bondage. That means the Buddha still thinks, 'Others are and I am, and I can help others.' Still the last subtle boundary of 'I' and 'you', of 'me' and 'thou' exists.
The last point, Buddha says, is a zero point where all knowledge disappears, all experience disappears -- even the experience of nirvana -- because there is nobody to experience it. It is difficult to say anything about it, only negative descriptions are possible.

You can find this point in all the religions. They have different words for it. Jews, Christians, Mohammedans, Hindus, call this point god. That is their way of saying 'the beyond'. But the buddhist way seems to be far superior. Jainas, Sankhyas, Yogins, call this state moksha, absolute freedom. Or others call it kaivalya, absolute aloneness. But still, all these words confine it. Buddha has not used any word, he simply says:

IT IS BETTER TO FEED ONE WHO IS ABOVE KNOWLEDGE, ABOVE ONESIDEDNESS, ABOVE DISCIPLINE, ABOVE ENLIGHTENMENT, THAN TO FEED ONE HUNDRED BILLIONS OF BUDDHAS OF THE PAST, PRESENT, OR FUTURE.

These are the possibilities within you. Ordinarily you exist as a bad man, so you are existing on the minimum, on the lowest rung. Try to become a good man. It is better than to be bad, but don't think it is the goal -- it is all comparative, it is all relative.
I have heard:

Mulla Nasrudin was in love with a woman. He went to the girl's father and requested that he should be allowed to have his daughter's hand. The father was completely willing, he said, 'I'm absolutely happy, I have nothing to say against it, but my wife will not agree. She thinks with your long hippie-like hair, with your poetic style of life, with your unisex dress, she thinks you look effeminate.'
Mulla brooded over it and he said, 'She is right -- in comparison to her.'

Everything is comparative. The good man is good in comparison to the bad, but in comparison to the religious man, he is just like the bad man. The sannyasin is good in comparison to the religious man, but how to compare him with the skridagamin? -- and so on and so forth.
The more you travel on the inner path, the more higher peaks become available to you. Never rest content unless you have reached to the very last, the uttermost. And the uttermost is beyondness -- where nothing exists or only pure existence remains.
That purity is the goal and in that purity you become one. Until that purity is achieved, somehow duality goes on -- first in a gross way, then in a subtle way, then in a very very subtle way. First in the conscious, then in the unconscious, but it goes on; then even in the superconscious it persists -- it goes on making shadows. So remember it, the goal is to disappear completely. The goal is to transcend all duality, all definition. The goal is to become one with the whole.

The Discipline of Transcendence, Vol 1

Chapter #10
Chapter title: Thus come, thus gone
30 August 1976 am in Buddha Hall

The first question is from Anand Nirgrantha.

Question 1
YOU SAY THAT BUDDHA WOULD NOT SPEAK OF GOD BECAUSE IT CANNOT BE PROVEN. YET IN

THE NEXT BREATH HE SPEAKS OF OTHER LIVES, AND REINCARNATION. HOW DOES THIS FIT INTO SCIENTIFIC FACT?
A BUDDHA SAYS THERE IS NO SOUL. WHAT IS IT THAT REMAINS AFTER DEATH? WHAT IS REINCARNATION? I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS, BUT CAN THAT HAVE AN INDIVIDUAL ENTITY? THE SAME WAVE IS NOT REBORN.

THE QUESTION IS VERY SIGNIFICANT. It is one of the most fundamental contributions of Buddha to human consciousness -- the idea of no-self. It is very complex. You will have to be very silently alert to understand it, because it goes against all the patterns that you have been conditioned to.
First a few analogies, so you have a certain idea what he means by no-self. Your body is a bag of skin. The skin defines your body; it defines where you and the world starts. It is a demarcation around you. It protects you from the world, it divides you from the world, and it allows you only certain apertures to enter into the world or let the world enter in you. If there is no skin, you will not be able to exist. You will be losing your boundaries with all that surrounds you. But you are not your skin. And skin goes on changing.
It is just like the snake who goes on getting out of his old skin again and again. You also get out of your skin again and again many times. If you ask the physiologists, they will say, 'If a man is going to live seventy years, then nearly ten times he will change his skin completely.' But

the process is very slow, so you never become aware. Such a tiny part changes every moment that you cannot feel it; your feeling is not so subtle. The change is very subtle. The skin goes on changing and still you go on thinking to yourself that this is your body, the same body. It is not the same body, it is a continuum.

When you were in your mother's womb, the first day you were just a small cell, invisible to the naked eye. That was your skin that time, that was your body. Then you started growing. After nine months you were born -- then you had a totally different body. If suddenly you come across yourself just one day old, just born, you will not be able to recognize that this is you. You have changed so much. But still you think you are the same. In a way you are the same because you are the same continuity. In a way you are not the same because you have been continuously changing.

In the same way, just like the skin, is the ego. The skin holds your body into a pattern, into a definition, into a limit. The ego holds the contents of your mind into a limit. The ego is the inner skin so that you know who you are; otherwise you will be lost -- you will not know who is who; who is me and who is the other.

The idea of self, I, ego, gives you a definition, a utilitarian definition. It makes you clearly separate from others. But that too is a skin, a very subtle skin, that holds all the contents of your mind -- your memory, your past, your desires, your plans, your future, your present, your love, your hate, anger, sadness, happiness -- it holds all that in a bag. But you are not that ego either. Because that too goes on changing and that changes more than the bodily skin. Each moment it is changing.

Buddha uses the analogy of a flame. A lamp is lighted: you see the flame, but it is continuously changing, it is never the same. By the morning when you put the light off, you don't put the same flame off. It has been continuously changing the whole night.

Every single moment the flame is disappearing in the smoke and the new flame is replacing it. But the replacement is so fast that you cannot see the absence -- that one flame has gone, another has come. That is gone, another has come. The movement is so fast that you cannot see the gap between the two. Otherwise there is only a continuity; it is not the same flame. But still, in a way, it is the same flame because it is the continuity of the same flame. It is born out of the same flame.

Just as you were born out of.your parents -- you are a continuity. You are not the same. You are not your father, you are not your mother -- but still you are your father and your mother, because you continue the same tradition, the same line, the same heritage.

Buddha says the ego is a continuity, it is not a substance -- continuity like a flame, continuity like a river, continuity like the body.

The problem arises... we can concede to it that okay, it may be so: if a person dies at death and everything disappears, then perfectly true -- maybe it is just a flame. But Buddha says a person is reborn -- then the problem arises. Then who is reborn?

Then again, a few analogies. Have you seen a big house on fire, or a jungle on fire? If you watch you will come to see a phenomenon. Simply a flame jumps from one tree and reaches to another tree. It has no substance in it, it is just a

flame. It has no material in it, it is just pure energy, a quanta of energy, a certain quantity of energy -- it jumps from one tree and reaches to the other and the other is on fire.

Or, you can bring an unlighted torch close to a lighted torch? What happens? The flame from the lighted torch jumps to the unlighted torch. It is a quantum leap, it is a jump. The pure flame jumps towards the other torch and starts another continuity.

Or, right now you are listening to me. If you put a radio on, suddenly you will start listening to a certain broadcast from some station that is passing right now. Just a receiver set is needed. Once a receiver set is there, something that is being broadcast from London or from Moscow or Peking, you can catch hold of it.

No substance is coming, just pure thought waves jumping from Peking to Poona... just thought waves, nothing substantial. You cannot hold them in your hand, you cannot see them, but they are there because your radio set catches them, or your television catches them.

Buddha says when a person dies, his whole life's accumulated desires, his whole life's accumulated memories, his whole life's sanskaras, karmas, jump like energy waves into a new womb. It is a jump. The exact word is in physics: they call it 'quantum leap' -- 'a leap of pure energy without any substance in it'.

Buddha is the first quantum physicist. Einstein followed him after twenty-five centuries, but they both speak the same language. And I still say that Buddha is scientific. His language is of modern physics; he came twenty-five centuries before his time.

When a person dies, the body disappears, the material part disappears, but the immaterial part, the mind part, is a vibration. That vibration is released, broadcast. Now, wherever a right womb is ready for this vibe, it will enter into the womb.

There is no self going, there is nobody going, there is no ego going. There is no need for anything substantial to go, it is just a push of energy. The emphasis is that it is again the same bag of the ego jumping. One house has become unlivable, one body is no more possible to live with. The old desire, the lust for life -- the Buddha's term is tanha, lust for life -- is alive, burning. That very desire takes a jump.

Now, listen to modern physics. They say there is no matter. You see this very substantial wall behind me? You cannot pass through it; if you try you will be hurt. But modern physics says it is nothing, nothing substantial. It is simply pure energy moving with such tremendous spped that the very movement creates the falseness, the illusion, the appearance of substance.

You have sometimes watched a fan moving fast -- then you cannot see the spades. There are only three spades, but they are moving so fast it looks like a circle, like a plate; you cannot see the gaps between two spades. If a fan is moved with the same velocity as the electrons are moving -- the velocity is tremendous -- then you can sit on the fan and you will not fall from it. You can sit as I am sitting on the chair and you will not feel any movement, because the movement is so fast.

Exactly the same is happening in this chair and the same is happening underneath you in the floor. It is not a marble

floor, that is only an appearance, but the energy particles are moving so fast that their very movement, their fastness, creates the illusion of substance. Substance exists not, only pure energy exists. Modern science says matter exists not, only immaterial energy exists.

Hence I say Buddha is very scientific. He does not talk about god, but he talks about immaterial no-self. Just as modern science has taken the idea of substance out of its metaphysics, Buddha took the idea of self out of his metaphysics. Self and substance are correlates. It is difficult to believe that the wall is non-substantial and in the same way it is difficult to believe that no self exists in you.

Now, a few things more which will make it more clear. I cannot say that you will understand it, but it will make it more clear.

You walk, you are walking, you have gone for a morning walk. The very language -- that we say 'you are walking' -- creates a problem; in our very language is the problem. The moment we say somebody is walking, we assume that somebody is there who is walking -- the walker. We ask, how is walking possible if there is no walker?

Buddha says there is no walker, only walking. Life does not consist of things. Buddha says life consists of events. And that is exactly what modern science is saying: there are only processes, not things -- events.

Even to say that life exists is not right. Only thousands and thousands of living processes exist. Life is just an idea. There is nothing like life.

In the sky one day you see black clouds have gathered and there is thunder and lightning. When there is lightning do you ask, 'Is there something behind lightning? Who is

lightning? What is lightning?' You will say, 'Lightning is simply lightning -- there is nobody behind it; it is just a process. It is not that there is something which is lightning. It is simply lightning.'

The duality is brought by the language. You are walking -- Buddha says there is only walking. You are thinking -- Buddha says there is only thinking, no thinker. Thinker is just created by the language. Because we use a language which is based in duality, it divides everything into duality. While you are thinking, there is a cluster of thoughts, all right -- but there is no thinker. If you really want to understand it you will have to meditate deeply and come to a point where thinking disappears. The moment thinking disappears you will be surprised -- the thinker is also gone. With thinking, the thinker also disappears. It was just an appearance of moving thoughts.

You see a river. Does a river really exist, or is it just a movement? If you take the movement out, will there be a river? Once the movement is taken out the river will disappear. It is not that the river is moving; the river is nothing but rivering.

Language creates the difficulty. Maybe because of this particular structure in certain languages, Buddha became important and significant and became rooted only in Japan, China, Burma -- because they have a totally different language. It is very significant to understand why he became so important in the chinese mind, why China could understand him and India could not. China has a different language which fits with buddhist ideology absolutely. The chinese language does not divide in two. In the chinese language, or in Korean, or in Japanese or Burmese, a totally

different structure exists than in Sanskrit, Hindi, English, Greek, Latin, French, German -- a totally different structure.

When for the first time the Bible was being translated into Burmese there was much difficulty, because a few sentences could not be translated at all. The moment you translate, their whole meaning is lost. For example, a simple sentence, 'God is'; you cannot translate it into Burmese. If you translate it, it becomes 'God becomes'. 'God is' cannot be translated because there is no equivalent term for 'is', because 'is' shows staticness.

We can say 'the tree is', but in Burmese you have to say 'the tree is becoming', not 'is'. There is no equivalent for 'is'. The tree 'becomes'. By the time you say 'the tree is', it is no more the same, so why do you say 'is'? 'Is' gives a staticness. It is a riverlike phenomenon -- 'tree is becoming'. I have to say 'tree is becoming' but in Burmese it will be simply 'tree becoming', the 'is' will not be there. 'The river is' -- if you want to translate -- will be 'river moving'. 'River rivering' will be the exact translation in Burmese.

But to say 'God becoming' is very difficult, because Christians cannot say that. God is perfect, he cannot become. He is not a process, he has no growth possibility -- he has already arrived. He is the absolute -- what do you mean by 'becoming'? Becoming is possible if somebody is imperfect. God is perfect, he cannot become. So how to translate it? Very difficult.

But Buddha immediately penetrated the burmese, chinese, japanese, korean mind; immediately penetrated. The very structure of the language made it possible; they could understand Buddha very easily.

In life there are only events. Eating is there but there is no eater. Just watch eating. Is there really an eater? You feel hungry, right -- hunger is there, but there is nobody who is hungry. Then you eat -- eating is there, but there is nobody who is an eater. Then hunger is satisfied, then you feel satiation -- this satisfaction is there but there is nobody who is satisfied.

Buddha says life consists of events. Life means living. Life is not a noun, it is a verb. And everything is a verb. Watch and you will be able to see: everything is becoming, nothing is static.

Eddington has said that in the english language there are a few words that are absolutely false: for example, rest. Nothing is ever in rest, the very word is wrong, because there is no equivalent in reality. Have you ever.seen anything at rest? Even when you are at rest, it is resting, it is not rest. It is a process: something is happening, you are still breathing.

Lying down, relaxing -- but it is not rest; many things, a thousand things are happening. Have you ever seen anything at rest? It is impossible, rest does not exist. Even when a person is dead, then the body continues its processes.

You may not have heard -- sometimes it happens: Mohammedans, Christians, those people who bury their dead in the ground, sometimes come to know that the person is dead but his beard has grown, his hairs have become longer, his nails have grown. The person is dead! Now this is very weird. If you shave a man and put him in the grave and after six months you open the grave and he has a beard... now what to say, whether he is alive or dead?

And you will be very much afraid; you will escape home, and that face will haunt you in the night. What has happened? If the man is dead then how come his beard has grown? And if his beard can grow, is he really dead or not -- just pretending?

Life is millions of processes. Even when your ego disappears from this base, takes off from this airport, and lands in some other womb, many processes continue still. All processes don't stop, because there are many processes which have nothing to do with your ego; nothing to do with your ego -- your ego can go and they will continue. Hairs growing, nails growing, have nothing to do....

And, immediately, the moment your ego leaves, millions of small microbes will become alive and they will start working and functioning. You will be almost like a marketplace. You will be fully alive in that way. Much will be happening: many microbes running, rushing here and there, making love, marriages, dying, and everything will be happening. The moment you leave the body, your body becomes a landing ground for many other people who were waiting and who were saying, 'Please leave! Let us come in.'

Life is a continuous process -- not only process but processes, a continuity.

Buddha says the very idea of self is because of language. You feel hungry: in language we say 'I am hungry'. Language creates the idea of I. How to say it? To be exactly right you can only say 'hunger'. 'I am hungry' is bringing something absolutely false in it. 'Hunger' -- that's enough.

Watch your processes and you will feel it. When you feel hungry today, just watch it. Is there really somebody who is hungry or is there just hunger? And is it just a language pattern that gives it a twist and divides it in two, and you start feeling 'I am hungry'?
Buddhism is the first religion which brought this message to the world -- that your religions, your philosophies, are more grounded in your linguistic patterns than in anything else. And if you can understand your language better, you will be able to understand your inner processes better. He was the first linguist, and his insight is tremendously meaningful.

YOU SAY THAT BUDDHA WOULD NOT SPEAK OF GOD BECAUSE IT CANNOT BE PROVEN.

Yes, he would not speak about god because it cannot be proven and he would not speak about god because the god that you think exists, exists not. Your god is again the same old fallacy of self. You think you have a self, so the whole universe must have a self. Because you have a self, the whole universe must have a supreme self. That supreme self is god.
Buddha says you don't have any self. The universe is, but there is no supreme self in it... millions of processes, but no supreme self. There is no center to it; it is all circumference.
Very difficult to catch hold of it -- unless you meditate. That's why Buddha never goes into metaphysical discussions; he says, 'Meditate.' Because in meditation these things become so clear. When thinking stops,

suddenly you see the thinker has disappeared. It was a shadow. And when the thinker disappears, how can you say, how can you feel 'I am'? There is no 'I' left, you are pure space. That's what Buddha calls anatta, the pure space of no self. It is a tremendous experience.

... YET IN THE NEXT BREATH HE SPEAKS OF OTHER LIVES AND REINCARNATION.

He speaks, and Buddhists have always been in trouble because of it. Buddha is so scientific that he cannot twist the fact. If he was not such a scientific man, if he was just a metaphysician, either he would have accepted self to make his whole philosophy look consistent, or he would have dropped the idea of reincarnation, because both things look contradictory. But he is such a scientist that he will not enforce anything from his mind on reality. He simply stated the fact. If it is contradictory, he says, 'Maybe it is contradictory, but it is so.'

This is what is happening in modern science. Just fifty years ago, when scientists entered into the innermost core of matter, they were very puzzled, because the electrons were behaving in a very illogical way.

Now you cannot force electrons to be logical, you cannot send them to the university to learn Aristotle and you cannot tell them, 'You are behaving illogically, so behave! this is not correct.' You cannot say that. If they are behaving illogically, they are behaving illogical!y -- you have to understand it, that's all; nothing can be done.

And the illogic was REALLY great, it was no ordinary matter. Sometimes the same electron would behave like a

wave and sometimes it would behave like a quanta, like a particle. Now the two things are impossible, they are non-euclidian and non-aristotelean -- as if these electrons don't believe in Euclid and Aristotle. What are they doing? Have they never heard of Euclid?

It is simply geometry, we have all learned in school -- that a dot cannot be a line and a line cannot be a dot. A line is many dots put together in sequence, so a single dot cannot behave like a line, otherwise the whole geometry will be disturbed. You put a dot and you go to the bathroom, you come back and it has become a line! Then what will you do?

But this is exactly what is happening in the innermost core of matter. You go on watching and it was looking like a dot and suddenly it is a line. And the jump is such that you don't see it even growing into a line.

In one instant of time it is a dot, in another instant of time it is a line -- not even growing into a line, just a jump... so sudden, so illogical. If it grows slowly, we can understand that too: maybe it is like a seed, sprouting and becoming a tree. Okay, we can understand. In one moment of time it is a seed, in another moment of time it grows, by and by and by and by, gradually, and becomes a tree. We can understand.

If a dot becomes a line slowly, we will be able to understand. But suddenly? And not only suddenly, even more illogical is this: that two observers in a single moment of time, simultaneously can observe -- one can observe it as a dot and another can observe it as a line. Now what to do? One observer seeing it as a seed and another seeing it as a tree? In a single moment of time.

The whole of western science has grown out of greek logic. These electrons were rebelling against Aristotle, and there was no way to put them right. Scientists tried in many ways, because mind tends to cling to its own concepts, patterns. It is not so easy to relax and surrender to these stupid electrons.

For almost two, three decades, scientists were puzzled and they were trying to find out some way to explain it, or at least to explain it away, why it is happening. But finally they had to concede to the fact and they accepted it. Hence the theory of quantum physics.

Quanta: the very word was invented; it had never existed before because never has man come across such an illogical phenomenon. Quanta means a dot and line together, simultaneously. Quanta means a particle and a wave together, simultaneously. We had to find a name for something which was absolutely illogical and we had no symbol for it.

And when people ask scientists, 'How do you explain it? -- it is illogical,' they say,'It is illogical but it is so and we cannot do anything. We have to listen to reality. If reality is illogical, then something must be wrong with our logic, that's all. We can change the logic, but we cannot change the reality.'

That's what happened when Buddha came into the world. He entered into the innermost core of your so-called self and he was also puzzled -- what to do? There is no self, and there is reincarnation. Now if he was not really such a great scientist, and if he was just an ordinary philosopher, then he would have forgotten; he would not have talked about this fact at all -- he would have chosen. The choice is simple:

either you say there is no reincarnation because there is no self....

That's what people who don't believe in the soul have always been saying. The atheists, charvakas, they have always been saying that there is no self -- when you die you simply die, nothing survives, and there is no rebirth. That's simple, logical. Or there are eternalists, theists, people who believe in the self. They say that you die but only the body dies; your self, your center survives. Your soul, your atma survives; it is eternal. That too is logical.

Buddha is very illogical and he is illogical because his insistence not to go against reality is absolute. His emphasis is this: that whatsoever reality reveals we have to listen to it. We are not here to impose our own ideologies on it. Who are we?

If this is the fact, then something is wrong in our logic, in our language, in our very way of thinking. We have to change that rather than avoiding reality, escaping reality. So he seems to be the most absurd thinker in the world, because this is one of the most absurd statements -- that you don't exist but you are reborn.

You can see it clearly, it is absurd. If you don't exist how can you be reborn? And he says, 'That I don't know. You don't exist and you are reborn -- that much I know, that I have come to see, that I have seen. And if you want to see it, meditate. Go deeper into your being as I have gone into my being and you will also be puzzled, very much confused. But by and by you will settle with the reality. And then you will change your whole language.'

Buddha changed the whole language, the whole philosophical style. There has never been such an original

man before. It was almost impossible to understand him because he was not speaking the same language as you speak, and he was bringing some new visions into the world.

The person who does not believe in the soul is very old, nothing new in it. Marx is not saying anything new. For thousands of years there have been atheists who have denied soul, who have denied rebirth. Neither Mahavir nor Patanjali are saying anything new, because there have always been people who have believed in the soul and reincarnation.

Buddha is bringing a real vision, very original. He says: there is no soul and yet there is reincarnation. It is a quantum jump.

So when I say that he is a scientist, I mean it. And if you understand the language of modern physics, you will be able to understand Buddha. In fact, to understand Buddha without understanding modern physics is impossible. For the first time, modern physics has provided a parallel. Heisenberg, Planck, and Einstein, they have provided a parallel. Matter has disappeared; there is only energy, with no self in it, no substance in it. And what Buddha says is the same: anatta, no self.

HOW DOES THIS FIT INTO SCIENTIFIC FACT?

It fits perfectly. In fact, when Nirgrantha is asking how it fits into scientific fact, his idea of science is of the nineteenth century; he is not aware of modern science, he is not aware of the latest developments. His idea of science is

very orthodox, very old, out of date. Science has changed tremendously.
If Newton comes back, he will not be able to understand science at all, because science has changed so fast, and its insight has become so puzzling that scientists are speaking like metaphysicians, mystics. They are not talking now like mathematicians, they are talking like mystics and poets.

I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS.

No, you will not be able to understand it intellectually, because your formless will again be of a certain form. How can you conceive the formless? The word is okay, but the moment you try to conceive the formless, immediately it starts taking a form -- because only form can be conceived; the formless cannot be conceived. It is an empty word. You can go on calling god formless, but you cannot conceive it. And whenever even people like Shankara, who talk about a formless god, go to worship, they go to worship before a form. Then they start singing Bhaj Govindam Muramatee. Then again there is a statue, a ritual, a god, a goddess, a form.
Even a man like Shankara goes on talking about the formless, the attributeless -- the nirguna -- but his worship, his prayer, is of the saguna -- with attribute, with form -- because it is impossible to conceive the formless. Conception is only of the form; or whatsoever you can conceive, by the very possibility of its being conceived, it will take a form. So it is just a vague idea.

Nirgrantha says, I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS.

No, it is not a question of vaguely comprehending. Intellectually there is no way. The way is only meditative, existential. You don't figure it out through intellect, you simply move more into meditation, open a new dimension of vision. Nobody has emphasized meditation as much as Buddha. His whole method is meditation.

And what is meditation? Meditation is by and by becoming thoughtless; not falling into sleep -- remaining alert and yet becoming thoughtless. Once thoughts disappear, everything is crystal clear -- that the thinker was just a by-product of moving thoughts. It was a bundle of thoughts and nothing else. It had no separate existence.

Then you walk, but the walker is no more there; then you eat, but the eater is no more there; then you sleep, but the sleeper is no more there; then you live, but there is nobody who is living; then you die, and there is nobody who is dying.

You are just a pure space in which millions of processes exist, in which life flows with all its processes and you remain uncorrupted by it. You are like an open sky... clouds come and go.

One of the most beautiful names given to Buddha is tathagata. It means 'thus came, thus gone'. There was no one who came and there was no one who has gone -- just coming and going. That is the meaning of tathagata -- just a process of coming and a process of going; there was no one who has come and no one who has gone.

Zen masters have always been saying that this man never existed, this man called Gautam the Buddha never existed.

Yes, he came certainly, and he went also, but he never existed. It is just like a dream process. A dream comes and goes and by the morning you know it never existed.
Once you understand yourself as pure space and many things happening, you become detached. Then you become fearless, because there is nothing to lose, there is nobody to lose anything. Then you are no more full of lust for life, because you don't conceive of any self. Then you are not afraid of death and you are not in a lust for life. Then you don't think of the past and then you don't project the future. Then you simply are -- as pure as the vast sky outside; you also become a pure sky inside. And the meeting of these two skies, the inner and the outer, is what Buddha calls nirvana.

I VAGUELY UNDERSTAND THAT IT CAN BE THE FORMLESS THAT REMAINS, BUT CAN THAT HAVE AN INDIVIDUAL ENTITY?

No, it has no individual entity.

THE SAME WAVE IS NOT REBORN.

True. In fact, if you watch closely -- go to the river or to the ocean and watch waves; you will be surprised to see something new that you never thought of before. When you see a wave coming towards you, nothing is coming, the wave never comes to you. You see it moving towards you; it is not moving. One wave simply helps other waves to arise by the side. The other wave helps another wave to arise. But it happens so fast that it creates a mirage, an

illusion -- you think the same wave is coming towards you. Nothing is coming towards you.

When one wave arises, by the impact of that wave other waves arise; just in the close vicinity, another wave. By the force of the first wave, second wave; by the force of the second wave, third wave; by the force of the third, the fourth -- that's how waves arise. But they give an illusion as if the same wave is coming towards you. They never come. When you see a wave arising far away there on the horizon, it remains there; it never comes to you.

It can happen: you can put a driftwood just in the middle of the river: that driftwood will come to you, but don't be deceived by it -- the wave is not coming. When one wave goes high, that driftwood moves to the other wave; the other wave goes high, it moves with the third wave. With the rising and falling waves the driftwood comes to the shore, but the waves never come. This is a scientific fact. They only appear to be reaching.

Right, precisely, that is what Buddha is saying. THE SAME WAVE IS NOT REBORN. He is not saying you will be reborn, he simply says there is a rebirth.

But in a way we can say you will be born, because it will be a continuity. The same wave: wave A creates wave B, wave B creates wave C -- it is a continuity; a continuum is the right word. That too comes from modern physics: continuum.

Buddha calls it santati. Just as a child is born to you: he is you in a certain way, and yet not you, not totally you. He will have his own personality, but you created the wave. It is father's and mother's energy creating a new wave. This wave will go -- the father may die, the mother may die --

this wave will continue, and this wave will create other waves in its own way, in its own time.
Santati, continuum. You are not born, only your desires are born again; because you are not, so you cannot be born. Hence, Buddha says, if you drop desiring you will be never born again. Hence, if you understand the whole futility of desire and you stop desiring, you drop desiring, then there will be no birth for you.
Then, first you become a srotapanna, you enter into the stream, you start understanding how things are, what things are: life processes with no self. This is what he means by becoming a srotapanna, entering the stream: entering into the idea of the stream -- that life is like a river, not static but dynamic; no things but only events; a dynamism, an energy phenomenon.
Then, by and by, as you move deeper into this stream you become a skridagamin -- only once more will you be born. You understand, but yet your understanding is not total. Then you become an anagamin -- you will not be born again. You have understood the whole phenomenon. In that very understanding you are liberated.
By becoming capable of not being born again, you become an arhat -- one who has achieved, one who has arrived. Now I am using a language which is not buddhist, so beware. I have to use a language which is not buddhist, so I am using terms -- I say, 'one has arrived'. Now, there is no other way to say it, but you have to understand: when I say 'one has arrived', there is no 'one', only 'arrival'... only 'arriving', not even 'arrival'.
Buddha's vision is very existential and nothing is as liberating as Buddha's vision. Because if you believe in a

soul you can leave the world, but then you will desire paradise -- because you don't leave your self. Desire shifts into a new dimension. You drop greed, but really you don't drop it -- subtle greed arises.

Just see the paradise of Mohammedans or Christians or Hindus. It looks so worldly, so profane. Because whatsoever these religions are telling you to drop here, is provided there, and in bulk. They say, 'Don't drink alcohol!' and in the Mohammedan paradise, phirdous, rivers of alcohol are there. There is no need to purchase or buy, there is no need to carry a license; you just jump in. You can bath, you can swim. Now, what is this?

In Mohammedan countries, homosexuality has been very much prevalent, so even that is provided for. Not only beautiful women are there, but beautiful boys are also provided. Now this looks ugly, but ordinary human mind.... Whatsoever you are dropping here, you are dropping only to get more -- this is the logic.

Beautiful women -- apsaras Hindus call them, houris Mohammedans call them... and not only houris but gilmis, beautiful boys, handsome boys also are available, because a few homosexuals will reach; what will they do?

Buddha says unless you drop the self, you will go on perpetuating the same nonsense again and again. Your paradise will be nothing but a projected world -- the same world modified, made more beautiful, more decorated. Here on the earth women age, become old. In paradise, in the hindu paradise, they never become old; they are stuck at the age of sixteen. They must be feeling very fed up -- at the age of sixteen; they never grow beyond that.

In fact, that is the desire of every woman -- to get stuck at sixteen. It never happens here, but there.... After sixteen women grow very reluctantly: in three, four years, only once their birthday comes. Very reluctantly.... But that has been the desire -- to make beauty permanent.

Here it is impossible. Even with all the scientific gadgets, instrumentation, methods of beautification, plastic surgery, this and that, even then it is not possible. One has to age. In paradise -- hindu, mohammedan, christian, jewish -- that miracle has happened: god has prepared a beautiful walled garden paradise for you. He is waiting. If you are virtuous, if you obey him, you will be rewarded tremendously; if you disobey, then the hell.

So the self exists here as the center of desire and god exists as the center of fulfilling that desire. Buddha says both are not, get rid of both; neither god is, nor self is. Look at reality, don't move in desires. Drop fantasies, stop dreaming and look at what is. And he says there is only this impermanent world of processes -- this flux-like world, this vortex of reality... everything impermanent and changing, nothing is permanent.

That is the meaning of his insistence that there is no self, because you are trying to make something in you permanent. You say, the body changes, okay; the world changes, okay; relationships change, become rotten, okay -- but the self, the self is eternal. Yes, this visible world changes -- but the invisible god, he is eternal. You want something eternal so desperately that you start believing in it. It is your desire that the eternal should be there.

Buddha says there is nothing eternal. Everything is impermanent, everything is in flow. Understand this, and this very understanding will liberate you.

Remember, when others talk of liberation, they talk of liberation for the self. When Buddha talks of liberation, he talks of liberation FROM the self. And that is a tremendously radical standpoint. Not that you will be liberated, but liberated from you.

The only freedom that Buddha says is real freedom is freedom from you. Otherwise your mind will go on playing games. It will go on painting new desires on new canvases. Nothing will change. Canvases you can change. You can get out of the marketplace and sit in a temple -- nothing will change, your mind will project the same desires in heaven and paradise.

Look at this mind. Look at its desires. Watch, become aware. Again and again I will have to remind you, because I am talking in non-buddhist language. So when Buddha says become aware, he means: be awareness. There is nobody who becomes aware, there is only awareness.

Yes, you will never be born again, but if you carry the idea that you are, then you will remain in a continuum. If you drop the idea of the self, the continuum disappears; you evaporate.

That's what nirvana is. Just as if you put off a lamp and the light ceases, disappears, you put off your desiring mind and all misery, and all transmigration, and all suffering, ceases. Suddenly, you are not there.

But that does not mean that nothing is, otherwise there will be no difference between a charvak and a Buddhist, then there will be no difference between the atheist and Buddha.

There is tremendous difference. He says you cease and for the first time reality takes over. But he never gives it any name, because naming is not possible -- to name it is to falsify it. To say it is, is to be untrue to it. He keeps quiet, absolutely silent about it. He indicates the way how to experience it. He does not spin and weave a philosophy around it.

Question 2
YOU HAVE TOLD US MANY TIMES: BE SELFISH. WHAT IS IT TO BE SELFISH?

Drop the self. Because that is the most beautiful thing that can happen to you. That will be the greatest contentment that can come to you.
Drop the self, if you really are selfish. If you really want to be blissful, drop the self -- because self is creating all your miseries and all your hells.
Difficult, because it looks like a paradox. But have you watched? All miseries come to you because of your self, because of the ego. You are hurt again and again, you suffer so much because of the ego. It is like a wound which remains always alive, and anything, even a breeze, a cool breeze, hurts you. Somebody smiles and it hurts, somebody laughs and it hurts, somebody is going on his way, maybe lost in his own thoughts, not looking at you, then it hurts.

Mulla Nasrudin was saying to his wife, 'Don't annoy me any more! You are irritating me!' And he was really mad. The wife said, 'But I have not said a single thing. I am doing my work.'

Mulla said, 'That's why. You are keeping so quiet, it is annoying. For god's sake, say something!'

Now, if you keep quiet, then too somebody can get annoyed. If you speak, then there is trouble. Ego is ready to be hurt; it will find ways and means to be hurt. So a person who lives with the ego, with the self, is not really a selfish person, he is a foolish person. Because he only suffers. What type of selfless selfishness is this, if you only suffer? I show you the way: drop the self. Forget all about the ego. Be as if you are not, exist as an emptiness, and see -- millions of beautiful experiences become available to you. Everything becomes a deep, satisfying experience. Everything brings a gift, a grace. Everything becomes a benediction.
The ego is always expecting and hence always being frustrated. The non-egoistic person expects nothing, hence everything is fulfilling; whatsoever happens is tremendous, whatsoever happens is fantastic. Even if he comes across a small grass flower, he is hypnotised by it. 'So beautiful a flower! And I have not done anything, I have not deserved it, and it is there just waiting for me.' Just looking at the sky, and he is fulfilled. Just listening to the birds, and a great song arises in his heart. Then everything fulfils him. Remember, frustration is out of expectation, and ego is always expecting. The ego is a beggar.
I have heard a beautiful sufi story.

A beggar came to an emperor and the beggar said, 'If you are going to give me anything there is a condition.' The emperor had seen many beggars -- but beggars with

conditions? And this beggar was really strange, a very powerful man. He was a sufi mystic. He had charm, a charisma, his personality had an aura. Even the emperor felt a little jealous. And conditions?!
The emperor said, 'What do you mean? What do you mean by your condition?'
The beggar said, 'This is my condition: I accept only if you can fill my begging bowl absolutely.'
It was a small begging bowl. The King said, 'What do you think I am? Am I a beggar? I cannot fill this dirty small begging bowl?'
The beggar said, 'It is better to tell you before, because later you can get into trouble. If you think you can fill, fill.'
The King called his vizier and told him to fill it with precious stones: with diamonds and rubies, emeralds. Let this beggar know with whom he is talking! But then there was difficulty. The bowl was filled but the king was surprised -- as the stone fell into it, it would disappear. It was filled many times and each time it was again empty. Now he was in a great rage, but he told the vizier, 'Even if my whole kingdom goes, if all my treasuries are emptied, let them be -- but I cannot allow this beggar to defeat me. This is too much.'
And all the treasures, it is said, disappeared. By and by the king became a beggar. It took months. And the beggar was there and the king was there and the whole capital was there and everybody was wondering what was going to happen, what would happen in the end. Everything was simply disappearing.
Finally the king had to fall at the feet of the beggar and he said, 'Forgive me, but before you leave just tell me one

thing. What is the secret of this begging bowl? All has disappeared in it.'
The beggar started laughing. He said, 'It is made of human ego. I have made this begging bowl of a human ego: everything disappears in it, nothing ever fulfils it.'

It is a tremendously beautiful story. That's what is happening to you. It is not a story, it is your life. You go on putting in your begging bowl houses, cars, bank balances -- everything disappears. Again you are empty. Never any satisfaction, never any contentment. Again you are begging. You have been doing it for many lives. It is your story. It is literally true, it is not just symbolically true. It is a truth in everybody's life, in every man's life.
We remain a beggar. The begging bowl remains empty. It seems it has no bottom to it. You drop anything, it simply disappears.
The ego is never fulfilled. So the egoist is a person who is very unselfish. Remember this paradox: the egoist is a person who is very unselfish, because he is never fulfilled. The non-egoist is a person who is very selfish because he is fulfilled. He attains to bliss.

Question 3
DAILY YOU COME FOLDED-HANDED, SMILING, AND THE SAME WAY YOU GO BACK AFTER THE LECTURE. WHAT IS THE MEANING OF THIS GESTURE?

I am saying, come smiling, go smiling. That is the meaning of tathagatha: thus come, thus gone. Let this coming and

going be just a smile, nothing more substantial than a smile. A smile is the most non-substantial thing in the world. You cannot catch hold of it; it slips, it is elusive, ineffable. Let your life be just a smile. Come smiling, go smiling.
And, of course, folded-handed, otherwise somebody can get hurt. If you smile without your hands folded, somebody's ego can get hurt. He can say, 'What do you mean? Smiling at me?' So just to protect any misinterpretation....
But don't try to make it an empty gesture, because a smile which is false is one of the most dangerous things to learn. Never smile falsely, because once you start smiling falsely, you will forget how to smile authentically. Never corrupt your smile. Otherwise it is just a pretension, and a very dangerous pretension; not only that you are deceiving others, you may be deceiving yourself.
Let your smile be just out of your inner emptiness, let it come from the very core of your no-self and spread around you. Let it be like a flower that comes from the very roots, the sap runs through the roots to the very peak and flowers. Let your smile come from your very authentic existential core. It should not be painted.
I have heard:

Recently an elderly and devout Jew gave his children fits. They thought he had converted to Christianity, because he seemed to cross himself every time he left the house. 'Nonsense!' he said when they confronted him. 'I touch my right side to make sure I have my glasses, and my left to be sure I have my handkerchief. I put my hand to my head to

make sure my yammulka is on, and I touch my fly to make sure it is buttoned.'

Your cross can be like that. Your smile can also be like that. Never make futile gestures. Be true. Even true sadness is better than a false smile -- at least it is true. A true tear is better than an untrue laughter -- at least it is true, authentic, it helps you grow. One grows through authenticity.
So I am not saying learn smiling, I am saying attain to smile. I am not saying learn, I am saying, attain, rise to smile.

Question 4
AT TIMES I FEEL LIKE A SHEEP, AT TIMES LIKE A FOX, SOMETIMES MORE LIKE A DISCIPLE. IS IT LOVE OR UNDERSTANDING THAT TRANSFORMS ONE INTO A DISCIPLE?

It is a true observation. That's how everyone is. It is from Prem Asheesh. It is an authentic observation. That's how things are.

AT TIMES I FEEL LIKE A SHEEP...

And if you are like a sheep, you cannot be a disciple. Of course many sheep think that they are disciples. If it is only because of fear that you follow me, you follow your fear, you don't follow me. I am not here to make sheep out of you. The society, the politicians, the priests have done enough damage -- no more is needed. You have been reduced to cowards down the centuries; everybody has

been there forcing you to be a coward. Everybody has forced you into a frightened existence; you are always trembling.

I am here to help you to drop this trembling. There is nothing to fear because there is nothing to lose. There is nothing to fear even with death, because there is nobody to die. No harm can be done to you. Once you understand this, the sheep disappears. The sheep can be a follower but not a disciple.

And a follower is not necessarily a disciple. A follower is just finding ways and means to protect himself, to be secure. A follower is trying just to throw responsibility onto somebody else's shoulders. The follower is simply trying to find a group where he can be lost and his own fears are no more there, where he is not alone. He is simply seeking company. He cannot be alone, he is afraid to be alone. He cannot trust himself. A follower is one who cannot trust himself.

A disciple is one who trusts himself. Out of his trust he comes to learn from somebody who has gone a little further than himself. He is not a follower, he is not an imitator and he is not seeking security -- he is seeking understanding. Even if that understanding brings more insecurity, he is ready for it.

A follower is never ready for insecurity; he comes to a guru, to a master, to seek protection, shelter, to hide behind him. He is seeking a father figure.

A disciple is seeking a master, not a father figure. He wants to learn what life is. Even if life is insecurity, he is ready to learn. Even if life implies death, he is ready to learn.

The follower just wants a map. The disciple wants to go on an adventure. He is not worried about the map, he simply wants a challenge. 'Challenge me!' says the disciple. 'Pull me out of my stupor,' says the disciple. 'Send me on a venture,' says the disciple. The follower says, 'Protect me, never leave me alone. Without you I am lost. Don't send me away! Just let me hide behind you.'
Remember, the disciple is a seeker, the follower is simply sick with fear.

AT TIMES I FEEL LIKE A SHEEP...

Those are the times you cannot be a disciple, at least not to me.

AT TIMES I FEEL LIKE A FOX.

Yes, a fox can also not be a disciple. A fox is a very cunning fellow, calculating, rational. The fox mind is always in search of more information, more knowledge -- not more understanding. The fox mind is just grabbing whatsoever can be grabbed from every source so he becomes more knowledgeable. Because knowledge brings power.
The fox is in search of power. The sheep is in search of a powerful person who can protect, and the fox is in search of power. The fox pretends to be a sheep many times just to grab a little more from somebody, but deep down the fox is learning only to become more egoistic.
There are people who come to a master just to become a master sooner or later -- that's their only goal. They don't

come to learn; in fact, deep down they have come to teach. Reluctantly they learn, because it is difficult to teach without learning.
The fox is too cunning to be humble. The fox is too cunning and knowledgeable and calculating to move in a deeper relationship with a master, to move in love. The sheep cannot be a disciple because the sheep is too much afraid; the fox cannot be a disciple because the fox deep down is on a power-trip.
But these both are there. And Asheesh has really watched it rightly, exactly rightly.

AT TIMES I FEEL LIKE A SHEEP, AT TIMES LIKE A FOX. ONLY SOMETIMES LIKE A DISCIPLE.

Precious are those moments when you feel like a disciple. Nourish them. Those moments have to be nourished more and more, so by and by they come more and more to you, they happen more and more to you. Surrender your sheep and fox both to those rare moments when you are a disciple.
A disciple is neither afraid, nor in search of power. A disciple is in search to know what this life is. He does not want to conquer, he does not want to prove himself in the world that he is somebody, he simply wants to know, 'Who am I?' He is not in any way interested in proving, he simply wants to know, 'What is this mystery that has happened to me?' In deep humbleness he asks.
His query is not of curiosity, his query is not only of enquiry, his query is that of an authentic seeker, a mumukshu. His query is mumuksha -- passionate desire to

know what life is. A disciple is one who is in passionate love with life and wants to know what this life is, wants to enter in this mystery.

IS IT LOVE OR UNDERSTANDING THAT TRANSFORMS ONE INTO A DISCIPLE?

Love alone will not make you a disciple. Understanding alone will also not make you a disciple. It is loving understanding that makes you a disciple. If you simply understand me, you will remain far away; there will be a distance, because there will be no bridge. Without love there is no bridge. You will understand, but your understanding will remain dry. You will not be connected with me; I will not be flowing in you, you will not allow my flow, you will not allow me to flood you, to transform you. You will remain aloof, mathematical.

And just love alone won't help, because love is so happy that it forgets to understand. Love is so celebrating, it forgets to understand. It gets so involved in love that there is no detachment to understand.

Understanding with a master happens only when you are detached enough to understand, and yet related enough to understand. A bridge exists: I call it loving understanding. Then you participate with me, then you are thrilled with me -- but that thrill does not drown you, that thrill does not make you a drunkard. You drink me as much as you can, but still you remain alert, aware; you are not lost in it.

It is a very paradoxical state -- loving understanding. Then you are in a deep participation with me, and yet you remain

separate; you are one with me and yet you are separate. Only then, and only then, you become a disciple.

Question 5
WHAT IS THE DIFFERENCE BETWEEN A MUMMY, A MOTHER, AND A MA?

I don't know much, but I will try my level best. A mummy is one who is pretending to be a mother, but is not; who thinks to be a mother, but is not. Because to be a mother is very very difficult. To be a mummy is very easy. Just to reproduce is enough to be a mummy. No understanding is needed.

The whole world is full of mummies, but to find a mother is very difficult. A mother is one who helps you to be yourself. The mummy is one who thinks, believes that she loves you, but loves really herself, and wants you to become a projection of her ambition. That's what a daddy is also.

Mummy and daddy you can find everywhere; they have corrupted the whole world -- mummies and daddies. Freud says if you go deep into neurosis you will always find a mummy in the end. All psychoanalysis verges, finally, on some problem which the mother -- the mummy -- has created. So mummy is the pretension of a mother -- the physical counterpart of the spiritual mother.

To be a mother is very difficult. Only one who has arrived home can be a mother. To give birth is very easy, it is just natural, biological; but to be a mother is something spiritual.

The mummy would like you to follow her, she would like to possess you -- to make you become a part, a precious possession to her. She will cling around you.
The mother will help you to become independent. She will help you to become individual. She will love you, but she will not try to force anything on you. She will give her love to you, but will not give her knowledge to you. She will send you into the world to find your own truth, to find your own life. She will not give you a pattern or a mould. She will not structure you, she will simply help you, whatsoever you can be.
The mother is just the ideal, it rarely happens. Mummy you can find anywhere. The mother is just the ideal, the utopian ideal -- one who can give birth to your soul. Only a Buddha can be a mother, or a Meera can be a mother, or a Krishna, or a Mohammed can be a mother -- only one who can give you your soul, your destiny.
Mummy is just biological. The concept of mother is spiritual. And Ma is very simple to understand. Ma is a woman who is suffering from a disease called Rajneeshitis!

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Chapter #1

Chapter title: The challenge of the buddha
31 August 1976 am in Buddha Hall

THE BUDDHA SAID:
THERE ARE TWENTY DIFFICULT THINGS TO ATTAIN OR ACCOMPLISH IN THIS WORLD.
1. IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.
2. IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.
3. IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.
4. IT IS ONLY A FAVOURED FEW THAT GET AQUAINTED WITH A BUDDHIST SUTRA.
5. IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.
6. IT IS DIFFICULT TO CONQUER THE PASSIONS, TO SUPPRESS SELFISH DESIRES.
7. IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.
8. IT IS DIFFICULT NOT TO GET INTO A PASSION WHEN SLIGHTED.
9. IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.
10. IT IS DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ALL ONE'S DEALINGS WITH OTHERS.
11. IT IS DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.

12. IT IS DIFFICULT TO SUBDUE SELFISH PRIDE.
13. IT IS DIFFICULT NOT TO FEEL CONTEMPT TOWARD THE UNLEARNED.
14. IT IS DIFFICULT TO BE ONE IN KNOWLEDGE AND PRACTISE.
15. IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS.
16. IT IS BY RARE OPPORTUNITY THAT ONE IS INTRODUCED TO A TRUE SPIRITUAL TEACHER.
17. IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY.
18. IT IS DIFFICULT TO FOLLOW THE STEPS OF A SAVIOUR.
19. IT IS DIFFICULT TO BE ALWAYS THE MASTER OF ONESELF.
20. IT IS DIFFICULT TO UNDERSTAND THOROUGHLY THE WAYS OF BUDDHA.

LIFE IS NOT A BED OF ROSES. It is difficult, it is complex. It is very rare to be alive in the true sense of the word. To be born is one thing; to be alive, quite another. To be born is to be just biologically here; to be alive is a totally different dimension -- the dimension of spirituality. Unless a man is spiritual he is not alive yet. But to move from the biological realm to the spiritual realm is very difficult, arduous. It is the greatest challenge there is. It is the greatest quantum leap -- from the body to the soul, from the material to the immaterial, from the visible to the invisible, from time to timelessness, from out to in. It is arduous.

Buddha, in this sutra, says there are twenty difficult things. These twenty difficult things can become twenty steps of the challenge. These twenty difficult things are not to make you beware of them; Buddha is talking about these twenty difficult things not to make you avoid them -- it is an invitation, it is a challenge.

These twenty himalayan peaks are just a challenge for you... a great invitation. Don't remain in the valley. The valley is very secure, convenient, comfortable. You will live comfortably, you will die comfortably. But you will not grow. You will only grow old, but you will not grow. Growth happens only when you are accepting a challenge. Growth happens only when you start living dangerously. These twenty things are indicative of how one should live. There is only one way to live and that is to live dangerously, courageously. You become rightly a human being only when you have accepted this challenge of the Buddha.

We will go into these twenty things. They look small on the surface, but Buddha cannot talk about small things. You will have to go into the depth of these small things, and then you will see -- they are really difficult.

Before we enter this sutra, one thing I would like to tell you -- that the search for truth is the search for the impossible. Religion itself is nothing but a passion for the impossible. But the beauty is -- that impossible happens, that impossible also becomes possible. But you have to pay for it, and you have to pay tremendously. You have to sacrifice yourself utterly. You have to stake your whole life.

If you stake your so-called life, you will attain to what Buddha calls to be alive, to what Jesus calls to be reborn, to

what Hindus call to be twice born, dwij. Then a totally new dimension and a totally new quality of being arises in you... uncorrupted by time and space, uncontaminated by anything, absolutely and eternally virgin.
Long for the impossible. Desire for the impossible.

THE BUDDHA SAID:
THERE ARE TWENTY DIFFICULT THINGS TO ATTAIN OR ACCOMPLISH IN THIS WORLD.
FIRST: IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.

Because unless you have it, how can you share it? To share something with somebody else you must have it first. In the first place you must have it; only that can be shared which you have. And this is something that we go on forgetting continuously.
I see so many people trying to share their love and they don't have any love. Of course, their sharing brings misery to them and to others. Because you can share only that which you have. You may think you are sharing your love, but you share only your misery in fact, because that is what you have. You go with hope, you move with dreams, but what is the actual result of it? In fantasy love is good; in reality it becomes a misery, a hell.
You don't have love in your being; that energy is not existent there. First you have to become radiant with love, only then can you share it. Before you can become a lover, you have to become love. People think that they will become love only by becoming a lover. Stupid is their

logic, illogical is their way of thinking. You cannot become a lover unless you have love -- and love you don't have. Everybody goes on believing that one has the capacity to love; one has just to find somebody to receive. One is full of love energy; one needs only just a receiving end. That's how people go on moving, finding. Many times they find beautiful people, but the total result is miserable.
They think they are sharing love -- they share only their loneliness. They think they are sharing something divine -- they share only their ugliness. They think they are sharing their innermost being -- but they share only their dirty surface. They themselves are not aware of their innermost core. That is the meaning of a poor man.
When Buddha talks about a poor man, he does not mean a man without money. When Buddha talks about a poor man, he means a man who is not rich inside... a loveless man. How can he share? How can he become a tremendous sharing? No, charity is not possible. Charity is possible only when you are overflowing. Overflowing is charity.

IT IS DIFFICULT FOR THE POOR TO PRACTISE CHARITY.

And remember it in the reverse way also. Whenever you are unable to share, whenever you are unable to practise charity, note down -- you must be poor. You may have much in the eyes of others, but deep down you must be poor if you cannot share.
You possess only that which you can give. Only by giving do you become the possessor. If you cannot give, then you are not in possession, you are not the master. Then the

thing that you think you possess, is possessing you. Then you are possessed by your possession.
Charity is a beautiful flowering of one who has, one who is in possession of his being; one who is not poor, one who is rich.
This man may be a beggar on the streets. It has nothing to do with your bank balance. The rich man may be a beggar, but if he has his being, authentic being, if he can love, if he can sing, if he can dance, if he can see poetry in the world, he is rich. He may not have anything at all. As far as material things go, he may not have anything. But he has something of the spiritual... something which cannot be taken away from him.
Observe this fact: that which you really possess cannot be taken away from you. You can only give it -- if you want -- but nobody can take it away. That which you don't possess, and by which you are possessed, you can never give -- it can only be stolen or taken away, robbed.
Your love cannot be robbed. There is no way to rob it. You can give it voluntarily, you can give it freely, but nobody can rob it. You can be killed, but your love cannot be killed. There exists no way to murder love.
Love seems to be more eternal than your so-called life. Your life can be destroyed very easily... just a hit on the head, just a bullet through the heart; very simple... but nothing can destroy love. Love seems to be the only eternal thing; something not belonging to the world of time. You can give it, but nobody can take it.
Your money, your respectability, your power, your prestige -- they all can be taken away from you. That which can be taken away from you creates a clinging in the mind. You

become poorer and poorer, because you have to cling more and more, you have to protect more and more, and you are always afraid and trembling.

The so-called rich people are continuously trembling... trembling. Deep down they are always afraid because they know that that which they have can be taken away. They can never be certain about it. The very uncertainty goes on eating their heart like a worm. You possess only that which grows out of you, which belongs to you, which is rooted in you.

A rich man is one who has poetry in life, dance in life, celebration in life, silence in life, centeredness in life, rootedness in life... who blooms into his inner sky. The rich man is one who is so full, like clouds in the rainy season... ready to shower on anybody who becomes available. Or like an opening bud... ready to share its fragrance with any wind that passes by, or any traveller that comes by. Sharing is overflowing.

Buddha says this is one of the most difficult things -- to try to share that which you don't have -- and that's what people are doing. They go on trying to love without ever considering the fact that love has not yet grown in their heart. In fact, you don't love yourself -- how can you love others? The basic is missing, the very basic is missing. You are not happy alone -- how can you be happy together with somebody else? If you are unhappy alone, when you come together with somebody, you will bring your unhappiness to be shared. That's all you have -- your poverty, your rottenness, your misery, your depression, your sadness, your angst, anxiety, anguish... your disease.

Try to possess something -- that which cannot be taken away by anybody, not even by death. Difficult, but possible. It looks impossible. How to be loving without finding a lover? Our whole mind has been conditioned in a wrong way. You can dance without the audience; why can't you love without there being somebody? You can sing without a listener; why can't you love without a lover? Your mind has been conditioned wrongly. You think you can love only when there is somebody to love.

Practise love. Sitting alone in your room, be loving. Radiate love. Fill the whole room with your love energy. Feel vibrating with a new frequency, feel swaying as if you are in the ocean of love. Create vibrations of love energy around you. And you will start feeling immediately that something is happening -- something in your aura is changing, something around your body is changing; a warmth is arising around your body... a warmth like deep orgasm. You are becoming more alive. Something like sleep is disappearing. Something like awareness is arising. Sway into this ocean. Dance, sing, and let your whole room be filled with love.

In the beginning it feels very weird. When for the first time you can fill your room with love energy, your own energy, which goes on falling and rebouncing on you and makes you so happy, one starts feeling, 'Am I hypnotising myself? Am I deluded? What is happening?' Because you have always thought that love comes from somebody else. A mother is needed to love you, a father, a brother, a husband, a wife, a child -- but somebody.

Love that depends on somebody is a poor love. Love that is created within you, love that you create out of your own

being, is real energy. Then move anywhere with that ocean surrounding you and you will feel that everybody who comes close to you is suddenly under a different kind of energy.
People will look at you with more open eyes. You will be passing them and they will feel that a breeze of some unknown energy has passed them; they will feel fresher. Hold somebody's hand and his whole body will start throbbing. Just be close to somebody and that man will start feeling very happy for no reason at all. You can watch it. Then you are becoming ready to share. Then find a lover, then find a right receptivity for you.
I have heard a small anecdote:

The greatest surprise of Mary's life was receiving half a dollar on her fourth birthday. She carried the coin about the house and was seen sitting on the steps admiring it.
'What are you going to do with your half dollar?' her mother asked.
'Take it to Sunday school,' said Mary promptly.
'To show to your teacher?'
Mary shook her head. 'No,' she said, 'I'm going to give it to god. He will be as surprised as I am to get something besides pennies.'

Whatsoever you are giving to people are just pennies, not even that. And then one day when your love fails... in fact it has never been there even to fail; it has been from the very beginning missing... just your belief that you were a loving man fails one day, then you start thinking of god and prayer.

God and prayer are possible only when your love has succeeded. When you have become a great lover, then only prayer can arise. Out of small pennies of love, something bigger arises -- prayer. Then you have something to offer to god.

But almost always it happens that people who have failed in their life, they go to the temple and to the church. Of course, they bring their empty hearts... completely dry, not even tears in their hearts. And then they pray. Then nothing happens. They think the world is godless, they think god is absent, or god is deaf, or god has never existed; or maybe in the past he existed because so many people talk about him, but he must be dead by now, or he is indifferent. Nothing is like that. In fact you are missing love energy, and without love energy, prayer cannot arise. Prayer is a refined phenomenon of the same energy -- love. It is out of love that the subtle fragrance of prayer arises.

God is also tired of your pennies. God is also tired of your poorness. God is also tired of your misery. Bring celebration to god. Bring something alive. Don't bring deserts -- bring gardens to god. Don't bring corpses -- bring somebody dancing, alive.

Buddha's first sutra says: Try to become rich so that you can share.

Second:

IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.

Yes, it is very difficult for the strong and the rich to observe the way, because ordinarily only weaklings come

to the temple, to the church, to the mosque. The strong people don't come. They are too much in their pride, they are too egoistic; they are not ready to surrender.
People surrender only when they have become absolute failures. People surrender only when they have nothing to surrender. When the life has completely crushed them, when they are bankrupt, then they surrender. But what is the point of surrendering when you are a bankrupt?
People remember god only when nothing else seems to help. In deep hopelessness they remember god. It is not possible to remember god in deep hopelessness. When you are full of hope, radiant, vibrating; when there is meaning in your life, when you feel the hands of destiny in your life, when you are riding on waves, when you feel at the top of the world -- those are the moments to remember truth, to remember god, to move towards the way.
But Buddha says:

IT IS DIFFICULT FOR THE STRONG AND RICH TO OBSERVE THE WAY.

Why is it difficult for the strong? Because the strong thinks, 'I am enough unto myself. What is the need to ask god's help?' The weak thinks, 'I am not enough unto myself so I have to need, I have to ask god.' But only when you are strong do you have energy to ask. Only when you are strong will your prayer have enough energy to reach god. Only when you are strong is there a possibility that you can touch higher realms. Out of impotence you cannot reach higher realms. You need an inner strength.

DIFFICULT FOR THE STRONG TO MOVE TOWARDS THE WAY...

... but that is the only possibility. So if you are feeling strong, move towards the way, because these are the right positive moments; this is the opportunity. When you are feeling successful, this is the time to remember. When everything is going good, don't miss this opportunity -- this is the time to pray.

Looks absurd, because our logic is this -- that when we are happy, we never remember. We completely become oblivious.

A small boy was saying... I asked him, 'Do you remember god when you go to sleep?'

He said, 'Yes, every night.'

And I asked him, 'In the morning?'

He said, 'What is the point in the morning? In the night I feel afraid, in the morning everything is okay. What is the need? Why bother?'

This childish attitude seems to be the very common attitude. When you are ill, suddenly you start feeling very religious. When death is approaching close by and you are getting older and older and you start stumbling in life and your feet are no more strong enough to hold you and you are trembling, you start remembering god. People go on postponing god for their old age.

In India they say.... If somebody young comes to me and I initiate him into sannyas, sooner or later somebody comes and he says, 'This is not good; he's too young to be a sannyasin. Sannyas is for old people.' When they are almost

dead, when they are ready to be thrown on the junkyard, when one of their feet is already in the grave, then sannyas. People go on postponing sannyas for the very end. God seems to be the last item on their list. They have a shopping list -- god is the last. When they have purchased everything -- consistent, inconsistent, relevant, irrelevant -- when they have wasted all their energy, when nothing is left, when they are just exhausted, then they remember god. But who is going to remember god then?

Sannyas is for the young. Sannyas is for the strong. Buddha initiated a new trend into sannyas. He dropped the old hindu concept that one should become a sannyasin in the old age.

Hindus have four stages -- they are very calculating, very mathematical. Manu seems to be the greatest mathematician of life... very clever. He has divided life -- twenty-five years for education, brahmacharya; then twenty-five years for living in the world, the life of a householder, grihastha; then twenty-five years for getting ready to leave the world... Looking after children who have become grownups now, who are getting married, who are coming from their universities; and then the last -- sannyas, the fourth stage of life. That means after seventy-five years. The last -- when everything has happened, when there is nothing else, then... then god.

This seems to be very insulting. This is very insulting to god -- that you are fit for him only when you are dead. It seems you somehow relate god with death, not with life. God should be in the very center of life.

And Buddha says it is difficult to be religious when young -- but that is the challenge. It is difficult to observe the way

when you are strong -- but that is the challenge. It is difficult to become religious when you are rich -- but that is the only way to become religious.
When you are rich and strong and young, when energy is streaming, when you are ready to do something, when you are ready to go into a venture, when you have courage, when you can take risks, when danger has appeal for you, when death has not weakened you, when you are full of zest and life, that is the point -- take the challenge and move into the unknown.
The third:

IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.

IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH. It is very difficult to disregard life. Life is very enchanting, very hypnotising. It is beautiful, it is a miracle, a magic world -- but made of the stuff dreams are made of.
It is difficult to awake in this beautiful dream. When you are having a nice dream... maybe you are on a trip with Marilyn Monroe or something like that; or you have become the president of the United States.... When you are having a beautiful dream, nice, as you always wanted it and it is happening, and then somebody shakes you, you become aware -- but the dream is lost. You feel annoyed. Is this the right moment? Could you not wait a little more? I was having such a beautiful dream.
But a dream is a dream, beautiful or not beautiful. A beautiful dream is also a dream; so futile, a wastage.

Buddha says, IT IS DIFFICULT TO DISREGARD LIFE. Yes, when life has deserted you, then it is very simple. When life itself has deserted you, when you are left behind and life has gone out of you, or is going out of you; when life has oozed out of you and you are left just like a dead dry thing, then it is very easy to disregard life. Even then it seems difficult. Even in old age people go on behaving childishly.
I have heard:

An ancient man described his recent visit to a bordello.
'How old are you anyway?' the madam asked him.
'I am ninety-three,' he said.
'Well, you have had it, sir,' she told him.
'I have? Ah -- then how much do I owe you?'

Now his memory is gone, but still he has come in search of a prostitute. He cannot remember, but the passion persists. He must be just on the deathbed. He may have been carried by others to the bordello. To the very end....
This is my observation -- that out of a hundred persons, almost ninety-nine persons die thinking of sex. In fact when death comes, the idea of sex becomes very strong. Because death and sex are opposite each other; they are the polar opposites. Sex is birth and death is the end of the same energy that birth released. So while dying, a person becomes obsessively interested in sex. And that becomes the beginning of another birth.
To die without thinking about sex is a great experience. Then something of tremendous import has happened to you. If you can die without thinking of sex at all, no lurking

shadows of sex in your mind, of lust for life, you are dying as one should die. Only one percent of people die that way. These are the people Buddha calls srotapanna -- those who have entered into the stream, those who have become sannyasins, those who have taken a step towards understanding what is real and what is unreal, those who have become discriminative of what is dream and what is true.

IT IS DIFFICULT TO DISREGARD LIFE AND GO TO CERTAIN DEATH.

Even when death is coming, then too it is difficult to disregard life. Even when death has become certain. In fact, death is the only certainty. Everything else is uncertain. Everything else may happen, may not happen, everything else is accidental. Death is absolutely certain. The day you were born, death became certain. With the very birth, only one thing has become absolutely certain -- that you will die. Death is certain. You may know it or you may not know it; you may look at it, you may not look at it -- but death is certain. Still, even with so much certainty, one is afraid to go into it; one clings with uncertain life, with dreamlike life. Death seems to be more real than whatsoever you call your life.

Buddha says it is difficult to accept death and move into death, and it is difficult to disregard so-called life. But a man of understanding starts disregarding life and regarding death. He respects death more because death is more certain, must be more part of reality than so-called life -- because the so-called life is just like dreaming.

You have lived for thirty or forty or fifty years. Now look back, think retrospectively. What has happened in these fifty years? Was it real or just a long dream? Can you make any difference... if it was real or a dream? How will you distinguish? Maybe you have dreamed all. Maybe it was just an idea in your mind. What proof have you got that it was real? What is left in your hand? Nothing... emptiness. And you call it life? And only emptiness results out of it? Buddha says, better call it death. Now look into death -- maybe there is real life.

It is difficult, but a person who becomes interested in death, intrigued by death, the phenomenon of death, becomes a different type of person. He is a srotapanna.

The people who cling to the bank are the people who think this life is all. The people who try to understand, penetrate deeply into the life, become aware that this is not the real thing. Then they take a jump into the river which is going somewhere else -- towards death.

Meditation is an effort to die voluntarily. And in deep meditation one dies. In deep meditation, the so-called life disappears and for the first time you encounter death. That experience of encountering death makes you deathless. Suddenly you transcend death. Suddenly you know -- that which is going to die is not you.

All that can die, you are not. You are neither your body nor your mind nor your self. You are simply pure space -- which is never born and never dies.

People talk about death very rarely. Even if they talk about it, they talk very reluctantly. Even if they are forced to talk about it, they feel embarrassed -- even people who believe

that the soul never dies, even people who believe that after death a person goes to the eternal god, to the paradise.
In his 'Unpopular Essays', Bertrand Russell has a telling anecdote.
"F. W. H. Myers, whom spiritualism had converted to belief in a future life, questioned a woman who had lately lost her daughter as to what she supposed has become of her soul.
The mother replied, 'Ah, well, I suppose she is enjoying eternal bliss, but I wish you would not talk about such unpleasant subjects.'"
Now if really she is enjoying eternal bliss, then why is this subject unpleasant? One should be happy to talk about it. In fact it is unpleasant to talk about it, and just to hide the unpleasantness, one has invented many theories, beliefs, that after death one goes to eternal heaven. Everybody has to somehow convince himself that he will not die.
Buddha's teaching is that you have to accept the fact that you will die. Not only that -- that all that you think you are, absolutely, in toto, is going to die. Buddha is very stern about it.
If you ask Mahavir, he will say that body will die, mind will die, but your soul? -- no, your soul will remain. Now there is some protection. We can think, 'Okay, the body will die. We would like it not to die, but we can accept. Body is not me.'
In India you can find many monks, sadhus, just contemplating: 'I am not the body. I am not the body. I am the soul eternal.' Now, what are they doing? If they really know that they are the soul eternal, then why this constant repetition? Who are they trying to befool? Why this

constant repetition that 'I am not the body'? If you are not, you are not -- finished.

No, they don't believe really; they are trying to autohypnotize themselves. 'I am not the body.' Repeating it continuously for many years, they may come to an autosuggestion that 'I am not the body', but that is not going to be their experience. It will remain just an autosuggestion. They have befooled themselves, they have fallen into a delusion.

And then they are saying, 'I am the eternal soul -- infinite, satchidananda -- true, always true, existential, always existential, blissful, always blissful. They are fighting with death and they are trying to find some place where they can hide against death.

Buddha's approach is totally different. He says there is no place to hide. You have to go headlong into it. And Buddha says your body will die, your mind will die, your so-called soul will die -- everything, in toto. You are going to die. Nothing is going to remain.

This is very very difficult to even conceive. But Buddha says, if you can conceive this, and if you are ready for this, only then you will be able to know that innermost space which is beyond time and space.

But remember -- you don't know that space at all, so it has nothing to do with you. Whatsoever is your identity is going to die completely and that which is going to remain has nothing to do with you.

So Buddha says don't ask about that. Because you are such rationalizing animals, such tricky fellows, that if Buddha says, 'Yes, there is an inner space which will remain,' you say, 'Okay, that's what I call my soul.' Again you are back

in the old trap. 'So, I am going to survive. Nothing to be afraid of.' You will find some identity with that inner space. Buddha keeps completely quiet. He must have been tempted many times to talk about it. It is very difficult to keep secrets when you know -- but Buddha has kept it.
It is really almost superhuman to keep secrets. You may have observed the fact. Whenever somebody says to you, 'Don't tell it to anybody, keep it a secret,' then you are in a difficulty. The whole mind tends to tell it to somebody. There seems to be a natural thing in it. It is as if you eat something; then how can you hold it forever and ever inside your stomach? It has to be defecated. It has to be thrown out. Otherwise you will have permanent constipation and it will be very disturbing.
The same happens with the mind. Somebody says something to you: 'Keep it a secret.' Your husband comes home and he says, 'Listen, keep it a secret.' Now the wife is in trouble, because something has gone into the mind. It has to come out, otherwise there will be a mental constipation. And she feels very heavy unless she can find somebody. She is going to talk to the servant. And of course she will say, 'Don't tell it to anybody.' And the servant will rush faster to his home, to his wife, because -- what to do? And within minutes the whole town will know.
It is very difficult to keep a secret. You can keep a secret only if it has not come from the outside, remember it. If it has come from the outside, it has to go outside; it cannot be kept. If it has arisen in your own being, if it has flowered within you, if it has existential roots in your own being, you can keep it a secret -- because it has not come from the outside; there is no need for it to go outside.

Buddha could keep this secret because it was his own experience. Nobody had told it to him, he had not found it in the Vedas, he had not heard it from the traditional sources, he had not read about it. It had not entered in his being; it had bloomed into his own being -- it was his own flower. When something blooms into you, it is yours; it is for you to keep or to share.

Buddha is continuously tempted. A thousand times, I think almost every day, people are coming to him and asking him, 'Yes, we can understand that the soul will die, the body will die, the mind will die -- but the soul? the self? the atman?' And Buddha goes on saying flatly, 'Everything will die. Everything that you know your identity is, will die. You will die completely and that which will be saved, you don't know anything about.'

When you disappear, then you will know that which remains. That has nothing to do with you. That existed before you existed. That exists just now, just parallel to you. You never meet with it. You are two parallel lines; you never meet. You are hiding it. When you are not, it is revealed.

Buddha says, go into death as deeply as possible. And that is possible only if you start disregarding your so-called life. To disregard it means to know it -- it is a dream.

The swain and his girl had just encountered a bulldog that looked mean and hungry.

'Why, Percy,' she exclaimed as he started a strategic retreat. 'You always swore you would face death for me.'

'I would,' he flung back, 'but that damned dog ain't dead yet!'

People say they can face death, but when it comes to facing death, suddenly their whole courage disappears. People say that they can surrender their life very easily. It is not so easy.
Lust for life is very deep. You have watered it for many lives; its roots have gone deep into your being. Even if you cut a few branches, it makes no difference; even if you cut the whole tree, it makes no difference -- new shoots will be coming out.

IT IS ONLY A FAVOURED FEW THAT GET AQUAINTED WITH A BUDDHIST SUTRA.

Buddha says it is very few, a very favoured few, a fortunate few, a chosen few, a blessed few, who become aquainted with the wisdom of a Buddha.
Because to be in contact with a Buddha, you have to pass through a few experiences that life is illusory, that death is certain. Unless your illusion about life is shattered completely, you will not listen to a Buddha. He is irrelevant, he does not exist for you.
Buddha exists for you only if you have become alert that this life is fleeting, slipping by; that this life is just a shadow, not a reality... a reflection in the mirror. When all your dreams about life are shattered, then you become interested in a Buddha. And when you become interested, only then is there a possibility to understand buddhist wisdom, the wisdom of an awakened man.
Who is an awakened man? One who has come to know what is dream, one who has come to know what is not

dream. When you are asleep, dream looks real. In the morning when you awake, then you know that it was unreal. A Buddha is one who has awakened -- awakened out of this so-called life and has come to realize that it is a dream.
If you are also feeling the pain, the frustration, the misery of this dreamlife, this futile life, only then you start moving towards a source of light; otherwise not. Buddha says those are the few favoured ones.
Fifth:

IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.

IT IS BY RARE OPPORTUNITY... Yes, it is so, because a Buddha is rarely there. Thousands of years pass, then a person becomes a Buddha. And even then it is not necessary that he will start teaching. He may not teach at all. He may simply disappear into the unknown. There is no necessity that he should become a master. So, Buddhas are few, and then Buddhas who become masters and help people on the way are even fewer.

IT IS BY RARE OPPORTUNITY THAT A PERSON IS BORN IN THE AGE OF A BUDDHA.

So if you can find a person who is awakened, if you can find a person who is a little different from you, if you can find a person in whose eyes you don't see the clouds of sleep and around whom you can feel the aura of awakening, then don't miss the opportunity, because it may

not be for many lives that you will come across such a man again.

IT IS DIFFICULT TO CONQUER THE PASSIONS, TO SUPPRESS SELFISH DESIRES.

IT IS DIFFICULT TO CONQUER PASSIONS. That's why Buddha says a courageous man will not bother to go to the top of the Himalayas. Yes, it is difficult -- but nothing compared to conquering your own passions. A real man of courage will not try to go to the moon. It is difficult -- but nothing compared to conquering your own passions and lust for life.
The greatest adventure in life is to become passionless, to become free of lust. To just be, without any hankering to be something else; to just be herenow; with no desire for the future, no desire for any repetition of the past... with no projection.

IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.

Why do we live in dreams? -- because dreams many times are agreeable. That is the trick of the dreams, that's how they persuade you; that is their bait.
I have heard:

Mulla Nasrudin stood quietly at the bedside of his dying father. 'Please, my boy,' whispered the old man, 'always remember that wealth does not bring happiness.'

'Yes, father,' said Nasrudin, 'I realize that, but at least it will allow me to choose the kind of misery I find most agreeable.'

That's what we are doing -- trying to find a misery which appears agreeable. That's your whole search.
Buddha says:

IT IS DIFFICULT NOT TO HANKER AFTER THAT WHICH IS AGREEABLE.

Agreeable or disagreeable is not the point. Because a dream can be agreeable, a lie can be agreeable, sometimes poison can be agreeable, sometimes suicide can be agreeable -- that is not the point. The point is what is real.
The real man endeavours to know the real, and the unreal man tries only to find things which are agreeable, comfortable, convenient. Look, watch out. Don't go after the agreeable, otherwise dreams will go on pulling you and pushing you here and there, and you will remain like a driftwood.
Let your emphasis be on what is real. Even if it is not agreeable, choose the real. Let me repeat it: even if the real is not agreeable to you, choose the real, become agreeable to it. Then only you can come to truth; there is no other way.

IT IS DIFFICULT NOT TO GET INTO A PASSION WHEN SLIGHTED.

Anger is so easy; so mechanical. You need not have any awareness for it, it is robotlike. Somebody insults you; you become angry. Buddha says, try; when somebody insults you, remain calm and quiet. Don't miss this opportunity. This is an opportunity to get out of your mechanical world. This is an opportunity to become more conscious. The person is giving you a beautiful chance to grow. Don't miss it.

Whenever you find an opportunity where it is natural to be mechanical, try to be non-mechanical, become more conscious of the situation. And that will become your growth ladder.

Somebody insults you. It is very easy to be hurt. It is mechanical; you are not needed for it; no intelligence is needed for it. It is very easy to get into a rage, anger, fire. No intelligence is needed for it. Even animals do it, so nothing is special in it.

Do something special. Remain calm and quiet and collected. Relax, watch inside that the mechanical thing does not possess you. Become a little loose from your mechanical habits and your benefit will be tremendous. You will start becoming more and more aware.

IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.

Very difficult -- because in the first place people seek authority just to abuse it.

You have heard Lord Acton's famous dictum that power corrupts. It is not true. His observation is right in a way, but not true. Power never corrupts anybody, but still Lord

Acton is right -- because we always see people being corrupted by power. How can power corrupt people?
On the other hand, in fact, corrupted people seek power. Of course, when they don't have power, they cannot express their corruption. When they have power, then they are free. Then they can move with the power, then they are not worried. Then they come in their true light, then they show their real face.
Power never corrupts anybody, but only corrupted people are attracted towards power. And when they have power, then of course they use it for all their desires and passions.
It happens. A person may be very humble. When he is seeking a political post he may be very humble, and you may know him -- you may have known that for his whole life he was a simple and humble person -- and you vote for him. The moment he is in power, there is a metamorphosis; he is no more the same person. People are surprised -- how does power corrupt?
In fact, that humbleness was false, bogus. He was humble because he was weak. He was humble because he had no power. He was afraid he would have been crushed by other powerful people. His humbleness was his politics, his policy. Now he need not be afraid, now nobody can crush him. Now he can come to his true being, now he can express his own reality. Now he looks corrupted.
Buddha says:

IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.

Difficult, because in the first place only people who want to abuse their authority become interested in authority. If you have some authority, watch. Even small authorities corrupt people. You may be just a constable standing on the crossroads, but if you have the opportunity, you will abuse it; you will show yourself who you are.

Mulla Nasrudin used to serve as a constable. He caught hold of a woman who was driving a car. Of course, a woman and a car driver never go together, so she was going wrong. Mulla took his notebook and started writing. The woman said, 'Wait! I know the chief minister, so don't be worried.' But Mulla continued writing; he didn't pay any attention. The woman said, 'Do you know, I even know the governor!' But the Mulla continued writing.
The woman said, 'Listen, what are you doing? I even know Indira Gandhi!'
Mulla said, 'Listen lady, do you know Mulla Nasrudin?'
She said, 'No, never heard of him.'
He said, 'My name is Mulla Nasrudin, and unless you know Mulla Nasrudin, nothing doing.'

When you have authority, then one tends.... It is so easy, mm? You can watch it all around. You are just standing at the railway window of a railway station and the booking clerk goes on doing something -- and you can see that he has nothing to do. He goes on turning pages here and there. He wants to delay. We wants to show you that now he has the authority. He says, 'Wait.' He cannot lose this chance to say no to you.

Watch -- in yourself also. Your son comes and says, 'Daddy, can I go out to play?' You say, 'No!' And you know well and the son knows well that you will allow him. Then the son starts shrieking and jumping and screaming and he says, 'I want to go!' Then you say, 'Okay, go.' And you know it; it has happened before the same way. And there was nothing wrong in going outside and playing. Why did you say no?

If you have authority, you want to show it. But then the son also has some authority. He starts jumping, he creates a tantrum, and he knows that he will create trouble and the neighbours will listen and people will think wrong about you, so you say, 'Okay, go.'

In every human encounter you will see it happening -- people are throwing their authority all around; either bullying people or being bullied by others. And if somebody bullies you, you will immediately find some weaker person somewhere to take the revenge.

If your boss bullies you in the office, you will come home and bully your wife. And if she is not a lib movement woman, then she will wait for the child to come home from the school, and she will bully the child. And if the child is old-fashioned, not american, then the child will go to his room and crush his toys, because that is the only thing he can bully. He can show his power on the toy. But this goes on and on. This seems to be the whole game. This is what real politics is.

To get out of the political mind is the meaning of this sutra:

IT IS DIFFICULT NOT TO ABUSE ONE'S AUTHORITY.

So whenever you have some authority.... And everybody has some authority or other. You cannot find a person, you cannot find the last person who has no authority; even he has some authority, even he has a dog he can kick. Everybody has some authority somewhere. So, everybody lives in politics. You may not be a member of any political party; that doesn't mean that you are not political. If you abuse your authority, you are political. If you don't abuse your authority, then you are non-political.
Become more aware not to abuse your authority. It will give you a very new light -- how you function -- and it will make you so calm and centered. It will give you tranquillity and serenity.

IT IS DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ALL ONE'S DEALINGS WITH OTHERS.

It is very difficult, because people are cunning. If you are simple-hearted, you will be cheated.
Buddha says, be cheated. It is better to be cheated than to cheat. If these are the only alternatives -- to be cheated or to cheat -- then Buddha says choose the first, be cheated. At least your inner being will remain uncorrupted.
That is the meaning when Jesus says, 'If somebody hits, slaps your face, then give him the other side also. If somebody forces you to carry his load for one mile, go two miles. And if somebody tries to steal your coat, give him your shirt also.'

The whole meaning is this: that it is better to be cheated, because when somebody is cheating you, he can cheat you only of immaterial things, meaningless things. When you cheat somebody, you are losing something of your inner being... something which is tremendously valuable.

IT IS VERY DIFFICULT TO BE EVEN-MINDED AND SIMPLE-HEARTED IN ONE'S DEALINGS WITH OTHERS.

It is very simple to be simple-minded when you are alone. That's why many people go to the Himalayas or to the monasteries where they drop out of the world. It is very simple not to cheat when you are alone. It is very simple to be simple when you are alone -- but what is the point?
Of course, when you are alone you cannot be dishonest. Of course, when you are alone you cannot lie. Of course, when you are alone you cannot be egoistic, you cannot be competitive, you cannot deceive, you cannot hurt. But that doesn't mean that you have changed and transformed. The real test is in the world.
So, never leave the world -- change yourself. It is very easy to change the circumstances, but that is not the real thing -- change your consciousness.

IT IS DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.

Mind tends to be lazy -- all laziness is in the mind. Mind wants to avoid any effort. That's why mind does not want to move in new dimensions. It remains clinging to the old,

to the familiar, because it knows it is very efficient there. It has a certain proficiency and skill. Now, once you have settled, you don't want to change it.
Many people go on living with a woman or with a man, not because they love the man or the woman, but just because it is familiar. Now it will again be a trouble to move with another woman and start from ABC. They are simply lazy. People go on living the way they are living -- even if it is miserable, even if nothing exists out of it except anguish, but they continue, because at least it is familiar, known; they have become skillful about it. And they can go on sleeping.
Mind is lazy. This laziness is one of the barriers.
Buddha says:

IT IS VERY DIFFICULT TO BE THOROUGH IN LEARNING AND EXHAUSTIVE IN INVESTIGATION.

You have not even been thoroughly aware of your life, which is the most important thing here. You have not even investigated it -- what it is. You have taken it for granted, on the surface. All your knowledge about your life is borrowed. Whatsoever you know is not what you know -- it is from somebody else.
I have heard:

A student nurse was faced with the following question on an examination paper: 'Name five reasons why mothers' milk is better for babies than cows' milk.'

She answered. First: because it is fresher. Second: because it is cleaner. Third: because the cats can't reach it. Fourth: because it is easier to take with you on journeys.
Try as she would, she could not think of a fifth reason. You try... even these four are not reasons. In desperation, she glanced at the paper of a male student sitting next to her, and then wrote, Fifth: because it comes in such cute little containers.

This is the way you borrow knowledge, looking here and there. This is all that you know. You have not looked directly. And unless you look direct, you will remain stupid, you will remain mediocre.

IT IS DIFFICULT TO SUBDUE SELFISH PRIDE.

One of the most arduous things in life is not to think of oneself as extraordinary. Of course, this is the most ordinary thing in the world to think, because everybody thinks he is extraordinary. Everybody thinks he is extraordinary, so the feeling of being extraordinary is the most ordinary thing. Look around -- still you go on thinking that you are extraordinary.
Buddha says it is very difficult, but if you really want to move on the path, start feeling... just be ordinary. Don't claim any extraordinariness.
And this is the beauty of the whole thing -- the moment you become ordinary, you become extraordinary. The moment you don't claim that you are exceptional, you are exceptional... because the claim is so ordinary. Everybody

is claiming he is unique, exceptional. People may say, may not say, but deep down they know who they are.
Become alert. How can you be extraordinary? Either everybody is extraordinary, then you are also extraordinary -- but what is the point? If extraordinariness is just a common quality of everybody, then what is the point of claiming it? Either everybody is extraordinary, because everybody comes from the same source of existence, or everybody is ordinary, because everybody comes from the same source of existence.
Whatsoever you think about you, think about others also. And whatsoever you think about others, think about yourself also. And then pride will disappear. Pride is always vain. Pride is always for wrong reasons. Pride is like a fever and you can never be healthy with it. It is a temperature.

IT IS DIFFICULT NOT TO FEEL CONTEMPT TOWARDS THE UNLEARNED.

Buddha specifically mentions it. When you see somebody who is more ignorant than you, you suddenly feel a contempt. It is very difficult not to feel that contempt. Because when you see somebody more learned than you, you feel jealous. Both these things go together -- contempt for those who are behind you and jealousy for those who are ahead of you. Contempt and jealousy simply show that you are continuously comparing yourself with others. Never compare, because all comparison is foolish. Everybody is just like himself. What is the point of comparing? Who are you to compare? And who are you to

fix a criterion -- to decide who is learned and who is not learned? Who are you to make a criterion who is beautiful and who is not beautiful? Who are you? Why should you judge? Jesus says, 'Judge ye not.'

IT IS DIFFICULT TO BE ONE IN KNOWLEDGE AND PRACTICE.

Unless the knowledge is your own, there will always be a rift between what you know and what you do. Because whatsoever you do cannot be transformed by knowledge gathered from others; it cannot be changed by borrowed knowledge. It changes only when your insight flowers. It is difficult to have a synthetic, harmonious life between what you know and what you do.

Watch it. Whatsoever you do, in fact, that is indicative that only that is what you know. Whatsoever you know and you don't do, that you don't know at all. Drop it, throw it! It is rubbish! Watch your doing, because that is your real knowledge.

You say anger is bad and you don't want to do it, but then somebody insults and you become angry and you say, 'What to do? In spite of me I became angry. I know very well that anger is bad, poisonous, destructive. I know it, but what to do? -- I became angry.'

If you come to me, I will say, 'You don't know that anger is poisonous. You have heard about it. Deep down you know that anger is necessary; deep down you know that without anger you will lose your standing, everybody will be bullying you. Without anger, you will not have any spine; your pride will be shattered. Without anger, how can you

exist in this world of continuous struggle for survival?' This is what you know, but you say, 'I know anger is poisonous.' Buddha knows anger is poisonous. You have heard Buddha, you have listened to Buddha, you have learned something from him -- but that is his knowledge. Whatsoever is your doing, remember -- it is your knowing. Go deep into your doing to find out exactly what you know. And if you want to transform your doing, then borrowed knowledge won't do. If you really want to know what anger is, go into it, meditate over it, taste it in many ways, allow it to happen inside you, be surrounded by it, be clouded by it, feel all the pang and the pain and the hurt of it, and the poison, and how it brings you low, how it creates a dark valley for your being, how you fall into hell through it, how it is a downward flow. Feel it, know it. And that understanding will start a transformation in you.
To know truth is to be transformed. Truth liberates -- but it must be your own.

IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS.

Very difficult. We go on unconsciously expressing our opinion about others. Do you know others? You don't know even yourself. How foolish it is to express opinions about others. You may have known somebody for a few days. You know his name, you know how he walks; you have known him in a few situations -- how he acts -- but do you know him ? He is a vast continent. You have known only a fragment of it.

It is as if a page torn from the Bible has come in your hands... winds have brought it to you, torn apart... and you read a few sentences. They are also not complete -- somewhere one word is missing, somewhere the ink has been washed by the rain water, somewhere mud has settled... and then you decide about Jesus, or you decide about Christianity. It will be foolish.

It is as if you are brought into a movie which is going on. You enter from one door, you look at the movie, and you go out through the other door; just for a few seconds you are inside -- and you decide about the whole story. It will be foolish. It will be sheer stupidity on your part. In fact, you will not decide. You will say, 'I have not seen the whole movie. I don't know what went before, what was coming afterwards, and I have only been here in the movie hall for a few seconds; just a few pictures were there, they are almost irrelevant to me -- I don't know the context.' That's how we know persons. A life is a tremendously rich phenomenon. One never knows, because only a part of it comes in the actions, only the tip of the iceberg -- the real thing remains inside. What you do is a very small tiny part of what you are. What you do is a very small part of what you think, of what you feel, of what you dream, of what you fantasize, of what goes on inside your being... just fragments.

Buddha says, IT IS DIFFICULT NOT TO EXPRESS AN OPINION ABOUT OTHERS -- but take the challenge. Resist the temptation. Don't express your opinions about others and you will grow in understanding. Because your opinion becomes a barrier to understanding; it becomes a prejudice.

IT IS BY RARE OPPORTUNITY THAT ONE IS INTRODUCED TO A TRUE SPIRITUAL TEACHER.

In fact, to be introduced to a true spiritual teacher is a very unique phenomenon.

First, nobody is searching truth. Even if a master passes you by, you will remain completely oblivious of his existence. That's how it happened when Buddha passed. Millions of people remained oblivious. When Jesus passed, people had not even heard his name. He was an unknown figure. When Mahavir was here, very rare souls came in contact with him.

Because you can come in contact with a master only when you are really seeking truth intensely, passionately; when you have mumuksha, a fiery desire to know, and you are ready to stake everything for it.

When you are ready to know, when you are ready to become a disciple, only then can you come into the contact of a master, only then can you be introduced to the world of a master. Your readiness to become a disciple will be your introduction.

It is very difficult to become a disciple. It is easy to become a student, because a student has no personal relationship. He comes to know things. You go to the university, you are a student. If you come to me as a student, you will miss me, because then you hear only what I say, and you will collect it as information; you will become more knowledgeable. But if you really want to come to me, you have to come to me as a disciple.

A disciple is one who says, 'I don't know anything. I surrender totally, utterly. I will be just receptive. I trust. I am ready to annihilate myself. If you say, "Jump into the fire," I will jump.'

A disciple means one who is ready to trust somebody... very difficult... ready to drop himself, ready to go with somebody into the unknown, uncharted world. Only a very courageous soul becomes a disciple. To learn, one needs to be humble. To learn, one needs to be totally empty, receptive, sensitive, meditative.

A student needs concentration, a disciple needs meditation. Concentration means he has to listen correctly to what is being said. Meditation means you have to be present rightly; not only listen rightly -- that is only a small part of it.

You have to be here with me present rightly, in tune, in harmony, in deep rapport, en rapport, so my heart can beat with your heart, so you can breathe with my breathing, so you can vibrate with my frequency.

A moment comes between the master and the disciple when they both start vibrating in the same rhythm. Then something is transferred, then something transpires between them. That which cannot be said can be transferred in those moments. That which cannot be expressed can be handed over in those moments. A transmission beyond scripture... that's how zen buddhists express it... a transmission beyond scripture, a transmission immediate, direct.

IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY.

DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING -- because one has to go inwards. Outwards we go easily. To go outward is to go downward; it is easy. To go inward is to go upward. It is an uphill task, it is difficult.

To go to others is simple -- the way of the world. To go to oneself is difficult -- it is not the way of the world, not the way of the crowd. Only very few people, rare souls, try to move inwards.

IT IS DIFFICULT TO GAIN AN INSIGHT INTO THE NATURE OF BEING AND TO PRACTISE THE WAY.

First, it is difficult to have an insight into your own being, and then it is even more difficult to practise it, because then you will be practising nothingness. Then you will be walking as an emptiness. Then you will not be there. Because if you go into the deepest core of your being, you will find that man is like an onion -- you go on peeling it, layer upon layer... go on peeling it... and in the end only emptiness is left in the hand. Then you have come to the very core of the onion -- that is from where it has developed. Out of nothingness it has become something. Out of the immaterial, matter has arisen. Out of no-being, being has gathered.

It is difficult to know it, first, because who wants to know that one is not? Who desires to disappear? Who longs for total ultimate death? It is difficult first to know it and then it is even more difficult to practise it -- because when you are nobody, nothing is left to practise.

To walk like a Buddha is really the impossible. It happens. It is incredible, it cannot be believed. How does Buddha walk? Have you ever pondered over it? He has no desire to go anywhere, still he walks. He has no desire to do anything, still he lives. He has no desire to achieve anything, still every morning he gets up, starts helping people. He has nothing to achieve now, nowhere to go -- then why does he go on breathing? He is practising nothingness. It is one of the most incredible phenomena -- to come to know that you are not and then still to exist. Many disappear. Those who disappear, Buddha calls them arhatas. When they come to know their inner emptiness, they simply dissolve into it. Then what is the point of even breathing? Why breathe? why eat? why drink? why be? They simply disappear.

Those who try hard, knowing well that they are not, but who still try hard to help others... knowing well that others are just in dream, knowing well that others also don't exist in reality.... To have compassion on phantoms, to have compassion on shadows, and still make an effort to help them, is the most impossible thing. But it happens.

You exist because of passion, desire. Buddha has to exist for compassion. He has no desire. There is nothing -- no future for him. All that has to happen has happened. Still he practises the way. He moves as alert as he wants you to move. He behaves in the way he wants you to behave. Jesus was leaving his disciples on the last night and he washed their feet and touched their feet. They were very embarrassed and they said, 'What are you doing, master?' And Jesus said, 'There is no need for me to touch your feet, but I am touching so that you will remember -- don't

become too egoistic. Remember that your master touched your feet, so remember when people come to you as disciples, don't become too egoistic that you know and they don't know, that they are ignorant. Touch their feet.' Jesus says that just to help them to remember, he's touching their feet.

Buddha says, 'I behave the way you should behave. Not that there is any more any discipline for me, but I go on behaving the way I would like you to behave. For you, still there is much to be done.'

A Buddha is absolute freedom. He can be in any way, there is no problem. But still he goes on following. Every morning he sits in meditation. What compassion.

Somebody, his great disciple Sariputta, asked Buddha, 'Why do you sit in meditation? Because you are twenty-four hours in meditation.'

Buddha said, 'That's right, but if I don't sit, others will take advantage of it. They will think, "If Buddha is not meditating, why should we bother?"'

Now he has nothing to meditate, but he sits under the tree every morning so that others can sit under the tree.

IT IS DIFFICULT TO GAIN INSIGHT INTO THE NATURE OF BEING, AND TO PRACTISE THE WAY. IT IS DIFFICULT TO FOLLOW THE STEPS OF A SAVIOUR.

Because to follow the steps of a saviour is to commit suicide. You have to dissolve yourself by and by. The closer you come to a saviour, the more you disappear, the more and more you disappear. When you come the closest,

you are not there. One who is ready to dissolve is ready to become a disciple.

IT IS DIFFICULT TO BE ALWAYS THE MASTER OF ONESELF.

Small things prove you -- that you are a slave. Somebody insults -- and anger. You are simply proving that he is the master. He can insult any day and can create anger in you -- you are not the master of your anger. Somebody comes and flatters you and you smile. He has brought the smile in you; he is the master. You are not the master.
Buddha says it is very difficult, but try.
I call you swamis. The word 'swami' means a master. Try in every way to remain a master. Don't allow anybody to manipulate you. Don't allow anybody to reduce you to just a mechanism. Remain master in every situation. And if you make effort, sooner or later you will start feeling a new power, a new surge of energy in you.

And the last, the twentieth:

IT IS DIFFICULT TO UNDERSTAND THOROUGHLY THE WAYS OF BUDDHA.

It is difficult because you are not a Buddha yet. Only the similar can understand, only the equal can understand. A Jesus can be understood only by a Jesus. A Buddha can be understood only by a Buddha.
How can you understand? If you live in the valley, if you have the language of the valley, and somebody comes from

the top of the hill where you have never been, and he talks about the sunlight and the clouds, and the beautiful colours of the clouds, and the flowers that bloom on the top of the hill, how will you understand?

You know only the valley, the darkness, and your crawling life. You will misinterpret, you will translate whatsoever he is saying into the language of your valley. That's why Buddhas say, 'Come, come with us. Come to the reality we exist at. Come to the top. There only will you be able to understand it.' It is not a question of logical discourse; it is a question of changing and transforming your plane of being.

Whatsoever I am saying to you, you can listen to it. In a certain intellectual way you can understand it also, but you will always feel puzzled. You will always feel that this man is talking in contradictions. Sometimes he says this, sometimes he says that. You will always remain in a confusion.

Just the other night a sannyasin came to me and she said, 'I was never so confused as I have become listening to you.'

I said, 'That's right. You were thinking that you know. Now you know that you don't know. You were thinking that everything is okay. Now you know -- nothing is okay. You were thinking that this valley is all that exists. Now you know there are unknown peaks. Now the challenge has penetrated your heart. Now the desire has arisen and much has been stirred by the desire. You don't know what those peaks are, but you have started longing for those peaks.'

Confusion is bound to happen, because the language of the valley and the language of the peak are two different

languages. There has been a meeting between the two; chaos has arisen.
'But don't be bothered by it,' I told her.'Start moving towards the direction I am indicating, and as you move higher, your confusion will start changing into a fusion. Confusion will be left behind in the valley. By the time you reach the peak, everything will be crystal-clear.'

IT IS DIFFICULT TO UNDERSTAND THOROUGHLY THE WAYS OF BUDDHA.

It is enough if you can even understand a bit of it. Try hard. Don't leave any stones unturned. Try hard to understand. Knowing well it is almost impossible -- but try hard. By your very effort, you will become integrated. A center will be born in you, and that center will become a transforming point.
One day you are all destined to be Buddhas. The whole thing will be understood only on that day, not before it. You will have to grope in the dark, but don't be lazy -- grope.
The door is there, certainly. If you go on groping, you are bound to find it. The hill exists. If you take courage and start moving beyond the valley, you are bound to reach. Yes, arduous is the path, dangerous is the path, but that is the only way one matures, grows and attains to life abundant.

The Discipline of Transcendence, Vol 2
Chapter #2
Chapter title: Happy for no reason

1 September 1976 am in Buddha Hall

Question 1
WHY AM I ALWAYS DAYDREAMING ABOUT THE FUTURE?

THE QUESTION IS FROM GAYATRI. It is not only you, Gayatri, who is continuously daydreaming; everybody is doing that. Human mind as such is a daydreaming faculty. Unless you go beyond the mind, you will continue to daydream. Because the mind cannot exist in the present. It can either exist in the past or in the future. There is no way for the mind to exist in the present. To be in the present is to be without mind.

You try it. If there is a silent moment when no thought is crossing your being, your consciousness, when the screen of consciousness is absolutely unclouded, then suddenly you are in the present. That is the moment, the real moment -- the moment of reality, the moment of truth. But then there is no past and no future.

Ordinarily, time is divided into these three tenses: past, present, future. The division is basically wrong, unscientific. Because present is not part of time. Past and future only are parts of time. Present is beyond time. Present is eternity.

Past and future are part of time. Past is that which is no more, and future is that which is not yet. Both are non-existential. Present is that which is. The existential cannot be a part of the non-existential. They never meet, they never cross each other's way. And time is mind; past accumulated is what your mind is.

What is your mind? Analyse it, look into it. What is it? -- just the past experiences piled up, accumulated. Your mind is just a blanket term, an umbrella term; it simply keeps, holds, your whole past. It is nothing else. If by and by you take your past out of the bag, the bag will disappear.

If past is the only reality for the mind, then what can the mind do? One possibility is that it can go on chewing, rechewing the past again and again. That's what you call memory, remembrance, nostalgia. You go again and again backwards; again and again to the past moments, beautiful moments, happy moments. They are few and far between, but you cling to them. You avoid the ugly moments, the miserable moments.

But this you cannot do continuously because this is futile; the activity seems to be meaningless. The mind creates a 'meaningful' activity -- that's what daydreaming about the future is.

The mind says, 'Yes, past is good, but past is finished; nothing can be done about it. Something can be done about the future because it is yet to come.' So you choose out of your past experiences those which you would like to repeat again, and you drop experiences that were very miserable, painful; that you don't want to repeat in the future.

So your future dreaming is nothing but past modified, better arranged, more decorated, more agreeable, less painful, more pleasant. This your mind goes on doing. And this way you go on missing reality.

Meditation simply means a few moments when you are not in the mind, a few moments when you slip out of the mind. You slip in reality, in that which is. These existential

moments are so tremendously ecstatic that once you taste them, you will stop daydreaming.
Daydreaming will continue unless you start tasting meditation. Unless you are nourished on meditation, you will go on starving and hankering for some food in the future. And you know the future is not going to bring it, because today was future just one day before. Yesterday it was future, and you were daydreaming about it. Now it is there. What is happening? Are you happy? Yesterday was also one day in the future. The past was all part of future one day, and it has slipped -- and the future will also slip. You are befooling yourself in daydreaming.
Become a little more aware and try to bring your consciousness more and more to the facticity of existence. See THIS flower, don't think about THAT flower. Listen to THIS word I am uttering, not to THAT word that I am going to utter. Look at me right now. If you postpone even for a single split moment, you miss me.
And then it becomes a habit, a very ingrained habit. Tomorrow also you will miss me, and the day after tomorrow also, because you will remain the same. Not only that -- your habit of daydreaming will have become more strong.
I was reading the other night a beautiful japanese story. Such stories exist in all the folktales of the world, on similar patterns. It is a beautiful story. Listen to it.

There was once a man who hewed stones from the rock. His labour was very hard and he laboured much, but his wages were slight and he was not content.

Who is content? Not even emperors are content, so what to say about a stone-cutter? His work was certainly hard and the payoff was almost nothing.

He sighed because his labour was hard, and he cried, 'Oh, I wish I was rich so I could rest on a couch with a cover of silk.' And an angel came from heaven, saying, 'You are what you have said.'

And this really happens -- not only in parables and stories; it happens in real life. Whatsoever you think about yourself, starts happening. You create your world by your thought, you create your world by your desire. Whatsoever you insist on, starts happening. Reality goes on cooperating with you. It waits for the moment, for the day, when you will cooperate with it. Until then, it goes on cooperating with you.

And the angel said, 'You are what you have said.' And he was rich, and he did rest on a couch, and the cover was of silk, and the king of the land went by with horsemen in front of his carriage and behind the carriage there were also horsemen, and a golden parasol was held over the head of the king.

And when the rich man saw this, he was vexed that no golden parasol was held over his own head and he was not content. He sighed and cried, 'I wish to be a king.' And the angel came again and he said, 'You are what you have said.' And he was king and many horsemen rode in front of his carriage, and there were also horsemen behind his carriage and a golden parasol was held over his head, and the sun shone hot rays and scorched the earth so that the grass shoots withered. And the king complained that the sun burned his face and that it excelled him in power and he

was not content. He sighed and cried, 'I wish to be the sun.' And the angel came and he said, 'You are what you have said.'
And he was the sun and he directed his rays upward and down, to the right and to the left -- everywhere -- and he scorched the grass shoots on earth, and the countenances of kings who were on earth.
And a cloud placed itself between him and the earth, and the rays of the sun bounced back from it and he grew wrathful that his power was resisted. He complained that the cloud excelled him in power and he was not content. He wished to be the cloud, which was so powerful, and the angel came and he said, 'You are what you have said.'
And he became a cloud and placed himself between the sun and the earth and caught the rays so that the grass grew green. The cloud rained large drops on the earth causing the rivers to swell and floods to carry the houses away, and he destroyed the fields with much water. He fell upon a rock which did not yield, and he splashed in great streams, but the rock did not yield, and he grew wrathful because the rock was not yielding to his power, and the power of his streams was in vain and he was not content.
He cried, 'That rock has been given power which excells mine. I wish to be the rock.' And the angel came and he was the rock, he did become the rock, and did not move when the sun shone nor when it rained.
And then there was a man with a pick and with a chisel and with a heavy hammer, and he hewed stones out of the rock and the rock said, 'How can it be that this man has power that excells mine and hews stones out of my lap?' and he was not content.

He cried, 'I am weaker than he. I wish to be that man.' And the angel came from heaven, saying, 'You are what you have said.'
And he was a stone-cutter again. And he hewed stones from the rock with hard labour, and he laboured very hard for small wages -- and he was content.

I don't agree with the conclusion. That is the only disagreement with the story; otherwise the story is beautiful. I don't agree with the conclusion. Because I know people -- they cannot be so easily content. The wheel is complete. The story in a way has come to a natural end, but the real stories in life don't come to any natural end. The wheel again starts moving.
That's why in India we call life 'the wheel'. It goes on moving, goes on repeating itself. As far as I can see, unless the stone-cutter became a Buddha, the story must have been repeated again. Again he will become discontent. Again he will long for a beautiful couch and a cover of silk, and again the same thing will start. But if this stone-cutter was really content, then he has jumped out of the wheel of life and death. He has become a Buddha.
This is what goes on happening to each mind -- you long for something, it will happen, but by the time it happens you will see that you are still discontent. Something else is creating the misery now.
This is something to be understood -- that if your desire is not fulfilled, you are frustrated; if it is fulfilled, then too you are not fulfilled. That is the misery of desire. Fulfilled, you are not fulfilled. Suddenly many new things arise.

You had never thought that when you will be a king, and horse-men will be in front of you and at the back of you, and a golden parasol will be over your head, the sun can be so hot that it can scorch your face. You had never thought about it. Then you dreamed of becoming a sun, and you become a sun, and you had never thought about the cloud. Now the cloud is there -- and proving you impotent.

And this goes on and on and on, like waves in the ocean... non-ending -- unless you understand and simply jump out of the wheel.

Life is here, life is now. God is here and god is now. If you are searching him in your daydreams, your search is in vain, because god is nothing but deep contentment.

The mind that goes on telling you, 'Do this, be that. Possess this, possess that... otherwise how can you be happy if you don't have this? You have to have a palace, then you can be happy....' If your happiness has a condition to it, you will remain unhappy. If you cannot be happy just as you are -- a stone-cutter... I know hard is the labour, wages are poor, life is a struggle, I know -- but if you cannot be happy as you are, in spite of it all; if you cannot be happy, you are not going to be happy ever.

Unless a man is happy, simply happy, for no reason at all, unless a man is mad enough to be happy without any reason, a man is not going to be happy ever. You will always find something destroying your happiness. You will always find something missing, something absent. And that missing will become your daydream again.

And you cannot achieve a state where everything, everything is available. Even if it is possible, then too you will not be happy. Just look at the mechanism of the mind:

if everything is available as you want it, suddenly you will feel bored. Now what to do?
I have heard this -- and I think it is reliable -- that people who have reached heaven are bored -- it is from very reliable sources, you can depend on it -- they are sitting under their kalptarus, the wish-fulfilling trees, and they are bored. Because the moment they say something, the angel appears, and immediately he fulfills their desire. There is no gap between their desire and their fulfillment. They want a beautiful woman, a Cleopatra, and she is there. Now what to do with such a Cleopatra? It is pointless -- and they get bored.
In Indian Puranas there are many stories of devas who became so bored in heaven that they started longing for the earth. They have everything there. When they were on the earth, they were hankering for heaven. They may have been great ascetics, they may have renounced the world, women, everything, to attain to heaven. Now they have reached heaven; now they are hankering for the world.
I have heard:

The pilot of a new jet plane was winging over the Catskills and pointed out a pleasant valley to his second-in-command.
'See that spot?' he demanded. 'When I was a barefoot kid, I used to sit in a flat-bottomed rowboat down there, fishing. Every time a plane flew by, I would look up and dream I was piloting it. Now I look down and dream I am fishing.'

Now he has become a pilot. First he was a poor boy, fishing, and jet planes would roar above and he would look

up and he would dream that 'one day, god willing, I will become a pilot'. The thrill of the open sky, the winds, the vastness.... He must have been dreaming, and he must have been feeling very miserable -- just a poor boy, fishing in an ordinary rowboat.

And now he says to his second-in-command, 'Now I am the pilot. Now I look down and dream I am fishing.' Now the small, beautiful lake, deep down in the valley, with beautiful trees, and birds singing, and the meditative relaxation of fishing.... Now he must be dreaming how to get retirement, how to get rid of this piloting.

That's how it goes on and on. When you are not famous you want to be famous. You feel very hurt that people don't know you. You pass through the streets -- nobody looks at you, nobody recognizes you. You feel like a non-entity. You do hard work to become famous. One day you become famous. Now you cannot move in the street. Now the crowd stares at you. You don't have any freedom. Now you have to remain closed in your chamber. You cannot get out, you are imprisoned. Now you start thinking about those beautiful days when you used to walk on the streets and you were so free... as if you were alone. Now you hanker for those days. Ask the famous people....

Voltaire writes in his memoirs that once he was not famous -- as everybody was one day not famous -- and he desired and desired and he worked hard, and he became one of the most famous men in France. His fame increased so much that it became almost dangerous for him to go out of his room, because in those superstitious days people used to think that if you can get a piece of the clothes of a very great man, it becomes a protection; it has tremendous

value, protective value. It protects you against ghosts, against bad accidents and things like that.

So if he had to go to the station to catch a train, he would go under police escort, otherwise people would tear his clothes. Not only that -- his skin would be torn, and he would come home with blood flowing.

He became so fed up with this fame -- that he could not even get out of his house; people were always there like wolves to jump upon him -- and he started praying to god, 'Finished! I have known this. I don't want it. I have become almost a dead person.' And then it happened. The angel came, must have come, and he said, 'Okay.' By and by his fame disappeared.

People's opinions change very easily; they don't have any integrity. Just like fashion, things change. You can be famous one day, the next day you can become the most notorious man. One day you are at the top of your fame, the next day people completely forget about you. One day you are the president, the next day you are just citizen Richard Nixon. Nobody bothers.

It happened that people's minds changed, the opinion, the climate changed, and people completely forgot about him. He would come to the station and he would long that at least someone, at least one person must be waiting there to receive him. And nobody would come to receive him -- only his dog.

When he died, there were only four persons giving him the last goodbye; three were men and the fourth was his dog. He must have died in misery, again hankering for fame. What to do? This is how things go on.

Mind will never allow you to be happy. Whatsoever the condition, the mind will always find something to be unhappy about. Let me say it in this way: mind is a mechanism to create unhappiness. Its whole function is to create unhappiness.

If you drop the mind, suddenly you become happy... for no reason at all. Then happiness is just natural, as you breathe. For breathing, you need not be even aware. You simply go on breathing. Conscious, unconscious, awake, asleep, you go on breathing. Happiness is exactly like that.

That's why in the East we say that happiness is your innermost nature. It needs no outside condition; it is simply there, it is you. Bliss is your natural state; it is not an achievement. If you simply get out of the mechanism of the mind, you start feeling blissful.

That's why you will see that mad people are more happy than so-called sane people. What happens to mad people? They also get out of the mind -- of course in a wrong way, but they get out of the mind. A madman is one who has fallen below the mind. He's out of the mind. That's why you can see that mad people are so happy. You can feel jealous. You can even daydream, 'When will this blessing happen to us?' He is condemned, but he is happy.

What has happened to a madman? He is no more thinking of the past and no more thinking of the future. He has dropped out of time. He has started living in eternity.

It happens the same way to the mystic also, because he goes above mind. I am not telling you to become mad, but I am telling you that there is a similarity between the madman and the mystic. That's why all great mystics look a little mad and all great mad people look a little like mystics.

Watch a madman's eyes and you will find his eyes very mystic... a glow, some otherworldly glow, as if he has some inner door from where he reaches to the very core of life. He is relaxed. He may have nothing, but he is simply happy. He has no desires, no ambitions. He is not going anywhere. He is simply there... enjoying, delighting.

Yes, madmen and mystics have something similar. That similarity is because both are out of the mind. The madman has fallen below it, the mystic has gone beyond it. The mystic is also mad with a method; his madness has a method in it. The madman has simply fallen below.

I am not saying become mad. I am saying become mystics. The mystic is as happy as the mad and as sane as the sane. The mystic is as reasonable, even more reasonable, than so-called rationalist people, and yet so happy, just like mad people. The mystic has the most beautiful synthesis. He is in a harmony. He has all that a reasonable man has. He has both. He is complete. He is whole.

You ask, Gayatri, WHY AM I ALWAYS DAYDREAMING ABOUT THE FUTURE? You are daydreaming about the future because you have not tasted the present. Start tasting the present. Find out a few moments where you are simply delighting.

Looking at the trees, just be the look. Listening to the birds, just be a listening ear. Let them reach to your deepest core. Let their song spread all over your being. Sitting by the side of the beach, just listen to the wild roar of the waves, become one with it... because that wild roar of the waves has no past, no future. If you can tune yourself with it, you will also become a wild roar. Hug a tree and relax into it. Feel its green shape rushing into your being. Lie down on

the sand, forget the world, commune with the sand, the coolness of it; feel the coolness saturating you. Go to the river, swim, and let the river swim within you. Splash around, and become the splashing.

Do whatsoever you feel you enjoy, and enjoy it totally. In those few moments, the past and future will disappear and you will be herenow. And those moments will bring the first good news, the first gospel of god.

The gospel is not in the Bible. The gospel is in the rivers and in the wild roar of the ocean and in the silence of the stars. The good news is written all over. The whole universe is a message. Decode it. Learn its language. Its language is that of herenow.

Your language is that of past and future. So if you go on speaking the language of the mind, you will never be in tune, in harmony with existence. And if that harmony is not tasted, how can you stop daydreaming? -- because that is what your life is.

It is as if a poor man is carrying a bag of ordinary stones, thinking that they are great diamonds, rubies, emeralds, and if you say to him, 'Drop these. You are a fool. These are just ordinary stones,' he cannot believe you. He will think you are tricking him. He will cling to it, because that's all he has.

I will not say to that man to renounce his bag. I will try to show him real rubies, emeralds, diamonds. Just a glimpse of them and he will throw the bag. Not even that he will renounce it -- because there is nothing to renounce; it is just ordinary stones. You don't renounce ordinary stones.

He will simply become aware that he was living under an illusion. Now there are real diamonds. Suddenly his own

stones fade, they disappear. And he will simply empty his bag immediately without your telling him, because now he has something else to put in the bag. He will need the bag, the space.
So I don't say to you, drop going into the future, drop going into the past. Rather, I would like to say to you, make more contacts with the present. When present arises with its grandeur, its beauty, everything pales down. Renunciation follows awareness like a shadow.

Question 2
IT SEEMS TO ME THAT YOU ARE NOTHING BUT A TRICKSTER. IT ALSO SEEMS TO ME THAT I HAVE TO COOPERATE WITH YOUR TRICKS FOR MY OWN GOOD. IS THIS POSSIBLE? IS NOT THIS ALL A BIT CRAZY?

You call it a bit crazy! It is absolutely crazy! And I have to be a trickster with you. Try to understand.
If somebody is in an illusion, you cannot bring him out by talking about the truth. An illusion can be destroyed only by another illusion. Poison is to be destroyed by other poison. If you have a thorn in your foot, another thorn will be needed to take it out.
All Buddhas are tricksters. You don't need reality; reality is already there. You just need a shock so that you can open your eyes, so that your eyes pop open and you can see. You just need a trick.
Somebody is fast asleep. What do you do? You shake him, you put an alarm, and when the bell starts ringing, what are you doing? You are simply creating a disturbance. That's

what all devices are. You are fast asleep. Not that reality is not there -- reality surrounds you -- but you are fast asleep. I am not here to give you the truth. Nobody can give you the truth. Truth you already have, but somehow you have tricked yourself into lies. Now you will need bigger, stronger lies to crush your lies. All philosophies are lies, devices, to help you to come out of your lies.

A man was brought to me. He was very much afraid of ghosts. They were just in his imagination -- they are always in your imagination -- but just to say to him, 'This is your imagination,' was not going to help. Everybody was saying that to him. 'You are just imagining. Where are the ghosts? We don't see them.'

And he was seeing them continuously; they were surrounding him. Somebody was standing on the right, somebody was standing on the left, somebody was standing at the back -- they were following him everywhere. It was impossible for him to sleep, it was impossible to be alone, because they were torturing him. Now what to do? Everybody had been saying to him that this was imagination. The doctor had said to him that this was imagination, the psychiatrist had said that nothing could be done, he was simply imagining, he had no real problem. But whether he had a real problem or not, you cannot deny his problem. He had a problem -- real, unreal, is immaterial. For him it was real. He was suffering; his suffering was real.

When he came to me, I looked to his right and I said, 'Perfectly right, the man is there!' He smiled at me; I was the first man who understood him. And I said, 'By your left

side also I can see people, and they are following you. How do you survive with so many ghosts?'
He said, 'Nobody listens to me' -- but he relaxed. He touched my feet. He said, 'You are the only person, otherwise I go on proving and nobody listens. They say, "It is all imagination. You are in a sort of delusion. Drop imagination. There are nothing like ghosts."'
But I said, 'I can see. Who are these people?' His father was with him, his wife was with him, and they became afraid when I said, 'Yes, they are there.' And he said to his father, 'Now, listen to what Osho is saying. And you were thinking I am a fool.' Now he gained his confidence.
What I was saying was a lie; there were no ghosts -- but that is not the point. The man was suffering from lack of confidence, the man was suffering from fear. Now, just by accepting his lie... I am also a liar, I am saying, 'Yes, they are there'... I helped him to regain his confidence. He looked better, he looked stronger. Maybe the ghosts are there, but he is not wrong. Maybe the ghosts are still there, but he is not a fool, not an idiot. And I told him, 'Nothing to be worried about. There are methods; we will deal with them.'
He said, 'That's what I am asking people. Help me! Give me something to deal with them.'
'Don't be worried. And as I can see, they are not stronger than you.' Immediately his height was greater than before. He took a deep inhalation, his spine became erect. And I gave him just an ordinary locket, nothing in it, empty, and I told him, 'You just keep it with you. And whenever you feel they are there, you just hold it in your hand, and they will start becoming afraid; they will be frightened and they

will start rushing. Don't be worried, just hold it in your hand.'
He tried and he laughed. He said, 'They are doing that. They are running away from me. Now I'm not afraid.'
Just two weeks time and he was a normal man. When he was normal and the ghosts had disappeared and he had regained his normality, I told him, 'Now, give me that locket, because it has nothing in it.'
He said, 'What do you mean?'
I said, 'There were no ghosts. The medicine was as false as the disease.' But then he could understand. He laughed, he said,' But you tricked me out of it. If you had said the same thing to me fifteen days ago, I would have never listened to you, but now I know, and if you say, I believe.'
I opened the locket; it was empty. I said, 'You can see; it is just empty. Just the idea that you have the power has helped. Now I would not like you to carry this locket forever, because now this will become a disease. If someday it is lost, you will start trembling, and those ghosts which have gone will come back because the locket is lost.'

All your illusions are just illusions. They are illusions. You are not really ill; you have imagined illness. You have not really fallen away from god; you have only dreamed about it. You have never been expelled from the garden of Eden; you have only thought it that way. You are still in the garden of Eden. You still exist in the very heart of god. There is no way to get out of it. It is just your dream.
How to destroy a dream? One has to be very very skillful about it. You cannot just say to people, 'This is your dream'. They won't listen. Their eyes are so full of dream

they won't be able to see. You have to accept their reality, only then can you help.

I have heard:

Once upon a time a young woman dreamed that a handsome prince rode up to her, scooped her up in his arms, kissed her, and rode off into the night with her.
'Goodness!' she cried in a frightened voice. 'Where are you taking me?'
'You tell me,' answered the prince sharply. 'It is your dream.'

It is your illusion that you have gone astray, now I have to bring you home. It is your dream that you have forgotten god, and I have to remind you. It is your dream that you think that you are miserable, and I have to remind you that you are not.
But just by saying that this is all maya, illusion, you will not be helped. I have to be very skillful about it. I have to persuade you. I have to be really a salesman. I have to persuade you by and by. Hurry will not help. Impatience will not help. If I say too much to you, you will not be able to absorb it.
One man asked me once, 'Osho, you go on talking every day, morning and evening. How is it possible?'
I said, 'All lies! So what is the difficulty in it? If I am talking only truth, then there is not that much truth to talk every morning, every evening. That much truth does not exist!'

You have some lie in your life; I create another lie, an antidote. Once both the lies come in contact, they cross each other, they cancel each other. You are left with the truth.
I am not saying the truth. If you listen to me, my lie will kill your lie and the truth will be left behind.
Truth is there. I cannot give it to you. Nobody can give it to you. You are truth, so all that I can do is to create antidote lies for you -- that's what all religions are.
The day you will understand, you will laugh.
When Bodhidharma attained to his enlightenment, it is said he started laughing. The laughter was mad, he could not contain. He was rolling on the ground. Other bodhisattvas gathered, other seekers gathered, and said, 'What is happening to you?'
He said, 'It is absolutely ridiculous. I cannot believe that truth was never lost, that we had only imagined that we had lost. And then comes this Buddha, this trickster, and he says, "Come here! Behold! This is the truth!" and he hands you another lie. But it helped tremendously. Both the lies cancelled each other.'
And of course, when you come against the lie created by a Buddha, you cannot win. Your lie is very amateurish. When a Buddha lies, it is perfect and professional. He lies very knowingly and deliberately.

A magician performed brilliantly in the salon of an ocean liner. On this ship was a parrot who hated the magician. Every time the magician did a trick, the parrot would scream, 'Phoney! Phoney! Take him away!'

In the course of the voyage, the ship sank. The parrot and the magician ended up on a long plank. One day passed, they said nothing -- they were enemies. Two days passed, still they said nothing. Finally the parrot could down his suspicions no longer. He glared at the magician and squeaked, 'All right, wise guy. You and your damn tricks! What did you do with the ship?'

One day it is going to happen between you and me... the whole ship, the whole ship you call sansar, the world. What I am doing is just sabotaging.

IT SEEMS TO ME THAT YOU ARE NOTHING BUT A TRICKSTER.

Perfectly true.

IT ALSO SEEMS TO ME THAT I HAVE TO COOPERATE WITH YOUR TRICKS FOR MY OWN GOOD.

Perfectly true. There is no way to escape.

IS THIS POSSIBLE?

It is already happening.

IS NOT THIS ALL A BIT CRAZY?

It is absolutely crazy. But you are crazy and only a crazy master can help you.

One day you will realize the tremendous compassion of all those who have become awakened to the truth. It is their compassion that they go on devising methods for you, knowing well that in fact no method is needed. But, looking at you, it seems almost impossible that you will be able to come out of your dreams and illusions without methods. You have gone too far.
And if you are left alone, you will go on farther and farther away, because one thing leads to another; it is a chain thing. If you understand, then there is no need for any device. If you understand, in that very moment you have already arrived, because you had never departed.

Higgins lived in Staten Island, New York, and worked in Manhattan. He had to take the ferry-boat home every night. One evening he got down to the ferry and found there was a wait for the next boat, so he decided to stop at a nearby bar. Before long, Higgins was feeling no pain.
When he got back to the ferry slip, the ferryboat was just eight feet from the dock. Higgins, afraid of missing this one and being late for dinner, took a running leap and landed right on the deck of the boat.
'How did you like that jump, buddy?' said Higgins to a deck-hand.
'It was great,' said the sailor. 'But why didn't you wait. We were just pulling in.'

That's what one day you are going to realize. That in fact there was no need to jump. But right now it is difficult and that's why I go on telling you, 'Jump! Take a quantum leap!' knowing well the boat is just coming in. But you are drunk,

you are almost unconscious. You don't know what is going and what is coming. You don't know what is in and what is out. Everything is mixed, is in a chaos and a confusion in you. Hence religions are needed.

If some day man becomes healthy, silent, aware, religions will disappear from the world; they will not be needed. Religions don't show that the world is in a good shape; they simply show that the world is in a very bad shape. If in your house every day a doctor is needed, then things are not going good. When for years the doctor is not needed, then things are going good.

One hindu monk came to see me once, and he said that this country -- as Hindus always go on declaring, claiming -- that this country is the most religious country in the world.

I asked him, 'Why? What is the evidence for it?'

He said, 'Evidence, you ask me? It is so clearcut. All the twenty-four teerthankaras of the Jainas were born here, twenty-four Buddhas were born here, all the avataras of Hindus were born here. God has come to this earth so many times. Is not it a proof that this country is religious?'

I said, 'This is simply a proof that this country must be very anti-god. Otherwise what is the need of god coming so many times here? Krishna himself in Gita says,' I told him 'that whenever there will be darkness, and whenever there will be evil in the world, he will come. What does it show? -- that whenever he comes, things are wrong. And he has been coming to India so many times. That simply shows that India must be in a very irreligious state, very ill. The doctor has to come again and again.'

In a healthy world, religion will disappear. Just as in a healthy world, psychoanalysis will disappear. If people are really happy, then all methods to make them happy will be irrelevant. Then priests and temples and churches will not be needed. Then by and by people will start forgetting about Jesus, Buddha, Christ, Krishna. There will be no need.

That's what Lao Tzu says. 'When in the ancient days people were really religious, nobody had ever heard of religion.' True. Says Lao Tzu, 'In the ancient days, when people were simple, nobody had ever heard about saints, because everybody was a saint, a saintly soul. When people became ill, evilish, then saints became important in contrast.' Maybe it was so in the beginning, or maybe it was not so. At least this much we can hope -- that in the end this must be so. A day must come when all devices are useless. For humanity maybe it will take a long time to come, but for you, individually, it can come any moment. This moment is as much open for its coming as any other moment.

Just look at the fact -- that you go on creating illusions around you. Don't create those illusions. And then no devices are needed, no yoga is needed, no discipline is needed, no character is needed. Just don't create your illusions. Then all medicinal arrangements become futile. You can go and throw all of them on the junkyard. Then you are simply a being, in tune with the whole.

Question 3

BEFORE TAKING SANNYAS, I WAS ON THE VERGE OF COMMITTING SUICIDE. NOW I AM TOO HAPPY TO SAY, BUT STILL I AM SEARCHING FOR

SOMETHING I DON'T KNOW. OSHO, AFTER ALL, WHAT DO I WANT? PLEASE SAY SOMETHING.

Sannyas is a real suicide.You say, BEFORE TAKING SANNYAS I WAS ON THE VERGE OF COMMITTING SUICIDE. You have committed it -- and you have committed it on a deeper plane. Destroying the body would not have helped much. You would have been born again in a similar pattern of body, because your mind would have remained the same.

By committing suicide, by jumping into a river, or in the ocean, or from a hilltop, you can destroy the physical part of you. But your physical part is not basic, your mental part is the base. Your mental part carries the blueprint for the physical. Your mind will jump into another womb and will start gathering another physical part. It will be born again. Suicide is useless. I am not against suicide because it is a crime. I am against suicide because it is futile, it is foolish. It is stupid.

If you really want to commit suicide, then become a sannyasin. Then you will be destroying the mind, the deep blueprint for your future lives. That's what Buddha said -- become a srotapanna, enter the stream. Rather than jumping from the cliff, rather than jumping into the ocean and dying a physical death, jump into a Buddha and die a spiritual death. That's what sannyas is all about -- dying in me. It is carrying your own cross.

If you are really fed up with your life, then destroy the very possibility of its being repeated again and again. Become a srotapanna. Then you will become a skridagamin; once

more you will come. Then you will become an anagamin; no more you will come.

The anagamin is the one who has committed real suicide. He never comes back. He is really finished with the world, he has closed his accounts with the world. He has now far better ways of being. He does not come into this mess, he does not descend into this darkness, this ugly hell. He goes on soaring higher and higher towards the very source of light.

You say, BEFORE TAKING SANNYAS I WAS ON THE VERGE OF COMMITTING SUICIDE.

In fact only a person who is on the verge of suicide can be a real sannyasin. When you are really fed up with life, bored with it, looking at its ridiculous absurdity, the vicious circle moving round and round and leading nowhere... when you understand that nothing is happening in it and you are unnecessarily suffering -- you are becoming more and more dark, heavy, weighty, you are losing wings; you are becoming more and more like a dead thing... when you see this -- that life is killing you, not making you really alive -- then two doors open: suicide or sannyas.

Let me tell you, in the East, few people commit suicide. In the West, many more people commit suicide. The eastern people think that they are less suicidal, that's why it is so. Western psychologists think that the western mind is more suicidal, that's why it is so. Neither what the eastern people say, nor what western psychoanalysts say is the truth.

The truth is that in the West, sannyas has disappeared, so whenever one is fed up with life only one alternative is available -- suicide. In the East, sannyas is as much an alternative as suicide. If you count sannyasins and the

persons who commit suicide in the East, then the number will come exactly the same. There will be no difference.
Sannyas is a transformation of life. Suicide is an escape from life. In both the ways you go beyond. In both the ways you get rid of this so-called life. But by suicide it is only a temporary thing -- again you will be back, again and again you will be back.
With sannyas, the door opens. You may not come back, or, even if you come, you will come in a better way, more aware. Even if you come, you will come to learn something, to mature.
In the East, the whole concept of growth is to grow out of life, to grow beyond life.
Sannyas is creative, suicide is destructive. In suicide, you are simply doing something desperate. In sannyas, you are doing something very deliberate to transform your ways, your very style of life. In fact it is not with life that you are fed up it is with your way of life. It is not really with life that you are fed up -- because in fact you don't know what life is -- but with your pattern of life, the narrowing that you have made your life, the tunnel-like phenomenon that you have created out of your life, the imprisonment that you created out of your life.
You don't know what life is, you know only a tunnel thing -- dark, dirty, confining, crushing, crippling, paralysing -- and in the end you see there is nothing but death. So what is the point of being tortured? Why not commit it today? If it is going to happen tomorrow, then why wait for tomorrow? That is the logic of the suicide.
In fact people who commit suicide are more intelligent than those who never think about it. Only idiots never commit

suicide; only idiots are never bored; only idiots never become aware of the futility of their life....

Intelligent people are bound to think sometimes, 'What is the point of it all? Why am I going? For what? Nothing has happened, nothing seems to happen, nothing can be hoped out of it -- the whole thing seems to be hopeless. Then why go on?' The suicidal idea arises because of intelligence. So, I say, idiots never think about suicide; intelligent people think about suicide.

But those who are really intelligent -- not moderately intelligent but at the very peak of their intelligence -- they think of sannyas. Because they think, 'This whole exists. If I am not able to find the meaning of it, maybe it is my style that is not allowing me to find the meaning of it. If I am not capable of being happy, maybe somewhere I have put conditions which don't allow me to be happy. Maybe there is another way to live.' That 'another way to live', that alternative way to live, is what sannyas is.

'Can't I live non-ambitiously? Ambitiously I have lived and found misery comes, grows more, becomes intense... suffering and suffering and suffering. I have tried ambition. Now let me try non-ambition. Let me have a one hundred and eighty degree turn. Let me be converted.'

Conversion means a one hundred and eighty degree turn, about turn. 'Greed I have tried. Now I will try no-greed. Possessiveness I have tried. Now I will try sharing. Mind I have tried. Now I will try no-mind, meditation. Sex I have tried. Now I will try love, compassion.

'I have lived in an unnatural way -- the way the society has forced on me. Now let me try the natural way -- the way of tao, the way of dhamma, the way of rit. I have lived in

conflict, struggle, fighting. Now let me try surrender. Now let me try let-go. I have been trying to go upstream. Now let me try going downstream, with the stream, wherever it leads.' This is what sannyas is.

So, let me repeat. The most stupid person never thinks about suicide. Of course, he cannot even dream about sannyas. He has not that much intelligence to look into the futility of so-called life. In the middle are those intelligent people who become aware that life is futile, but who are not too intelligent to become aware that 'maybe it is just my style, not life itself'. They think of suicide and they sometimes commit suicide.

Then there are the pinnacles of intelligence -- a Buddha, a Christ, a Lao Tzu, a Zarathustra -- who immediately see the point: 'I am missing because my ways are wrong.' And they change their ways. They change their life pattern radically. That radical transformation is sannyas.

I would like to say to you that you have really committed suicide -- and in a better way, in a very intelligent way; the way it should be committed. You have become a sannyasin.

NOW I AM TOO HAPPY TO SAY, BUT STILL I AM SEARCHING FOR SOMETHING I DON'T KNOW.

It happens. When you are a worldly man, you know what you are searching. You are searching money, better sex objects, power, prestige -- things are clear. You have been trained for them, you have been educated for them, you

have been conditioned for them. Your mind knows what you are seeking. Your mind computer has been fed goals. When you become a sannyasin, you are really in a chaos for a few days -- because the old goals become meaningless and the new goal is not clear. In fact, sannyas is not going to give you a new goal. Once all the old goals disappear, suddenly you will see there is no goal.

And one has to live life without any goal; then one lives tremendously beautifully. Because to live life with a goal means to live in the future. Then the stone-cutter wants to become the rich man, the rich man wants to become the emperor, the emperor wants to become the sun, and the sun wants to become the cloud, and the cloud wants to become the rock, and the rock again wants to become the stone-cutter. Then it is a wheel.

When you don't want to become anybody, when you simply accept whosoever you are, when you drop all goals, all future orientations, all ends -- you drop time, you drop desire, you drop mind -- then suddenly you are here and the whole universe is available... this great energy surrounding you, dancing around you, inviting you to participate with it. Sannyas is not a goal. Sannyas is an understanding that goals don't exist.

The universe is always fulfilled. Not that the fulfillment has to happen somewhere else; it is already happening. That's why you will feel for a few days, 'After all, what do I want?' Old wants have disappeared and you have not yet become grounded into a no-wanting attitude.

There is a zen story:

There was once a red-haired man who had no eyes and no ears. He also had no hair, so he was called red-haired only in a manner of speaking. One has to call him something. He was not able to talk because he did not have a mouth. He had no nose either. He did not even have any arms or legs. He also did not have a stomach, and he did not have a back. And he did not have a spine, and he also did not have any other insides. He did not have anything in fact, so it is hard to understand who we are talking about. So we had better not talk about him any more.

By and by.... First you call him the red-haired man, because one has to call him something.
When you are moving in a worldly wheel, I invite you. I say, 'What are you doing there? Are you not going to try god?' You become greedy about god. You say, 'Okay. Here I am getting nothing, maybe there is something in god.' You jump out of the wheel. Then you ask me, 'What about god?'
I say, 'In fact nobody knows anything about him, whether he existed or not. It is just a manner of saying.' We call him the red-haired man because one has to call him something, mm?
Then by and by you go along with me, and by and by the story is revealed to you -- 'There was once a red-haired man who had no eyes and no ears. He also had no hair, so he was called red-haired only in a manner of speaking. He was not able to talk because he did not have a mouth. He had no nose either. He did not even have any arms or legs....'
By and by, the more you try to understand me, I become more and more truthful. The more I see that now you are

getting in tune with me, there is no need to lie too much. 'He did not even have any arms or legs. He also did not have a stomach, and he did not have a back....'

And when I see that you are not disturbed, you are listening to the story well up to now, then I say, '... and he didn't have a spine.' I have to move very cautiously because you can become afraid and go back to your wheel.

'And he also did not have any insides...' When I see that up to now you have come... and of course you feel a little puzzled, but now the truth can be said...'He didn't have anything. So it is hard to understand who we are talking about. So we had better not talk about him any more.'

About whom? -- about the red-haired man.

Hinduism, Christianity, Judaism, they start the story -- they talk about the red-haired man -- and Buddha ends it... nobody, not even you.

He says, first drop ambition, drop desires. Don't think you are the body, don't think you are the mind; then don't think you are the self. Then in fact we should not talk about you because you are not.

By and by we go on eliminating. First we say, drop worldly goals -- because it will be too much to tell you to drop all goals; you will not understand. You can understand that worldly goals should be dropped because you have suffered much and nothing has come out of it; you are frustrated. You say, 'Okay. I was also thinking to drop it.' And you say, 'Good, so I will change. I will drop the worldly goals. Now I will look for god, heaven and paradise.' And I go on laughing inside me. I say, 'Okay, first drop these, then we will see.'

Once you have dropped those, then by and by I will persuade you to drop god, self, nirvana, moksha. Because when every goal is dropped, then only you are in tune. The goal is a jarring note. The goal simply says you are missing. The goal says there is some condition which has to be fulfilled, only then can you become happy.
When all goals disappear and life is not looked on as a desire project, when life is not thought of as a work and becomes play, leela, then... then you are at home. Then you have arrived.

Question 4
IF YOU TAKE GOSSIPING OUT OF SOCIAL INTERACTION, IT SEEMS LITTLE IS LEFT EXCEPT UNCOMFORTABLE SILENCES. SO WHAT IS SOCIALIZING ABOUT?

Of course the question is from a woman.
The woman exists with gossip. Man has many more things to do; gossiping is not all. Woman has nothing else to do, she has only gossiping.
It is really difficult to think, conceive, of what is left if all gossiping is dropped. The questioner is right. It is from Deva Richa. She said 'then only uncomfortable silences are left'.
Why do you feel uncomfortable about silence? Why is it so embarrassing?
It is true, her insight is right. You always have felt it, everybody knows it. If you sit with somebody and you don't have anything to say, then one starts feeling embarrassed. One finds something to talk about. So people

talk about weather, climate... useless. They both know that it is raining outside, so what is the point? Or it is a beautiful morning, so what is the point?
I have heard:

Mulla Nasrudin was travelling together with a friend for two days in a train without even a word passing between them. On the third day the friend at length ventured to remark that it was a fine morning. 'And who said it was not?' replied the Mulla. 'And who said it was not?'
Silence is embarrassing because we have completely forgotten the dimension of silence. Whenever we are silent, it seems empty. It is not full of radiance, presence. When we are talking, there is something. When we are not talking, it is only absence of talk. Our silence is just absence of talk, that's why it is embarrassing, empty... not even a word to fill it. One feels very poor, stuck. But if you know really how to be silent, then it will not be embarrassing or uncomfortable.
Sometimes it happens in your life also. Those moments are rare and one tends to forget them because they don't fit with your main pattern. Sometimes, sitting with a friend, there is no talk; you just enjoy each other's presence. It is not embarrassing, it is very fulfilling. It is not uncomfortable; in fact to talk in those moments will be uncomfortable. It will disturb that music that is flowing between the two. It will be an interference, a distraction, if you talk. You love a woman and you are sitting holding each other's hands on the beach or on the river or looking at the stars....
Everybody must have come to a few moments when silence is communicative, when it is expressive of your heart; more

than any word. When something transpires between two hearts, when some energy is transferred from one polarity to the other -- from yin to yang, from yang to yin -- when suddenly you feel a link which is not verbal, a link which is existential; when suddenly you feel that you have become one energy throbbing with one rhythm... breathing together, being together, merging and melting into each other -- then silence is not uncomfortable. It is tremendously warm. It is not cold. You don't miss talk. In fact, if somebody starts talking you will feel offended. It will be sacrilege.

But we have lost that dimension. We don't know how to be silent, we only know how to talk. We have been trained for talking. Parents, schools, colleges, universities -- they all train you for talking. And people who can talk skillfully become very important. In fact, talking seems to be the greatest art.

If you cannot talk, you will never become a part of the society. If you cannot talk well, you will never become famous in any way. Poets, priests, politicians, all people who become important, significant, are really good talkers. The society knows only one way to communicate and that is talk. And the other way is completely lost.

I am not against talking. How can I be? That would be against myself. I am not against talking, but if you don't know the dimension of silence, then your talk will be empty, then your talk will be just dead words. Then your words will be just like a goods train, carrying dead wood. If you know the dimension of silence, then your words become alive, because something of your silence can be carried by the words. When your words carry something of your innermost silence, are soaked in it, when some

fragrance of that silence goes with the words towards you, only then words are meaningful, significant. Otherwise they are meaningless, otherwise they are just gibberish.
I am in favour of both. I am not telling you to become dumb and not talk to anybody. I am telling you, sometimes be so silent that you have something to say. Be so silent that you experience something which can be conveyed. Otherwise what will you convey? Be silent, enjoy silence, and feel silence as presence, not as absence.
Silence is presence of your awareness, your being. Fill your silence with your own presence, radiance, and feel it as a positive phenomenon; don't look at it just as absence of words. It is not absence. If you can be positively silent, if you can enjoy it, if you can rejoice it, you will be tremendously benefitted. And not only you -- others who come in contact with you, they will also be tremendously benefitted. Then sometimes be silent with them, when it is the season to be silent.
There are moments when talking is dangerous, when silence is golden. There are moments when talking is beautiful; it is a poetry, it is expression. But remember always, first you must have something to express. And to have that you will need silence. Silence gives you the poetry; words can relate it to others.
Then in your ordinary life find a few extraordinary moments of silence. Sitting under the tree on the bank of the river, or just sitting in your room doing nothing, just sitting, feeling silence, cherishing it, tasting it, being nourished by it, being so overflowingly silent that if somebody passes by with his head full of words, even he will have a breeze of silence....

That's what happens when you sit near a master. His silence starts being infectious. It comes like a breeze, dances around you, soothes you, cools you, warms you, makes you more alive, makes you feel loved, cared for... as if a mother is just singing a lullaby.

In the close affinity of a master, in satsanga, that is the real thing -- that something starts happening between two energies. The master starts falling into you like a waterfall... tremen-dously silent. And his silence makes you silent. And for the first time you have a few glimpses of what silence is. Then you have something to say, something to sing about, something to dance about.

I am not against talking, but your talking should not be empty. I am not even against gossiping. I myself gossip so much. But let your gossiping also be creative, not destructive. Let your gossiping also have a quality of poetry and creativity in it. Gossip about god. What are gospels? Gossips about god. Gossip about truth, gossip about beauty, gossip about grace, grandeur. Gossip about this wonder that surrounds you. Gossip about the unknown.

What do you do with your gossiping? You are very destructive. People gossip only as a means to destroy others, to hurt others. Don't be aggressive; then nothing is wrong in gossiping.

All the parables of Jesus are gossips, and all the stories of Mahavir and Buddha are gossips. All the puranas of the Hindus are tremendously beautiful gossips. It is impossible to improve upon them; they have done the last, the ultimate thing in gossiping.

The West cannot understand it. They think these are just myths, stories, they are not true. That is not the point. Who

said they are true? They are truer than truth. They are not just true. They are truth told in beautiful language so that people who cannot understand truth, even they can understand it. They are cosmic gossips. They are indicators of something beyond the known, beyond the word, beyond the expressed. They are fingers raised towards the ineffable.

IF YOU TAKE GOSSIPING OUT OF SOCIAL INTERACTION, IT SEEMS LITTLE IS LEFT EXCEPT UNCOMFORTABLE SILENCES.

Right now it will be so, because your social interacting is nothing but gossiping, criticizing, slandering. Your social interaction is nothing but subtle violence. If it is left, you don't know how to be silent. It will be uncomfortable, it will be embarrassing.
First learn how to be silent. Learn it with trees and rocks. They are silent and they are not uncomfortable at all. Learn it from the stars. They are silent, not embarrassed at all. Learn what positive silence is. Be meditative; it will come to you.
And then by and by stop destructive gossiping. Gossip about something beautiful. Gossip something about the really significant. Let your gossiping also be a sort of communication for that which cannot be communicated. And of course you will never feel embarrassed, and your social interaction will not be just an impotent gesture; it will be real communication.
I have heard:

Mulla Nasrudin's wife told him that he must stop exaggerating about 'the one that got away' and said that next time he did it in company, she would cough to remind him.
Some friends called on them shortly afterwards and Nasrudin, after behaving himself for a while, suddenly said, 'I had this fish on my line last week. It must have been six feet long.' Just here his wife coughed loudly. 'And,' continued Nasrudin, 'half an inch wide.'

I'm not saying to change it so abruptly. Go slowly. I'm not saying to be so abruptly dramatic. First learn silence, then learn what beautiful gossiping is, mm? Then start practising it. Not only you will be benefitted by it, others will also be benefitted by it.
All beautiful poetry is gossiping. All beautiful story-telling is gossiping. Tell beautiful stories, invent beautiful stories, be a little creative. And that very thing will change your relationship with others. Your relationship will not be just a formality, it will become really intimate.

Question 5
OSHO, WHAT DID WE DO TO DESERVE YOU AS OUR GURU, OUR MASTER?

I don't know anything about you, but I must have done terrible karma to deserve you!

The Discipline of Transcendence, Vol 2
Chapter #3
Chapter title: In accord with the way

2 September 1976 am in Buddha Hall

IN ACCORD WITH THE WAY
A MONK ASKED THE BUDDHA: UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY?

THE BUDDHA SAID:
THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY. IT IS LIKE POLISHING A MIRROR WHICH BECOMES BRIGHT WHEN THE DUST IS REMOVED. REMOVE YOUR PASSIONS AND HAVE NO HANKERING AND THE PAST WILL BE REVEALED UNTO YOU.

A MONK ASKED THE BUDDHA: WHAT IS GOOD AND WHAT IS GREAT?
THE BUDDHA ANSWERED:
GOOD IS TO PRACTISE THE WAY AND TO FOLLOW THE TRUTH. GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

LIFE IN ITSELF IS NOT THE GOAL. The goal surpasses life. The life is just an opportunity to realize the goal. The goal is hidden deep in life; you cannot find it on the surface. You will have to penetrate to the very center. The life is like a seed. In itself it is not enough. You will have to

work hard so the seed sprouts, becomes a tree and comes to bloom.

This is one of the most fundamental things to remember -- that man has to surpass himself, that life has to transcend itself. If you don't understand this, then you will be lost in the means and you will forget the end. That's what happens ordinarily. We become too attached with life and we forget that life was just an opportunity to understand something which is deeper than life, higher than life, superior, far superior, than life.

If you get too much obsessed with life itself, it is as if somebody was sent to the university and he became too much attached with the university and he could not leave it, and he could not even conceive of leaving it. The university is there just to educate you for something greater. For the universe, the university is to prepare you; that's why we call it the university. It itself is not the universe... just a preparation.

In the East, life is just like a university, a discipline, a training for something far beyond it. If you become too much attached with life, then you will be coming back again and again every year to the university. Then it is futile, pointless. A university is to get ready. A university has to be renounced one day. It is just a preparation. And if the preparation becomes endless, then it becomes a burden. That is what has happened to many people. They take life as the goal. Then they go on preparing, they go on preparing endlessly. They never go on the journey, they simply prepare for the journey. And if their life becomes an impotent gesture, no wonder. It is natural, it has to be so.

Just think about yourself -- always consulting timetables, always getting ready to leave, always enquiring from the tourist office, and never leaving, never going anywhere. You will go mad.

Nothing is wrong with life itself, but if your attitude is this -- that life is an end unto itself -- then you will be in trouble. Then your whole life will become meaningless. The meaning is there, but the meaning is transcendental to it. The meaning is there, but you will have to penetrate to that core where it is revealed.

To think of life as the goal is to remain on the periphery. That periphery Buddha calls the wheel. The symbol of the wheel is very significant and has to be understood. The periphery, Buddha calls the wheel... it goes on moving. You can watch a bullock cart moving. The wheels move. They move on something which is unmoving -- the center remains unmoving. The hub remains unmoving. On an unmoving hub, the wheel goes on moving.

If you only look at the wheel, you will be looking at the temporal. If you become capable of looking at the hub, you will be able to penetrate the eternal. If you only look at the periphery, you will be watching the accidental. If you become capable of reaching to the center, to the hub, you will be able to know the essential. And unless you come to know the essential, you will be repeating the same thing again and again and again.

The world is called the wheel because things go on repeating themselves again and again, and you by and by become repetitive. And the more you repeat yourself, the more you are bored. The more you are bored, the more dull and stupid you become. You lose intelligence, you lose

freshness, you lose awareness. You become a robot, a mechanical thing.
Watch people around you. They have become robots. They just go on doing the same thing again and again. Every morning, every evening, they go on moving in the same rut, and of course they look dead. There is no spark in their eyes; you cannot find any ray of light.
Buddha calls this continuous repetition of the wheel, sansar. To get out of it, to get out of this rut, is nirvana.
Before we enter the sutra, a few things have to be understood.
Life is the game of the games, the ultimate game. It has tremendous meaning in it if you take it as a game and you don't become serious about it. If you remain simple, innocent, the game is going to impart many things to you. Sometimes you were a tiger, and sometimes you were a rock, and sometimes you became a tree, and sometimes you become a man; sometimes you were an ant, and sometimes an elephant. Buddha says all these are games. You have been playing a thousand and one games, to know life in every possible way. By playing game after game, the player may experience all the permutations of matter in evolution. That is the goal of life.
When you exist like a tree, you know life in one way. Nobody else can know it except the tree. The tree has its own vision. When clouds come in the sky and the sun shines and there is a rainbow, only the tree knows how to feel it. It has a perceptivity of its own. When the breeze passes by, the tree knows how to be showered in it. When a bird starts singing, only the tree knows, only the tree has

ears for it... for its music, its melody. The tree has a way to know life -- its own way. Only a tree knows that way.
A tiger has another way of knowing life. He is playing another game. An ant is playing a totally different game. Millions of games....
All these games are like classes of a university. You pass through each class; you learn something. Then you move into another class. Man is the last point.
If you have learned all the lessons of life and the lesson of being a human being, then only will you become capable of moving into the very center of life. Then you will be able to know what god is, or what nirvana is.
All through these games you have been trying to approach god -- through many directions, in many ways, in many perceptivities. But the goal is the same -- that everybody is trying to know what the truth is. What is the mystery of this life? Why are we here and who am I? And what is this that goes on existing?
There is only one way to learn it, and that is the way of existence. But if you just move from one class to another like a sleepwalker, a somnambulist, unconscious, dragged from one class to another, not moving deliberately and consciously, you will miss.

That's how many people arrive at the point of being human beings and they cannot see any god. That simply shows they have missed the lessons, they avoided the lessons. They were in the classes but they have not got the point. Otherwise every person who has arrived at the stage of being human must be religious.

Being human and being religious must become synonymous. They are not synonymous. Very rarely a few people are religious. By religious I don't mean a person who goes to the church every Sunday. By religious I don't mean a person who is Christian, Mohammedan, Hindu, Jain, Buddhist. By religious I don't mean that you belong to a religious organization.

When I say religious, I mean a person who is aware that life is so full of transcendence... that from everywhere life is overflowing into something bigger than life... that every step is leading you towards god, truth, nirvana, freedom... that whether you know it or not, you are moving towards the ultimate temple.

When a person starts feeling it in his very guts, then a person is religious. He may go to the church, he may not go to the church; that is irrelevant. He may call himself a Christian or a Mohammedan or a Hindu; that is irrelevant. He may not call. He may belong to any organization, he may not belong -- but he belongs to god.

And when I say god, remember that by god I mean that which transcends. That is always ahead of you. You are always coming closer to it, approaching closer and closer and closer, but it always remains ahead of you.

God is that omega point which always remains the goal. You come close to it but you can never possess it. It cannot be ever in your hands. You can drop yourself completely in it, you can merge yourself in it, but still you will know that much remains to be known. In fact the more you know, the more you feel that much remains to be known. The more you know, the more you become humble. The mystery, infinite, ineffable, cannot be exhausted.

That inexhaustible source, that transcendental source, is what I mean by god. And by calling a person religious, I mean one who has become alert about the transcendental. When you are alert about the transcendental, your life has a beautiful charm, a grace. Then your life has energy, intelligence. Then your life has a sharpness, a creativity. Then your life has a holy aura to it. By becoming aware of the transcendental, you become part of the transcendental. He has penetrated in your awareness. A ray of light has entered into the dark night of your soul. You are no more alone, and you are no more a stranger in existence. You are deeply rooted in it. This is your home.

A religious person is one who feels existence as his home. A religious person is one who feels existence constantly evolving and evolving, going higher and higher, towards that ultimate omega point where you disappear, where all limitations disappear and only infinity is left, only eternity is left.

So this game of life has to be played very skillfully. Buddha calls skill, upaya. It is one of his most beautiful words. He says, 'be skillful'. If you are not skillful, you will miss much that is valuable. Be skillful means be aware. Just don't go on dragging yourself half asleep, half awake. Shake yourself into awareness. Bring more awareness into each act of your life, into each step of your being. Then only, with open eyes, you start seeing something which cannot ordinarily be seen when you are asleep, when you are unconscious. Shake all the dust from the eyes.

Be skillful and live life consciously. Otherwise life becomes boring. You feel it. You know how it feels. Sooner or later everything feels boring; one is bored to

death. One goes on living because one is not courageous enough to commit suicide. One goes on living just in the hope that sooner or later one will die -- the death is coming.

Mulla Nasrudin was going on a world tour and he was travelling in a ship for the first time, and he was very seasick. The captain came to him and said, 'Don't be worried, Nasrudin. I have been working as a captain for twenty years and I have never seen any man die from seasickness. Don't be worried.'
Mulla said, 'My god! That was my only hope -- that I will die. You have taken even that hope!'

People are living just in the hope that some day or other they are going to die. So they go on saying to themselves, 'Don't lose heart -- death is coming.'
If you are waiting for death, if you are so bored, then there is no possibility for any encounter with god. The encounter can only happen in radiance, in sharpness, in awareness.
But why do we get bored? The buddhist explanation is of tremendous import. Buddha says you have done the same things -- not only in this life; you have been doing them for millions of lives, hence boredom. You may not remember them, but deep down the memory is there. Nothing is lost as far as memory is concerned.
There is a reservoir of memory. Buddha calls it alaya vigyan, reservoir of memory. It is exactly what Jung calls the collective unconscious. You carry it. The body changes, the identity changes, but the bundle of memories goes on jumping from one life to another. And it goes on

accumulating, gathering. It goes on becoming bigger and bigger.
Nothing is lost as far as memory record is concerned. If you look into yourself, you have the whole record of the existence in you. Because you have been here from the very beginning -- if there was any beginning. You have been always here. You are an intrinsic part of this existence. All that has happened to existence has happened to you also, and you carry the record.
You may not know it, but you have loved millions of times. Again falling in love -- it is nothing new, it is the very old story. You have done all the things that you are doing. You have been ambitious, you have been greedy, you accumulated wealth, you became very famous, you had prestige and power -- this has happened many many times, millions of times. And you carry deep down in the unconscious, the reservoir of memories, and whatsoever you are doing looks futile, pointless, meaningless.
I have heard:

A newspaper reporter was interviewing Mulla Nasrudin on his hundredth birthday. If you had your life to live over,' he asked, 'do you think you would make the same mistakes over again?'
'Certainly,' said the old Mulla, 'but I would start a lot sooner. I would start a lot sooner....'

This is what is happening. Out of mistakes you only learn how to start them sooner, you don't learn how to drop them. You only learn how to start them sooner and how to do them more efficiently next time.

Buddha says if you can penetrate this reservoir of memories then you will be really fed up. Then you will see -- 'I have been doing the same thing again and again.' And then in that state of awareness, you will start doing something new for the first time. And that will bring a thrill, a fresh air into your being.

There are two time concepts in the world. In the West, the linear time concept has been prevalent. Christians, Jews, Mohammedans -- they are all offshoots of one judaic concept of life. They have believed in the linear concept of time; that time is moving in a line. The eastern concept -- the hindu, the buddhist, the jainist concept -- is different. It is circular. Time is moving in a circle.

If time is moving in a line, then things are not repeated again. The line goes on moving; it never comes back to meet and move on the same old track again. If time is thought to be circular, then everything is being repeated. And the eastern time concept seems to be more true -- because every movement is circular.

Just watch all the movements. The seasons moving around the year are circular -- again comes the summer... again, again. In the same way it moves. The earth moves in a circle, the sun moves in a circle, the stars move in a circle. And now Albert Einstein has suggested that the whole universe is also moving in a circle. Not only that -- Einstein introduced a very strange concept to the physics, and that is the concept of circular space. The whole space is circular. The East has always thought that the circle is the natural way of things. They move in a circle and by and by they become circular. All movement is circular. Then time has also to be circular, because time is nothing but pure

movement. If you think about time as circular then the whole world view changes. Your whole life is also circular according to the eastern way of seeing.

A child is born. Birth is the beginning of a circle, death is the end of the circle. And the old man in his last moments again becomes as helpless as a child. And if things have gone rightly, he will become as innocent as a child. Then the circle is complete. Then his life was a round-shaped life. Then his life will have a grace. If the circle is not complete, then the life will have something missing in it. Then there will be holes in his life, and his life will be tense. It will not be round, graceful.

Buddha says that in each life the wheel moves once. The circle becomes complete. Another life -- the wheel moves again. The spokes are the same -- again childhood, again youth, again old age; the same desires, the same passions, the same lust, the same rushing, the same ambition, the same struggle, conflict, the same aggression, the same ego, and again the same frustration, the same misery. This goes on and on and on.

If you can penetrate into your deepest memories, then you will be able to see that you are not doing anything new here. That's why in the East they say there is nothing new under the sun. Everything has been done millions of times. So it became a very methodological thing in Buddhism and Jainism for every seeker to penetrate into his past memories. It became a necessary thing. Because Buddha says unless you can see the whole nonsense of repetition, you will continue to repeat.

Just think about it. If you come across the whole record and you see that for millions of times you have been falling in

love, and every time you were miserable.... Now it is time enough to understand. Now don't be foolish again. If you see that for millions of times you were born and you died again, and every birth brings death, then now what is the point in clinging to life. Then renounce it. If you see that every time you expected, you were frustrated, your expectations were never fulfilled, then what is the point now? Now drop expecting.

This became a basic meditation -- to go into one's past memories. If you look in even one life, you will see constant repetition. Even in the very old age, you go on being the same way. It simply shows that you have not learned anything in life. Everybody passes through experiences, but that is not necessarily a learning.

There is a difference between passing through life and learning. Learning means you go on looking at your experiences. You keep a record of the experiences, you observe your experiences, and you gather certain wisdom through them. You were angry and you did something foolish. Again you are angry and you do something foolish. Again you are angry -- but you never take account of all your angers, and you never look at the mechanicalness of it. And you don't learn a lesson out of it. Then you experienced, but you have not learned anything. If you simply experience, you become old. If you learn, you become wise.

All old people are not wise. Wisdom has nothing to do with old age. A real man of understanding can become wise any time. Even as a child he can become wise. If you have a penetrating understanding, even a single experience of anger and you will be finished with it. It is so ugly. A

single experience of greed and you will be finished with it. It is so poisonous.
I have heard:

'I am leaving home!' shouted Mahamud to his father, Mulla Nasrudin. 'I want wine, women, adventures!' His old man got up out of his chair.
'Don't try to stop me!' shouted Mahamud at him.
'Who is trying to stop you?' exclaimed old Mulla. 'I am coming with you.'

The same foolishness continues. Young and old, educated, uneducated, poor, rich -- all seem to be in the same boat. They don't seem to learn. If you learn, a totally different vision arises in your life.
I have heard:

It was in the early barnstorming days of aviation, and the old fellow had finally worked up enough nerve to take a flight on a plane. When the rickety plane landed, the old fellow crawled out and said 'Sir, I want to thank you for both of those rides.'
'What are you talking about?' asked the pilot. 'You had only one ride.'
'No,' replied the passenger, 'I had two rides -- my first and my last.'

If you understand a thing, then it is your first and last. Then you have had enough of it. Then it is not one ride, it is two rides.

This sutra today consists of a question from a monk.

A MONK ASKED THE BUDDHA: UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY.
UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST?

Buddha insisted very much. He said, first move towards the past, first go backwards -- because that is where you have lived for millenia. Just look what you have been doing there. What has been your experience up to now? Go into it. Gather some lessons out of it. Otherwise you will tend to commit the same mistakes again and again.
And there is a natural mechanism which does not allow you to remember it ordinarily. When a person dies and is reborn again, there comes a gap between his past life and the new life -- a layer of oblivion, forgetfulness. It is natural, because it will be very difficult for you to live if you continuously remember all that has happened before. Not only at the end of life; every day it is happening.
Millions of things happen in the day. You don't remember all. Not that they are not recorded -- they are all recorded. It is unbelievable how the mind goes on recording minute, small things. Whatsoever happens around you... you may not be even aware that it is happening, but the mind goes on recording.
For example, you are listening to me, you are focused towards me, you are deeply in concentration -- but the train is passing by. You may not have heard it at all as far as

your consciousness is concerned. If somebody asks you later on, 'Was there a train going by? Did you hear the noise?' you may say, 'I don't remember because I was so concentrated.' But your mind has recorded it. Even without your knowing it, mind goes on recording. If you are hypnotized and then asked, the mind will say everything.
If I ask you suddenly, 'What happened on the first of January, 1970? What happened? Can you remember?' You will be simply blank. That does not mean that nothing happened on that day. Something must have happened -- a quarrel with your wife, or a headache. Twenty-four hours, the first of January, 1970 -- something must have happened. Twenty-four hours cannot be vacant, otherwise you would have become a Buddha. If you had remained empty for twenty-four hours, nothing happening, then nirvana would have happened. But you don't remember at all. You will shrug your shoulders that you don't remember. Unless something very special happened on that day -- that there was a car accident and you were almost killed; maybe you will remember it. Or some other type of accident -- you got married. You will remember it because there is no way to forget it now. You cannot forget and you cannot forgive yourself for it. It remains like a wound. But otherwise you are completely forgetful.
But if you are hypnotized and you go in a deep trance and the hypnotist asks you, 'Now go backwards. Remember the first of January, 1970, and start relating what happened from the morning,' you will relate such minute things -- that the tea was cold and you didn't like it at all, that the night was not good and you had a nightmare.

Things like this you will remember, minute details -- that a dog was barking when you were taking your morning tea, that the cup from your hand had fallen and broken. Small things -- that you were passing by the side of a tree and the tree had bloomed... and you will remember the smell. Or that it had rained and there was a beautiful smell coming out of the earth. You may not only remember; you will relive it. It will be so clear.

Everything is recorded. But you have to forget it. Otherwise your mind will be so cluttered with unnecessary information that you will not be able to manage your life. So there is a natural mechanism which goes on sorting out inside you. Much work continues for twenty-four hours; a great sorting out goes on.

Whatsoever is unessential is thrown into the basement. You may never need it. Then the secondary things which are not so absolutely irrelevant, which you may need sometime but for which there is no urgency, they are put into the subconscious, within reach. If sometimes you need them, you can bring them back to consciousness. And very few things, which you will need every day, are left in the conscious.

For example, two plus two is four, mm? -- this remains in the conscious. You will need it every day, every moment. That this is your wife and this is your husband remains in the conscious. If you go on forgetting every day, it will create difficulties in life. Your name and your address and your phone number....

So, everything, almost ninety-nine point nine percent, falls into the basement and disappears forever. But it remains there underground. It can be recalled by specific methods.

That's what they are doing in primal therapy -- they are trying to recall all that has disappeared into the tunnels of the unconscious, to relive it. Once it is relived, you are freed from it.

What primal therapists are doing now, Buddha has done twenty-five centuries ago. And on a greater, in a greater way, in a deeper way. Not only with this life -- he has done it with the whole past.

You have to pass through the womb again in your memory. Then you have to go back to the death that happened in the last life. Then go on moving to the birth in the last life. And this way one goes on moving back and back and back. And the more you practise it, the more you become efficient in revealing all the mysteries that you have been carrying. You are carrying a great record, and if you can relive it, you will be able to find out a few lessons from it. Those lessons will be of tremendous value. They will be liberating. They will liberate you from your past.

Once you are liberated from the past, you are liberated from the future also. Because then there is nothing left to project. Once you are liberated from your past lives, you are liberated from life itself. Then all desires to cling to life disappear. Then you don't want to be born again. Then you don't want to cling. Then you are not afraid of death. Then you don't want to be confined in any womb, in any body. You don't want to be embodied again. You would like absolute freedom.

This learning can be done in two ways -- either while you are living, learn it.... If you do that, you will become a Buddha, slowly. If you have not done that, then go backwards and relive your past experiences, your past lives.

THE MONK ASKED BUDDHA: UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY?

Because first you have to understand your past lives, then only can you ask in a meaningful way how to get out of it... where is the exit? the way? When Buddha talks about the way, he means the way out. You have entered into life, now where is the way out?
I have heard:

Mike was going to Dublin for the last time and his friend Pat was giving him a few hints on what to do and where to go in the big city.
'What do I do when I go to the zoo?' asked Mike.
'You be careful about the zoo,' advised Pat. 'You will see fine animals if you follow the words "To the Lions", or "To the Elephants", but take no notice of "To the Exit". It is a fraud. It is outside I found myself when I went to look at it.'

That we have been doing -- we have been avoiding the door that takes us out of life. We have avoided it for so long that it has almost become invisible to us. We have ignored it so long that it almost does not exist for us. Even if we come across it, we will not be able to recognize it.
"To the Exit"... those words have become very faint; they have almost disappeared. We know only the entrance into life, we don't know the exit.

Entrance of course we know, because we have entered many times. Again and again we enter in the womb. Here you die and there you enter; almost within minutes, at the most within days. Here you die... even while dying, your mind starts planning where to enter. You have not yet died and you are planning already for the future -- where to enter, how to enter. The fantasy has started working again. Remember, it is your decision to enter in the womb, that's why you enter. You are not thrown in it, you choose it. As the entrance exists, so exists the exit.
The monk is asking:

UNDER WHAT CONDITIONS IS IT POSSIBLE TO COME TO THE KNOWLEDGE OF THE PAST AND TO UNDERSTAND THE MOST SUPREME WAY?
THE BUDDHA SAID:
THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY.

THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE... People who live in their heads will find it very difficult to move into the past, because the head is always in the future. Head is really a mechanism to plan for the future. It always moves ahead of you. It is like a radar.
In a plane, you must have seen a radar. The radar moves ahead of the plane. That is its whole meaning... two hundred miles ahead, four hundred miles ahead. On the radar, the clouds that are four hundred miles ahead start appearing. Because within seconds the plane will be reaching, so the pilot has to know beforehand. Because if

he comes to know only when he has reached, then it will be too late; the speed is so much.
Mind is a radar, your head is a radar system. It goes on groping in the future, it goes on planning for the future. It is never here in the present. And with the past it has nothing to do; it has already disappeared.
The whole interest of the head is in the future. Even if sometimes it looks at the past, it looks only to find few clues for the future. Even if it wants to look into the past, it is just as a help to prepare for the future. But the interest, the center of interest is the future.
Buddha says... PURE IN HEART AND SINGLE IN PURPOSE. People who are not in the head but in their heart, only they can enter into the past lives. Heart is very close to the unconscious basement, head is farthest away. Heart is closer to your navel center. Just somewhere near the navel is the corresponding point in the body with your unconscious. You have to come to the heart. Heart is midway between the head and the navel.
If you become more and more full of feeling, full of heart, you will become capable of knowing, of entering into that great story of your past lives. It is not only YOUR biography; it is the biography of the whole universe. Because sometimes you were a tree, and still in your mind, deep down in the unconscious, you are carrying all those memories of being a tree. Someday you were a tiger, and someday you were a cat, and someday you were an elephant, and someday you were a woman, and someday you were a man, and millions of memories are there. The whole drama of life is there, in a very condensed form. If

you go into it, it starts playing. You can again listen to those sounds.

That's why in hypnosis it is possible that if you hypnotize a person and tell him that now he has become a tiger, he becomes a tiger. You may have seen hypnotists doing it on the stage. They tell a man, 'You have become a woman. Now walk!' And the man walks like a woman.

It is very difficult, but he manages. He may have never walked like a woman. Now, how does he suddenly start walking like a woman? It is very difficult, because the woman has a totally different structure of the body. Because of the womb existing in her body, she has a different type of skeleton. She moves in a different way. Her movement is more round and more shapely. She cannot run fast. A man moves differently.

But under hypnotic influence, the man can walk like a woman, the woman can walk like a man. Not only that. A person who has never heard a single word of Arabic or Latin or Chinese, can be provoked under hypnosis to speak Chinese. And if the hypnosis is really deep, he may start speaking Chinese. It is a miracle, and the hypnotist has not been yet able to explain it. How to explain it? What happens?

The explanation is simple if you understand Buddha's hypothesis. Buddha says -- and it is agreed with by all the eastern masters -- that a man has been everything in his past life. You have been Chinese, you have been Japanese, you have been a German, you have been a Tibetan. So if somewhere deep in your memories the life that you lived as a Chinese person is still there, it can be provoked under hypnosis. It can be revealed. You can start speaking

Chinese. You have never heard a single word of it, you don't know anything about it.
A human being is vast. It is not so confined as you think. You think you are a Hindu, or a Mohammedan, or a Christian, or an Indian, or Japanese, or Chinese. These are just boundaries on your conscious mind. On the unconscious, you are infinite territory. You are all. Not only Hindu and Mohammedan and Christian, but even a tiger, a cat, a mouse, a lion, a tree, a rock, a cloud. You are vast. You are as vast as this universe.
Once you start entering, you will become tremendously aware that no limitation exists. All limitations are a sort of belief. You believe, that's why they are there. If you drop them, they start disappearing.

THOSE WHO ARE PURE IN HEART AND SINGLE IN PURPOSE...

People who are more heart-oriented are single of purpose. They are not crooked, they are not cunning. The head is very cunning. The head is like a fox -- very calculating and very subtle in its ways. If it wants something, it will never go direct. If it wants something, it will go zig-zag. It will say something else, it will do something else. It would like to get something else. The head is very political, diplomatic.
You can watch it in yourself -- how the head goes on deceiving, how the head goes on being political. It is never authentic. It cannot be. The heart is authentic. It knows no deception. It goes direct. The heart moves in straight lines, the head goes very zig-zag.

Buddha says a person who wants to move into his past lives will need singleness of purpose. Crookedness won't do. One will have to follow straight, simple, direct.... ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY. These people who are simple, heart-oriented, single, straight, direct, immediate -- these people enter easily.

It has become more and more difficult since the days of Buddha to enter into past lives. It was so simple in Buddha's time. People were simple. Almost every sannyasin that was initiated by Buddha had to pass through past experiences, and the same was true with Mahavir.

There is a famous story. A prince took sannyas, was initiated by Mahavir. But he had lived almost always in comfort, in richness, and now life was very hard with Mahavir. He had to move naked, to sleep on hard floors with no clothes. It was difficult.

The first night he started thinking of dropping out; this was not for him. There were so many mosquitoes -- as there have always been in India; they seem to be the constant enemies of meditators. He could not meditate... so many mosquitoes... and he was naked and it was cold, and the place where he was sleeping was just in the middle, and hundreds of sannyasins were staying there. The whole night he could not sleep; people were coming and going. It was very crowded and he had never lived that way; that was not his way of life.

So in the night he started feeling that the next morning he would leave. It is said that in the middle of the night Mahavir came to him. He was surprised. He said, 'Why have you come?'

Mahavir told him, 'I have been watching you. I know your difficulty. But this has happened before. This is in fact the third time. You have been initiated twice before in your other lives and every time you have left.'

He said, 'What do you mean?' And Mahavir told him to do a certain technique of meditation that he calls jati smaran -- the method to remember the past life. And he told him, 'You just do this the whole night. Sit in meditation and by the morning, whatsoever you decide....'

He went into his past life. It seems very simple, it must have been. People must have been simple. He went into his past life so easily. And by the morning he came; he was full of new light. He touched Mahavir's feet and he said, 'I have decided to stay. Enough is enough. I looked into.... Yes, you were right. How long can I go on repeating it again and again? It is insulting to take sannyas and leave it; it is below dignity.

'No, it is not good for a warrior like me to be afraid of mosquitoes, to be afraid of small inconveniences. But you were right. Twice also it has happened the same way. I was initiated and the first night I became disturbed, and the next morning I left. And I was going to do it again. I am so grateful to you that you reminded me. Otherwise I would have committed the same thing again, thinking that I am doing this for the first time.'

All the sannyasins of Buddha and Mahavir had to pass through jati smaran, through the memory of all the past lives. Today it has become very difficult. Difficult, because the head has become very heavy. Head is so heavy and energy is so much monopolized by the head, that it is not

flowing in the heart at all. And the path towards past lives goes through the heart.
So if you want to remember past lives -- and it is a great experience, very revealing and very liberating -- you will have to live for a few months and years a very simple-hearted life... the life of feelings. Don't allow your thinking to dominate you; let feeling balance it, Don't allow logic to be dictatorial; let love decide. And by and by you will see -- the ways of the heart are very simple. And they are always single in purpose.
When the heart falls in love with somebody, then there is no problem; then your love object is the only love object for you. The moment the heart has fallen in love with a woman, then that is the only woman in the world. Then all the women have disappeared for you. Heart is single in purpose. But if the head had fallen in love -- in fact it has not fallen in love, it simply pretends -- then it is difficult. Then any woman that passes on the street attracts you, provokes you. Then any passing influence distracts you. Love knows single purposeness because love is really of the heart.
If you are here with me through the heart, then it is a totally different relationship Then it is going to be eternal. Then I can die, you can die, but the relationship cannot die.
But if it is only of the head, if you are simply convinced by what I am saying, not convinced by what I am... if you are only convinced by what I am saying -- my logic, my argument -- then this relationship is very temporary. Tomorrow you will be convinced by somebody else. Tomorrow somebody else can give you a better argument. Then it disappears.

Just two nights ago a young man from the West came, the husband of a sannyasin. I asked him, 'Have you something to say to me? Why have you come to me?'
He said, 'My wife told me to come to you.'
I said, 'Then it is not worth -- because your wife told you to come to me so you have come.... Your coming is very accidental. You have not come to me. You are simply obliging your wife. Then don't waste my time. You can oblige your wife in many other ways. This is no way.'
Then he listened to me, I talked to his wife, and then in the end he said, 'I am thinking to take sannyas.'
I asked him, 'Thinking? Then it will be difficult. Even if you are convinced by thinking, you may become a sannyasin outwardly; inwardly you will never be a sannyasin, because it will be a head thing. Sannyas is not a logical conviction, it is a conversion in love.'
But he couldn't understand. He said, 'I will think about it.'
If he comes, then too he will not be coming. Because he will come only because he is convinced, his head is convinced. He will not be convinced by me, he will be convinced only by his head, or maybe by his wife. The wife may persuade him. She persuaded him to come from Europe to here, so she can persuade him to change the clothes also. He may find some rationalizations, but the whole thing is pointless.
Unless you come through the heart, you don't come. Unless you reach me through the heart, you don't reach at all. Remember it. Religion is something that happens in your source of feelings. It has nothing to do with your thinking.

... PURE IN HEART AND SINGLE IN PURPOSE ARE ABLE TO UNDERSTAND THE MOST SUPREME WAY.

And once you have seen your past lives, suddenly you see the way out. Because so many times you have come in again and again. The way to come in is really the way to come out also. You just have to move in the opposite direction.
The way is the same. The entrance and the exit are not two. The direction is different. When you enter into the house, you enter from the same door. You go out of the house -- you get out of the same door. Just your direction is different.

So Buddha says, if you look into your past lives and you see again and again you are clinging with life, clinging with lust, ambition, ego, greed, jealousy, possessiveness -- those are the ways you have been coming in again and again. Those are the ways to go out.
If greed is the way to come in, no-greed is the way to go out. If ego is the way to come in, no-ego is the way to go out. If lust, desire, passion, is the way to come in, then no-passion, no-desire, or desirelessness is the way to go out.

IT IS LIKE POLISHING A MIRROR WHICH BECOMES BRIGHT WHEN THE DUST IS REMOVED. REMOVE YOUR PASSIONS AND HAVE NO HANKERING, AND THE PAST WILL BE REVEALED UNTO YOU.

So Buddha says three things. First, pure in heart, single of purpose, and third, he says that your consciousness is so much cluttered that your mirror is not reflecting. Otherwise you have such a beautiful mirror with such a penetrating clarity, that wherever you move your mirror of consciousness, you will be able to see everything that exists in that dimension.
If you move your mirror towards the past, the whole past, in toto, will be revealed to you. If you move your mirror towards the future, the whole future will be revealed to you. If you move your mirror to the present, the whole present will be revealed to you. Your consciousness is your key.

IT IS LIKE POLISHING A MIRROR WHICH BECOMES BRIGHT WHEN THE DUST IS REMOVED.

Too much dust of thinking, too much dust of impressions, is covering your mirror. You have completely forgotten -- the mirror looks like a brick. Clean it, wash it -- that's what we are doing in meditations. It is just an effort to clean the mirror so it mirrors whatsoever is.

REMOVE YOUR PASSIONS AND HAVE NO HANKERING AND THE PAST WILL BE REVEALED UNTO YOU.
A MONK ASKED THE BUDDHA: WHAT IS GOOD AND WHAT IS GREAT?
THE BUDDHA ANSWERED: GOOD IS TO PRACTISE THE WAY AND TO FOLLOW THE TRUTH. GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

Tremendously beautiful is his definition of the great. Understand it as deeply as possible. GOOD IS TO PRACTISE THE WAY....
First one has to know the way -- no greed, no violence, no desire. In a way, all are negatives. Because whatsoever you know as positive has been the door to come in. Eliminate the positive and you will find the door to go out.
GOOD IS TO PRACTISE THE WAY.... Buddha says, knowing the way, recognizing the way in a clear, mirror-like consciousness, the first thing that one has to do is to practise it. Just be recognizing, it won't help. Just by recognizing, it is not going to transform you. You have to walk, you have to discipline.

GOOD IS TO PRACTISE THE WAY AND TO FOLLOW THE TRUTH.

You have had a vision of truth. It is very far away like a distant star. Clear vision... but the distance is great. You have to follow, you have to move towards it slowly, gradually. You have to prepare for the journey. This Buddha calls good. This is what virtue is.

AND GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

When you are practising, there is bound to be a little struggle. When you are disciplining yourself, there is bound to be a little conflict, because the old habits will come in the way. You have always been greedy, now suddenly you decide not to be greedy. The whole past will come in the

way, will distract you. Old habits will again and again possess you; again and again you will forget and waver. There is bound to be struggle.
So Buddha says it is good but not great. Great is the man whose struggle is gone, whose discipline also is gone. Who is simply moving spontaneously in accord with the way is the great man. That's what Buddha calls great -- in accord. He is so surrendered that it is now natural for him.
Not to desire has become as natural to him as it is natural ordinarily to desire. Not to be ambitious has become as natural as it is natural for people to be ambitious. People are habitually in discord with the way, and he becomes naturally in accord.
Pythagoras calls this state harmonia. That is the right word -- in accord. Harmonia, in harmony.... Lao Tzu calls this tao. Buddha calls it dhamma.
To be in accord... as if you are not swimming, not struggling; you are completely relaxed and floating with the river. You are so one with the river that there is not even a slight distance between you and the river.You don't have any of your desires, you don't have any private goals. You go with the river to the ocean.
A man of harmonia, accord, tao, dhamma, is the most beautiful flowering in this world. He is the lotus flower of consciousness.

GREAT IS THE HEART THAT IS IN ACCORD WITH THE WAY.

But it cannot happen immediately. First you will have to discipline, and then you will have to drop discipline also.

First you will have to make it a point to relax, and then you will have to forget relaxation also. First you will have to fight with your old, ingrained habits, and once you have got over them, you have to drop new habits that you must have created in fighting with the old. First you have to meditate, then one day you have to drop meditation also.

Meditation is good. Dropping of meditation is great. Being a saint is good, being holy is great. Being a good person is good, but not great. Because a good person still carries a subtle fight with the bad. He is constantly conflicting with the devil, with the evil inside himself. He is not at ease, he cannot relax. He knows that if he relaxes, the old, the past, is big and powerful and he will be possessed, and he will be thrown off balance. He has to continuously balance himself. A good man, a saint, is still not in absolute accord. He is trying hard, he is trying his best, and it should be appreciated that he is trying -- that's why Buddha calls him good.

So never be satisfied by good. Remember, to be great is the goal... to be so deeply in accord that you simply disappear and only the dhamma remains, only the tao remains, only the nature remains. You are just a wave in the ocean and you don't exist separately. Your separate existence, your self, has to be dropped.

The bad man has a self. The self is created by fighting against the law, against nature. The bad man has a self. He creates the self by fighting against dhamma. Whatsoever is good, he fights against it and creates a self. The good man also has a self. He fights against his bad habits that he has created in the past. Because of fight, he has also a self.

The bad man has an ego, the good man has an ego. The bad man's ego is based on his mischief. The good man's ego is based on his virtue. But both have egos.
The great is one whose ego has disappeared, who is completely immersed, merged into the whole. To be so merged into the whole, to be in such a harmony, is to be great. That is what is required. That is what has to be remembered continuously. Never lose sight of it.
Life is just a training. One has to become so transcendental that not even good satisfies. One has to be continuously in a divine discontent to attain to this excellent transcendence where you are lost and only the whole is... when you have completely surrendered, when you have given way to the whole... you have become just a space.
If you want to use non-buddhist terms, you can call it surrender to god. You are so empty that god can descend in you. If you want to use buddhist terms, then he says, you are not there -- now only the law functions, now only the dhamma, the tao goes on functioning. To function in such accord is bliss, satchidananda.

The Discipline of Transcendence, Vol 2
Chapter #4
Chapter title: The Blessed One
3 September 1976 am in Buddha Hall

Question 1
WHY DO YOU CALL YOURSELF BHAGWAN ? WHY DO YOU CALL YOURSELF GOD?

BECAUSE I AM -- and because you are. And because only god is. There is no other way, there is no other way to be. You may know it, you may not know it. The only choice is between ignorance and knowledge. The choice is not between whether to be a god or not to be a god; the choice is whether to recognize it or not. You can choose not to call, but you cannot choose not to be. But it has to be understood, because it is one of the most radical standpoints about life.

Life is made of one stuff. Call it god, call it matter, call it electricity. One thing is certain -- that life consists of only one stuff. At the deepest, life is one unity. You can call it whatsoever you like. Scientists used to call it matter, now they have decided to call it electricity. Religious people decided to call it god, non-religious people decided to call it the world. But one thing is certain -- that there exists only one thing.

Now, calling it A, B, C, does not matter. Whatsoever you call it, it does not change the reality, but it can change you. It will show your attitude. A person who calls the world matter, cannot grow. He has dropped all future possibilities. He has closed his door. He has denied his destiny. Now he has no opening -- he is a windowless atom, a monad... closed, going nowhere. Because matter cannot have any destiny, matter cannot have any growth. Matter cannot have any potentiality. Matter cannot have any experiencing.

The moment you say that life is nothing but matter, it does not change life. Because you call it matter, it does not become matter, but by calling life matter, you become a closed thing. By calling life matter, you become a thing. You lose your personality you lose that throb of aliveness.

Something inside you suddenly goes dead. Then you are a grave; you will drag. The dance will be lost. Your life will become more like prose, it will not have any poetry then. When you call this life god, you bring poetry to it. You bring a vision, you open doors. You say, 'More is possible.' You say, 'We are not the end.' Higher realms of possibilities arise in your vision. You start dreaming. The moment you say this existence is divine, dreams become possible. Then you can live a life of adventure: God is the greatest venture, it is the greatest pilgrimage.

Calling existence divine, you bring something new to your vision. Then you are not finished, then you are not a full stop. Then you are a rushing river moving towards the ocean. By calling existence divine, you bring dynamism to your life. Then you are not stale, stagnant. Then fantastic possibilities are there. Just courage is needed, and you can go on and on... and there is no end to it.

There are only two ways to give a label to life. One is the way of the realist -- he calls it matter. The other is the way of the poet, the dreamer -- he calls it god.

I am an unashamed poet. I'm not a realist. I call myself god, I call you god, I call rocks god, I call trees god, and the clouds god.... The whole consists of only one stuff and I have chosen to call it god, because with god you can grow, with god you can ride on great tidal waves; you can go to the other shore. God is just a glimpse of your destiny. You give personality to existence.

Then between you and the tree it is not emptiness. Then between you and your beloved it is not emptiness -- god is bridging everything. He surrounds you, he is your surround. He is within and he is without.

When I call myself god, I mean to provoke you, to challenge you. I am simply calling myself god so that you can also gather courage to recognize it. If you can recognize it in me, you have taken the first step to recognizing it in yourself.

It will be very difficult for you to recognize it in yourself, because you have always been taught to condemn yourself. You have always been taught that you are a sinner. Here I am to take all that nonsense away. My insistence is that it is only one thing that is missing in you -- the courage to recognize who you are.

I call myself god to help you, to give you courage. If this man can be a god, why not you? I'm just like you. By calling myself god, I am not bringing god down, I am bringing you up. I am taking you for a high journey. I'm simply opening a door towards the himalayan peaks.

Once you start recognizing that you are also divine, you become unburdened. Then there may be errors, but there are no sins any more. You are not a sinner. You may be mistaken, you may be wandering on astray paths, but you are not a sinner. Whatsoever you do, you cannot lose your godhood -- that is your nature.

You can be a sinner, but still you cannot lose your godhood. Then, by becoming a sinner, your god becomes a sinner, that's all. You can be a fool, but that simply shows that god within you has chosen to play the game of being a fool, that's all.

Millions of forms, but all forms divine. Millions of forms, all complementing each other and making this whole world a great cosmos.

Calling myself god, I am just hinting something to you. I'm not interested in what you call me -- that is pointless. It is just indicative, a gesture. I'm saying to you, 'Look at me! I'm just like you. If I can recognize the divinity within me, if I can respect my own being, why not you? Be respectful towards your own being.'

It is not going to help that you go and worship a stone in the temple unless you start worshipping yourself, unless you start being respectful to your own being, unless you feel reverence for your own existence... that's what I mean when I call myself god.

I respect my being. I don't feel any condemnation about me. I am happy as I am. I am tremendously happy as I am. I am tremendously grateful as I am.

The indian term for god, Bhagwan, is even better than god. That word is tremendously meaningful. It simply means 'the blessed one' nothing else. Bhagwan means 'the blessed one' -- one who is fortunate enough to recognize his own being.

It has no christian associations. When you say 'god', it seems as if I have created the world. I deny all responsibility! I have not created this world. I am not that much a fool. The christian idea of god is one who has created the world. Bhagwan is totally different. It has nothing to do with creating the world. It simply says one who has recognized himself as divine. In that recognition is benediction. In that recognition is blessing. He has become the blessed one.

You can also become. If I can become, why not you? Nothing is lacking -- just a courage to penetrate your own soul, just a courage to enter yourself. You have been taught

to be sinners -- condemned crushed, crawling on the earth. Your wings have been cut and destroyed.
Calling myself Bhagwan, I would like simply to say to you to gather courage, reclaim your wings... the whole sky is yours. But without wings it is not yours. Reclaim your wings and don't allow anybody to condemn you. Respect yourself! If you cannot respect yourself, you cannot respect anybody else.
When you respect yourself, a great respect arises. Then you respect the tree, the rock, the man, the woman, the sky, the sun, the moon, the stars. But those ripples of respect arise only when you have started respecting yourself.
I call myself Bhagwan because I respect myself. I am tremendously fulfilled as I am. I am the blessed one. I have no discontent. That is the meaning of Bhagwan -- when you have no discontent, when each moment of your life is a fulfillment... when you don't desire anything in the future; your present is so full, overflowing... when there is no hankering.
That's why we call Buddha Bhagwan. He has denied god in his cosmology. He says there is no god, no creator. Christians become very puzzled when Buddha says there is no god, no creator. Then why do Buddhists call him Bhagwan?
Our meaning of Bhagwan is totally different. We call him Buddha, Bhagwan, because he has now no more desires. He is contented. He is happy and at home. He has come home -- that is his blessedness. Now there is no conflict between him and existence. He has fallen in accord, in harmonia. Now he and the whole are not two separate things. They vibrate in the same way. He has become part

of the orchestra of the whole. And by becoming a part of this great orchestra of stars and trees and flowers and winds and clouds and seas and sands, he has become blessed -- we call him Bhagwan.

Go on this adventure. Once you use a certain word, that word creates many things -- words are very creative. If you call the world just matter, that very word pulls you down. So there is nothing else? just matter? Then all else that looks superior to matter must be illusory.

That's why a materialist goes on saying that the samadhi of Patanjali is illusion, the nirvana of Buddha is imaginary, the satori of zen masters is just a game of the mind. Why does the materialist go on denying these things? Once you have this concept of matter, that everything has to be reduced to matter, then there are many things that cannot be reduced to matter. How to reduce the experience of satori into matter? The only possible way is to deny it, say it is not.

Nietzsche says god is not, god is dead, because if god is, then you have to accept Jesus, you have to accept Buddha, you have to accept Patanjali, Lao Tzu, Zarathustra. They are like rainbows... bridges between the known and the unknown. But you have to raise your eyes towards the sky. If you look down into the earth and you go on digging there, you cannot look at the rainbows. If you deny the existence of sky itself and somebody says, 'Look up!' you will say, 'Where? There is no up.' And if somebody says, 'I am seeing a beautiful rainbow in the sky,' you will say, 'You must be hallucinating, you must be in a delusion. What are you talking about? There is no sky, so there is no possibility for any rainbow.'

By denying god, we deny all possibilities of all rainbows. But then man becomes stuck. Then you are not going anywhere, then you are a stagnant pool... just waiting to die. For a materialist there is nothing else -- just waiting to die. His life becomes a tremendous burden, anguish. Jean-Paul Sartre calls man a useless passion. If there is no god, he is right. If there is no god, then why are you existing, for what? If you cannot become god, then what is the point of it all? Why go on existing and why go on carrying this anguish, angst, this anxiety, this tense life? Why? Why continue this nightmare? Why not drop out of it?

In one of Dostoevsky's great novels, 'Brothers Karamazov', one character says to god, 'If I ever meet you, I want to give back this ticket that you gave me to enter into the world. Take it back! I don't want to be here; it is so pointless.' Jean-Paul Sartre is right. If there is no god then existence is meaningless. Then it is just a tale told by an idiot, full of fury and noise, signifying nothing. Then it is a madhouse. With god, with the very concept of god, things start falling in line. Then it is not just a tale told by an idiot; then life has meaning. The meaning comes from the beyond. The meaning always comes from the transcendental. The meaning is always surpassing that which is. If you deny all future possibilities, then meaning disappears, then life is futile.

I call myself god because I would like to introduce you to a life of passionate meaning, full of meaning... a life of significance, grandeur, beauty, truth. With god, everything becomes possible. Without god, everything becomes impossible.

A man without god is not a man at all. He resembles man, but he is not a man because he has no transcending meaning in him. He is like a tree without flowers. The tree exists in a futile way, no fulfillment. Unless flowers bloom and the fragrance is released to the winds, the tree exists in vain. You can go and listen deeply; you will find it crying and weeping. Deep in its heart you will find pain. When flowers come to a tree, poetry has started happening, something transcendental.

Can you ever imagine flowers by looking at the roots? If you have never seen any flowers and I bring the roots of a beautiful flowering bush and show you the roots, can you imagine that flowers are possible from looking at ugly roots? You will simply deny. But hidden in these roots are flowers.

Somebody is needed to nourish these roots, to protect these roots, to water these roots, to give them light and shade and sun and wind and rains, and one needs to be tremendously trusting that something is going to happen, because long will be the awaiting. Then one day just a miracle happens -- the tree is blooming. You cannot believe your eyes. How did those ugly roots get so transfigured? so transformed? How have those ugly roots become such beautiful roses? Impossible. Illogical. It should not really happen. It goes against all reasoning. But it is so.

If you exist without a god, you are a tree without flowers, a rosebush without roses. And what is a rosebush without roses? Just thorns....

When I call myself Bhagwan, I am simply saying to you, 'Look at me -- the roses have bloomed. And what has happened to me can happen to you. So don't feel desperate

and don't feel depressed. Look at me and your hope will come back, and you will not feel hopeless.
'Allow me to enter you. At least allow my fragrance to enter your nostrils. Let me get to your heart. Let me stir your heart a little so that your own flowers start growing, your own buds start opening their petals.'
Calling myself Bhagwan is just a device. I can drop it any day. The moment I see it has started working, the chain has started. The moment I see that now it is no more needed... a few people have become a flame; then they will be enough proof. There will be no need to call myself Bhagwan. They will be enough proof. If a few of my sannyasins start blooming, I will drop calling myself Bhagwan. The device will have worked.
A few years back, one day I called Yoga Chinmaya and told him to find a new word for me because I was going to function in a new way. I was known all over the country as the acharya. The acharya means a master, a teacher, and I was a teacher, and I was teaching and travelling. That was just the introductory part of my work; that was to invite people.
Once the invitation reached, I stopped travelling. Now those who want, they should come to me. I have gone to their home, knocked on their doors. I have told them that I am here and any day the desire arises in them, they can come. I will wait. I have shown them the path towards me.
And then one day I called Yoga Chinmaya and I told him, 'Now find a new word for me because the word "teacher" will not be enough.'
He brought many names for the new function that I was going to take. He said, 'Maharishi, great seer.' I said, 'That

is comparative -- seer and great seer, rishi and maharishi. No, that is not good. And everybody cannot be a seer. It is a talent. A few people can become seers, everybody cannot become a seer.'

Then he said, 'Paramahansa, the great swan?' Again it is comparative. And it is a symbol of hierarchy. In certain old sannyasin orders, Paramahansa is the last stage. Just as in buddhist terminology, Arhat is the peak, one has arrived. In hindu terminology, Paramahansa is the peak -- but it shows graduation, step by step. It is mathematical, calculative.

He said, 'Then what about Avadhuta? That too is another comparative term, belonging to another sect of sannyasins. It is again parallel to Arhat and Paramahansa, and belongs to the Tantrikas. Avadhuta is their last stage. But it shows achievement.

I said, 'Find something which is universal. Find something which is not relative.' And then he found 'Bhagwan'.

It is a non-comparative term. You cannot be godlier than god; godder than god you cannot be. It is a non-comparative term. And it does not show any achievement; it simply shows your nature. Not that one has to become god; one is god, one has simply to recognize

It does not show any talent. There is somebody who is a great poet, somebody who is a great seer, a great visionary; somebody a great painter, somebody a great musician, somebody a great dancer -- these are all talents. All cannot be great dancers; you cannot all be Nijinskys. And all cannot be great painters; you cannot all be Van Goghs. And you all cannot be great poets; you cannot all be Tagores and Pablo Nerudas.

But Bhagwan you all are. It does not show an achievement; it simply shows your universality, your very nature. Already you are god.

I loved the term. I said, 'That will do. At least for a few years it will do; then we can drop it.'

I have chosen it for a specific purpose and it has been serving well, because people who used to come to me to gather knowledge, they stopped. The day I called myself Bhagwan, they stopped. It was too much for them, it was too much for their egos. Somebody calling himself Bhagwan?... it hurts the ego.

They stopped. They were coming to me to gather knowledge. Now I've changed my function absolutely. I started working on a different level, in a different dimension. Now I give you being, not knowledge. I was an acharya and they were students; they were learning. Now I am no more a teacher and you are not here as students.

If you are here as students, sooner or later you will have to leave, because you will find yourself in a wrong place; you will not fit here. Only if you are a disciple, then you can fit with me. Because now I am to give something more. If you are here for knowledge, then sooner or later you will see -- you have to go somewhere else.

I am here to impart being. I am here to make you awake. I am not going to give you knowledge, I am going to give you knowing -- and that is a totally different dimension. Calling myself Bhagwan was simply symbolic -- that now I have taken a different dimension to work. And it has been tremendously useful. All wrong people automatically disappeared and a totally different quality of people started arriving.

It worked well. Chinmaya's choice was good. It sorted out well. Only those who are ready to dissolve with me remained, all others escaped. They created space around me. Otherwise they were crowding too much, and it was very difficult for the real seekers to come closer to me. The crowds disappeared. The word 'Bhagwan' functioned like an atomic explosion. It did well. I am happy that I chose it. Now people who come to me are no more argumentative. Now people who come to me come to drink me, to eat me, to digest me. Now people who come to me are great adventurers of the soul. And they are ready to risk -- to risk any and everything.

Calling myself Bhagwan is a device. Sooner or later, when you have grown up and you have understood the point, and when your presence here has created a different quality of vibrations, I will stop calling myself Bhagwan. Then there will be no need. Then the whole atmosphere will be throbbing with godliness. Then people who will come, it will shower on them. It will penetrate into their hearts. There will be no need to call me anything -- you will know. But in the beginning it was needed, and it has been of tremendous help.

The last thing about it. I am not a philosopher. Always remember me as a poet. My approach towards life is that of poetry, is that of romance. It is romantic, it is imaginative. I would like you all to be gods and goddesses. I would like you to reveal your true being.

Calling myself god is a challenge. It is a subtle challenge. There are only two ways to settle with it. One is, you say, 'This man is not god, and go away, because then what are you doing here? If this man is not god, then why waste

your time? You go away. Or, you accept that this man is god, and then you start being with me, and your own godliness starts flowering.
One day you will also be a god, a goddess. Accepting me as god is in fact deep down accepting the possibility that you can also be a god, that's all. The very acceptance that this man can be a god, stirs something that has been fast asleep within you. Then you cannot remain as you are; something has to be done. Something has to be transformed, something has to be known. You cannot live at rest any more. A dream has taken possession of you.
I was reading an anecdote:

The cute and efficient young maid seemed to enjoy her work until one day without warning she gave notice.
'Why do you wish to leave?' the lady of the house asked. 'Is there anything wrong?'
'I just can't stand the suspense in this house a minute more,' the maid replied.
'Suspense?' said the confused mistress. 'What do you mean?'
'It is the sign over my door,' the girl explained. 'You know, the one that says: Watch ye, for ye know not when the master cometh.' 'Watch ye, for ye know not when the master cometh.'

She misunderstood it, but it created a continuous suspense, uneasiness. 'Watch ye, ye know not when the master cometh....'
If you decide to go with me, you will become more and more watchful. And the more watchful you will become,

the more you will be able to understand me, the more you will be able to understand what has happened, what has transpired within my soul. You will become more and more a participant in this happening, in this dance, in this singing.

And by and by you will see -- the master is coming. And it is not coming from the outside, it is coming from your innermost core, it is arising from your depths.

The master cometh, the god comes, but not from the outside. He comes from your very center. He has been there waiting for you to call him. He has been there since eternity waiting that some day you will look in.

I looked in and I found him there. My message is simple -- that I have found the god within me. My whole effort is to persuade you -- look within, the master cometh. Yes, it is possible. Yes, he comes. And he does not come from the outside; he explodes from the inside. He arises in you. He is your future, he is your destiny.

You may know it, you may not know it. You are already in him and he is already in you. The only question is how to become aware. 'Watch ye, for ye know not when the master cometh.'

The only question is of becoming a watcher on the hills. Become a witness -- alert, observing -- and you will be fulfilled.

Question 2

WHAT DOES IT MEAN TO LIVE DANGEROUSLY?

To live dangerously means to live. If you don't live dangerously, you don't live. Living flowers only in danger.

Living never flowers in security; it flowers only in insecurity.
If you start getting secure, you become a stagnant pool. Then your energy is no more moving. Then you are afraid, because one never knows how to go into the unknown. And why take the risk? The known is more secure. Then you get obsessed with the familiar. You go on getting fed up with it, you are bored with it, you feel miserable in it, but still it seems familiar and comfortable. At least it is known. Unknown creates a trembling in you. The very idea of the unknown and you start feeling unsafe.
There are only two types of people in the world. People who want to live comfortably -- they are seeking death. They want a comfortable grave. And people who want to live -- they choose to live dangerously, because life thrives only when there is risk.
Have you ever gone climbing the mountains? The higher the climb, the fresher you feel, the younger you feel. The greater the danger of falling, the bigger the abyss by the side, the more alive you are... between life and death, when you are just hanging between life and death. Then there is no boredom, then there is no dust of the past, no desire for the future. Then the present moment is very sharp like a flame. It is enough. You live in the here and now.
Or surfing... or skiing... or gliding. Wherever there is a risk of losing life, there is tremendous joy. Because the risk of losing life makes you tremendously alive. Hence people are attracted to dangerous sports.
People go climbing the mountains. Somebody asked Hillary, 'Why did you try to climb Everest? Why?' And Hillary said, 'Because it is there -- a constant challenge.' It

was risky, many people had died before. For almost sixty, seventy years, groups had been going, and it was almost a certain death. But still people were going. What was the attraction?

Reaching higher, going farther away from the settled, the routine life, you again become wild, you again become part of the animal world. You again live like a tiger or a lion or like a river. You again soar like a bird into the skies, farther and farther away. And each moment the security, the bank balance, the wife, the husband, the family, the society, the church, the respectability... all are fading away and away, distant and distant. You become alone.

This is why people are so much interested in sports. But that too is not real danger because you can become very very skilled. You can learn it, you can be trained for it. It is a very calculated risk -- if you allow me the expression, calculated risk. You can train for mountaineering and you can take all precautions.

Or driving, speed-driving. You can go a hundred miles per hour. It is dangerous, it is thrilling. But you can become really skillful about it, and the danger is only for outsiders; for you it is not. And even if it is there, it is very marginal. And then, these risks are only physical risks, only the body is involved.

When I say to you, live dangerously, I mean not only bodily risk, but psychological risk, and finally spiritual risk. Religion is spiritual risk. It is going to such heights from where maybe there is no return. That is the meaning of Buddha's term, anagamin -- one who returns never. It is going to such a height of point of no return; then one is simply lost. One never comes back.

When I say live dangerously, I mean don't live the life of ordinary respectability -- that you are a mayor in a town, or a member of the cooperation. This is not life. Or you are a minister, or you have a good profession and are earning well and money goes on accumulating in the bank and everything is going perfectly well.

When everything is going perfectly well, simply see it -- you are dying and nothing is happening. People may respect you, and when you die a great procession will follow you. Good, that's all. And in the newspapers your pictures will be published and there will be editorials, and then people will forget about you. And you lived your whole life only for these things.

Watch -- one can miss one's whole life for ordinary, mundane things. To be spiritual means to understand that these small things should not be given too much importance. I am not saying that they are meaningless. I am saying that they are meaningful, but not as meaningful as you think.

Money is needed. It is a need. But money is not the goal and cannot be the goal. A house is needed, certainly. It is a need. I am not an ascetic and I don't want you to destroy your houses and escape to the Himalayas. The house is needed -- but the house is needed for you. Don't misunderstand it.

As I see people, the whole thing has gone topsy-turvy. They exist as if they are needed for the house. They go on working for the house. As if they are needed for the bank balance -- they simply go on collecting money and then they die. And they had never lived. They had never a single

moment of throbbing, streaming life. They were just imprisoned in security, familiarity, respectability.
Then if you feel bored, it is natural. People come to me and they say they feel very bored. They feel fed up, stuck. What to do? They think that just by repeating a mantra they will become again alive. It is not so easy. They will have to change their whole life pattern.
Love, but don't think that tomorrow the woman will be available to you. Don't expect. Don't reduce the woman into a wife. Then you are living dangerously. Don't reduce the man into a husband, because a husband is an ugly thing. Let your man be your man and your woman your woman. And don't make your tomorrow predictable. Expect nothing and be ready for everything. That's what I mean when I say live dangerously.
What do we do? We fall in love with a woman and immediately we start going to the court, or to the registry office, or to the church to get married. I'm not saying don't get married. It is a formality. Good, satisfy the society. But deep in your mind never possess the woman. Never for a single moment say that 'you belong to me'. Because how can a person belong to you? And when you start possessing the woman, she will start possessing you. Then you both are no more in love. You are just crushing and killing each other, paralyzing each other.
Love -- but don't let your love degrade into marriage. Work -- work is needed -- but don't let work become your only life. Play should remain your life, your center of life. Work should be as a means towards play. Work in the office and work in the factory and work in the shop, but just to have time, opportunity, to play. Don't let your life be reduced

into just a working routine. Because the goal of life is play. Play means doing something for its own sake.
You come to me even to meditate, and you take meditation also as work. You think something has to be done to achieve god. It is nonsense. Meditation cannot be done that way. You have to play, you have to take it as fun. You have not to be serious about it. You have to enjoy it.
When you enjoy it, it develops. When you start taking it as work, as a duty to be done -- because you have to do, you have to achieve moksha, nirvana, liberation -- then again you have brought your foolish categories into the world of play. Meditation is play, it is a leela. You enjoy it for its own sake.
If you enjoy many more things for their own sake, you will be more alive. Of course, your life will always be in a risk, danger. But that's how life has to be. Risk is part of it. In fact the better part of it is risk, the best part of it is risk. The most beautiful part of it is risk. It is every moment a risk. You may not be aware. You breathe in, you breathe out. There is risk. Even breathing out, who knows whether the breath will come back or not? It is not certain, there is no guarantee.
But there are a few people whose whole religion is security. Even if they talk about god, they talk about god as the supreme security. If they think about god, they think only because they are afraid. If they go to pray and meditate, they are going just in order that they remain in the good books -- in god's good books. 'If there is a god, he will know that I was a regular church-goer, a regular worshipper. I can claim.' Even their prayer is just a means.

To live dangerously means to live life as if each moment is its own end. Each moment has its own intrinsic value. And you are not afraid. And you know death is there and you accept the fact that death is there, and you are not hiding against death. In fact, you go and encounter death. You enjoy those moments of encountering death -- physically, psychologically, spiritually.

Enjoying those moments where you come directly in contact with death, where death becomes almost a reality, is what I mean when I say live dangerously.

Love brings you face to face with death. Meditation brings you face to face with death. Coming to a master is coming to your own death. Facing somebody who has disappeared, is entering an abyss in which you can be lost, and you can become an anagamin.

Those who are courageous, they go headlong. They search all opportunities of danger. Their life philosophy is not that of insurance companies. Their life philosophy is that of a mountain climber, a glider, a surfer. And not only in the outside seas they surf; they surf in their innermost seas. And not only on the outside they climb Alps and Himalayas; they seek inner peaks.

But remember one thing -- never forget the art of risking, never never. Always remain capable of risking. And wherever you can find an opportunity to risk, never miss it, and you will never be a loser. Risk is the only guarantee for being truly alive.

Question 3

I FEEL STUCK. I FEEL I HAVE AN ESSENTIAL BEING INSIDE WHICH WANTS TO GET OUT. IT

FEELS A LOT MORE ALIVE AND DANGEROUS THAN THE ONE I DRAG AROUND WITH ME. IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY. BUT YOU HAVE SAID THAT FOR LIFETIMES THE ENERGY HAS GONE DOWN; TIME FOR A CHANGE. IT WANTS TO FUME AND RAGE AT GETTING A HALF-CUP INSTEAD OF A FULL CUP OF MILK.

The half-cup will always remain half. Because it is in the very nature of desires that they cannot be completed. It is the very nature of desire to remain half, to remain discontent. It is the very nature of desire to remain desiring. You desire one thing. When you get it, by the time you get it, your desire has increased. You were desiring ten thousand rupees. By the time you get ten thousand rupees, your desire has gone farther ahead. Now it is asking for twenty thousand rupees.

In fact nothing has changed. You had five thousand rupees with you, and you were desiring ten thousand rupees. Now you have ten thousand rupees, you are desiring twenty thousand rupees. The proportion is the same. The distance between you and your goal is the same. It remains the same. The cup remains half. There is no way through desire to come to fulfillment.

Buddha has said it is not the nature of desire to be fulfilled. Fulfillment comes only by desirelessness.

Now, this is one of the most important paradoxes -- if you drop desiring, you will be fulfilled. The more you desire, the more you are getting into desire, the farther and farther away you go from your possibility of fulfillment. One desire creates many more desires... then many more desires,

millions more. It is like a tree. First it is one, then many branches, then many small offshoots, and on and on it goes. The person has asked, I FEEL STUCK....

Everybody who has been living in desire feels stuck. The problem is that if you don't try to fulfill your desire, you remain unfulfilled. If you try, even if you get the goal of your desire, then you remain unfulfilled -- then too, nothing changes. This is the nightmare of life.

I have heard about a madhouse. A visitor had come, and the doctor, the superintendent, was taking him round. They came to a cage. A man was beating his head, pulling his hair, crying, and holding a small picture near his chest. Pathetic, very tragic was the scene.

The visitor asked, 'What happened to this unfortunate man?'

The doctor said, 'He used to love a woman and he could not get her. She decided to marry somebody else. Since then he has been mad. He is carrying that picture continuously -- day, night, awake, asleep -- and he goes on in deep anguish. His misery is immense.'

Then they reached another cage, just in front of the first one. Another person was raving mad, hitting against the walls, fighting with some shadows. He was almost violent, aggressive; he looked like a murderer. And the visitor asked, 'What happened to this man?'

The doctor started laughing. He said, 'The woman married this man! And this is what has happened by marrying the woman.'

One is suffering because he could not get, another is suffering because he could get.

There are poor people who are suffering because they don't have riches. And there are rich people who are suffering because now they have riches and yet they have nothing. There are unsuccessful people who are in tremendous pain because they failed and life failed them. And there are successful people who are simply empty, all life gone out of them. They put everything at stake and they succeeded and now what to do?
Nothing fails like success. When it comes, you cannot believe what you were desiring. You can have a big house, and you can have respect and money, and suddenly you see -- you are just empty and your whole life has been a wastage. Things have accumulated and you have disappeared. Things are there, possessions are there, but the master is missing.
This is the nature of desire. Everybody feels stuck.

I FEEL STUCK. I FEEL I HAVE AN ESSENTIAL BEING INSIDE WHICH WANTS TO GET OUT.

That is not your essential being. Because the essential being is that which has no desire. The being that desires is the accidental being. Be careful what words you use.
The essential is one which has no desire. It is already fulfilled. That which desires is the accidental. It is continuously unhappy, continuously in discontent, continuously frustrated... and goes on desiring.
And the problem is -- the more you desire, the more you get frustrated. The more you get frustrated, the more you desire. A vicious circle... and one goes on moving in it and is crushed by the wheel.

I FEEL I HAVE AN ESSENTIAL BEING INSIDE WHICH WANTS TO GET OUT.

The essential being never wants to get out. The essential being is your innermost core, it is your innerness. It never wants to get out. There is nothing for it to go anywhere. It is already where it should be. The essential is one which is already where it should be, which is already that which it should be. The essential is the ideal, the essential is the natural, the spontaneous.

I FEEL I HAVE AN ESSENTIAL BEING INSIDE ME WHICH WANTS TO GET OUT.

This is not your essential being that wants to get out. This is your accidental being. Maybe it arises because you are identified with the body, or it arises because you are identified with the mind. IT FEELS A LOT MORE ALIVE AND DANGEROUS THAN THE ONE I DRAG AROUND WITH ME.

Yes, it is. It at least appears to be more alive. It at least deceives you to be more alive. Follow it and you will find that it tricked you.
That's what people find by the time death is approaching. Their sex tricked them, their lust tricked them, their greed tricked them, their ambition tricked them. And now everything is gone, all energy lost, and they are going empty-handed. They have not matured. They have not got anything that they can carry beyond death.

Life is that which cannot be destroyed by death, remember. That is the definition. And anything alive, if it is truly alive, is beyond death. It cannot be taken away by death. Nothing can destroy it. Aliveness is eternity.

IT FEELS A LOT MORE ALIVE... It simply deceives you. It is very very tricky, it is very persuasive. It is a great salesman... AND DANGEROUS THAN THE ONE I DRAG AROUND WITH ME. Yes, and it is dangerous; not for you -- it is dangerous for others. For you, it is just an illusion.

Of course it is dangerous, but not in the sense that I was talking about danger. That's what everybody is doing. That is nothing new. Everybody is greedy and everybody is full of lust. That is nothing new, that is nothing risky. That is the way of the world. Even animals are doing that, trees are doing that. Everybody is doing that.

It is dangerous in a different way. It is dangerous in the sense that it is destructive. It will destroy you, and it will destroy others. It is not creative.

Love is creative. Sex is destructive. And there is a lot of difference between the two. Sometimes you start thinking that your sexuality is your love. Then you are deceived. Sexuality can play the game of love, but it is a counterfeit game. I am not against sex, but I am certainly against sexuality. And the difference is that sex is a natural thing and sexuality is a mind thing.

To love a woman is natural, to love a man is natural. To reproduce children is natural, nothing wrong in it. But to think about women, to carry pornographic pictures, to fall asleep every night thinking about women -- women and women and women -- that is sexuality.

Mulla Nasrudin went to his psychiatrist. And the psychiatrist said, just as a test, 'Look at the clock on the wall. What does it remind you of?'
He looked at the wall and said, 'Of women.'
The clock!? The psychiatrist said, 'Okay, what does this chair remind you of?'
'Of course,' Mulla Nasrudin said, 'of women.' Even the psychiatrist was shocked -- the chair? And then a camel was passing, so he said, 'And what does this camel remind you of?' Now, this is the farthest thing from a woman -- a camel.
And he said, 'Of course, of women.'
The psychiatrist said, 'This is too much. How can the camel remind you of women?'
Mulla Nasrudin said, 'It is not a question of the camel or anything else. I never think about anything else. Everything reminds me of women. Even nothing reminds me of women. I simply think about women and nothing else.'

Now this is sexuality.
And the same is trying to erupt in the questioner. IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY.
Now nothing is wrong in falling in love with a woman, but to grab a girl is ugly. Be a little more artful and a little more gentlemanly. Grabbing? The very word is aggressive, the very word is violent -- as if you don't have any respect for the woman you love. Grabbing? Is she a thing? Do you want to rape?
This is what goes on happening in the ordinary mind. It has fallen from sex, it has become sexual. Sex is natural,

normal. You love a woman, you love a man -- good. But then you are finished. If you love a woman, you are finished with being concerned with other women. Then that one woman represents all women, then that one man becomes all the men in one. Then the whole mankind is there. When you love a woman, you have found the essential woman that you were looking for. Now you are not looking at every passerby, and your mind is not grabbing. IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY.

First thing to remember -- if you grab a woman, you will never enjoy. Because enjoyment cannot be forced. It is a subtle rhythm. When a woman also loves you, only then this music arises between the two which gives joy, delight. You can grab a woman -- and that's what people are doing. Somebody is doing just by physical force, somebody is doing by money-force... because he has money so he can purchase any woman... somebody is doing by some other means. As I see, out of a hundred, ninety-nine people have grabbed women and men. Rarely it happens that a person is in love.

When you are in love, you don't grab the woman and the woman does not grab you. When you are in love, love possesses you both. When you are in love, you don't possess each other. You possess not -- not at all. And when you are in love, you don't think about enjoyment; it is there. All thinking about enjoyment exists because it is not there, it is missing.

Joy is something which happens as a consequence; it is not a result. You cannot make any effort to be joyful. You can move into some activity so deeply that you forget yourself,

and joy arises. Joy arises only when you are not. This is what Buddha says -- when the self disappears then joy arises.

The self can disappear in meditation. The self can disappear in love. The self can disappear in prayer. The self can disappear in dance, in singing and painting. The self can disappear anywhere if you are completely lost in any activity, and the activity is so deep that you are no more a doer there; you have become one with it. It happens sometimes.

Once a young man came to me. He was a good runner, a champion runner, and he asked me how to meditate, and he was so bubbling with energy. He was a great runner, and he said, 'When I sit, and you tell me to sit silently, I cannot sit; the energy is so much. Is there any possibility for me to ever become meditative?'

I said, 'You forget about meditation. You run, and you drop yourself in running. One day meditation will happen.'

He said, 'What are you saying? Just by running? Has anybody ever become a Buddha just running?'

I said, 'Yes, there is a possibility. Because a person can become a Buddha in any activity.'

He said, 'I will try.'

After a week he came and he said, 'It is unbelievable. I cannot even believe that it has happened. Something tremendously beautiful happened. I was running, I was going as fast as I could. And as you had said, I forgot myself completely. I was not performing, it was not a competition. I was simply in it... the sun falling on my being, showering me, the morning breeze, the birds singing,

and the empty bank of the river. And I was running and running.

'And by and by I started falling into a rhythm with the river, with the breeze, with the trees. And suddenly, yes, it was there. I was so full of joy. I have never been so joyful. Tell me, Osho, has it really happened? Because I cannot believe that just by running... and I have been running for many years and it has never happened.' He was not losing himself; running was a performance.

Now, one of the most miserable things is happening in the West -- people are making even love a performance. They read Masters and Johnson, and they read Kinsey and his reports, and they read other so-called great sex researchers, and now they are trying to perform.

They go on looking whether the woman is having the orgasm or not, whether she is thinking that the man is the greatest man in the world or not. And the woman is also thinking in the same way -- seeing whether she is fulfilling the man and giving him great ecstasy or not. Now both are performing and the whole thing is destroyed. Now they are simply acting, they are no more in it.

In the West, this century is proving the worst century for love. And they talk too much about love, and so many books are there -- but something is missing. Love is becoming a performance.

I am saying to you that even a thing like running, if it is no more a performance, will give you the same orgasm that love can give, and the same ecstasy that meditation can give. Even cleansing the floor, you can attain to samadhi. Sarita goes on cleansing. I hope one day she achieves her samadhi through cleansing. She is moving by and by

towards it. Sometimes she even misses my talks because she has to clean, and she enjoys cleaning so much that I say, 'Okay, you miss the talk. You will not be missing me.' Even an ordinary activity -- very ordinary activity -- can have tremendous import once you are completely lost in it. Don't be a performer.

IT WANTS TO GRAB GIRLS AND SEXUALLY ENJOY. If you grab a girl you will have a corpse in your hands, not a human body. You can make love to a corpse. There have been people.... It is said that when Cleopatra died, some foolish people dug her out of her grave and raped her... with a dead body. But this is not so strange. As I see, many people are doing it. It is not very strange. Cleopatra was tremendously beautiful, and men are foolish. H. G. Wells has written that if Cleopatra had had a little smaller nose, the whole history of humanity would have been different. Men are such fools that their whole history can be different if Cleopatra had had a little smaller nose. It must have been; H. G. Wells is right. The whole history would have been different. And some fools raped the dead body.

But this is happening on a very large scale. If your woman is not ready to love you in that moment... maybe she is your wife; that does not make it sure... if she is not ready out of her own heart, if she is not flowing in it, you are making love to a dead body. If your man is not ready, drawn into it, losing himself into it, you are making love to a dead body. You can grab, but you will never reach the woman. The woman or the man can never be grabbed. And you can try to enjoy and you will be only frustrated, because nobody

has ever attained any enjoyment by trying it. Enjoyment comes like a shadow. The whole effort is ridiculous.
Let me tell you one anecdote:

Mulla Nasrudin and his wife were at the ballet. He suddenly started laughing. The wife asked, 'Why?'
'I was just wondering what the audience would do if I suddenly jumped on the stage, grabbed one of the girls, threw her down and made violent love to her,' he said.
The wife thought a little and began to laugh. He asked, 'Why?'
'I was just thinking,' she said, 'what would you do if the audience gave you a standing ovation and screamed for an encore. If the audience screamed, "Once more!" what would you do?'

It will be really ridiculous. Performance is ridiculous. Don't be a performer.
Never think of grabbing a woman or a man. Love -- love is beautiful. But loving needs a tremendous transformation in you, because it is a surrender. You have to surrender, you have to be respectful. You have to revere the other person, his being. Love is prayer. And if sex happens as part of love, sex is spiritual. Then sex is no more sexual, then it is a spiritual ecstasy. It is meditative and prayerful.

BUT YOU HAVE SAID THAT FOR LIFETIMES THE ENERGY HAS GONE DOWN; TIME FOR A CHANGE. IT WANTS TO FUME AND RAGE AT GETTING A HALF-CUP INSTEAD OF A FULL CUP OF MILK.

The very nature of desire is such, and you are tackling it in a very foolish way. Try to understand the nature of desire. I am not saying repress it. I am saying understand it. Because repression will not help. In fact, repression has brought you to this stage.
The questioner must have been repressing. See, he has repressed his natural desires so much that they have become corrupted. Now he thinks that is his essential being. It is nothing but his repressed being. Then you can go on and on in your head, playing again and again the same repressed desires. And it is not going to fulfill you.
I am not saying be repressive. I am saying be skillful, be aware.
It happened:

When Syble got to be twenty-eight without any prospects of getting married, her mother nagged her into inserting an ad in the matrimonial column. The ad read: Beautiful exotic young heiress seeks correspondence with devil-may-care gentleman who wants to go places fast.
After the ad appeared, the mother asked anxiously, 'Well, any answers?'
'Just one,' sighed the daughter.
'Who wrote it?' demanded mama.
'I should not tell you,' said the daughter.
'But it was my idea,' shouted mama, 'and I insist on knowing.'
'All right,' said the daughter, 'you asked for it. It is from papa.'

If you go on repressing, then it will become uglier and uglier. And in old age all your repressions become very strong -- because you become weak and your repressions take revenge.
I am not saying to repress. I am saying understand. Only if understanding can help, then it is good. And understanding helps.
Meditate on your sexuality. See it through and through. Let it become transparent. And the first thing needed is -- at least make your sexuality normal. Let it be sex. Don't think in terms of grabbing. Be a little more romantic. Don't be so aggressive and violent. Be a little more poetic about life, and a little more graceful.
First let your sexuality come to a normal point of sex, and then let your sex follow your love. Never put your sex before love. Love should be the driving force and sex should follow it.
And once you have done this much, you are on the right track. Soon you will realize that whatsoever you have been calling your essential self was your repressed self. And once that repressed self is dispersed, eliminated, and you have become natural, healthy, whole, then your essential self will come for the first time into your vision.
The essential self is your innermost god. The essential self is what truth is. The essential self is no-self.

The Discipline of Transcendence, Vol 2
Chapter #5
Chapter title: A light unto yourself
4 September 1976 am in Buddha Hall

A MONK ASKED THE BUDDHA: WHAT IS MOST POWERFUL AND WHAT IS MOST ILLUMINATING?
THE BUDDHA SAID:
MEEKNESS IS MOST POWERFUL FOR IT HARBOURS NO EVIL THOUGHTS, AND MOREOVER IT IS RESTFUL AND FULL OF STRENGTH. AS IT IS FREE FROM EVILS IT IS SURE TO BE HONOURED BY ALL.
THE MOST ILLUMINATING IS A MIND WHICH IS THOROUGHLY CLEANSED OF DIRT, AND WHICH, REMAINING PURE, RETAINS NO BLEMISHES.
FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN OR HEARD BY SUCH A MIND.
FOR IT HAS GAINED ALL KNOWLEDGE AND FOR THAT REASON IT IS CALLED ILLUMINATING.

LIFE CAN BE LIVED IN TWO WAYS. One is that of the soldier, and the other, that of the sannyasin. Either you can fight with life or you can relax with life. Either you can try to conquer life or you can live in a deep let-go. The path of the soldier is the wrong path, because it is impossible to conquer life -- the part cannot conquer the whole. Frustration and failure is absolutely certain. You can play around the idea, but it is not going to succeed; it is doomed to failure. The soldier tries to conquer the life, and in the end finds he has been crushed by life, defeated by life, destroyed by life.

Life destroys nobody, but if you fight with it you will be destroyed by your own violence. Life is not against you. How can it be? Life is your mother. It is life that has brought you here. You are born out of it. You are a ray of its light, a wave of its ocean. You are intrinsic and organic to it, you are not separate. But if you start fighting your own source of energy, you will be destroyed. Your very concept of fight will poison you. And of course, the more you feel that you are losing the battle, the harder you will fight. The harder you fight, the more frustrated you become.

The soldier's way is the ordinary way. Almost ninety-nine point nine percent of people follow it -- hence there is so much misery, hence there is so much hell. It is created by you, by your wrong approach to life. Once you understand it, you start getting in tune with the whole, you start getting into a dance with the whole. You lose fighting, you start cooperating.

The moment you decide to cooperate, you have become a sannyasin.

The religious person is one who has no idea of separation from the whole... who never thinks, never dreams that he is separate... who has no private goal of his own... who simply moves with life in total trust. If you cannot trust life, who are you going to trust? If you cannot allow life to flow through you, you will be missing -- you will be missing this tremendous opportunity to be alive. Then you will get worried, then you will be caught in your own mind. And then misery is the natural outcome.

To understand that conflict is not the way to be happy, is the greatest understanding. To understand that cooperation

is the way to be blissful... and your dark night of the soul is over and the morning has come, and the sun is rising on the horizon. You will be transformed.
This very understanding is a transforming force -- that cooperation is the key, not conflict. Trust is the key, not doubt. Violence is not the way... love. This is the basic framework.
Now the sutra:

A MONK ASKED THE BUDDHA: WHAT IS MOST POWERFUL AND WHAT IS MOST ILLUMINATING?

We are all asking only these two questions. First, what is most powerful? Because we are all on a power trip. We want to be powerful because we feel we are impotent, we feel we are weaklings, we feel we are limited. A thousand and one limitations surround you. Everywhere you come against a wall and you feel powerless. Each moment of life brings you the feeling of helplessness.
So, the question is very pertinent, a very human question. What is the most powerful thing in the world? The monk must have been a seeker of power. Now, you have to understand it. The very effort, the very desire to be powerful, is one of the obstacles to attaining power. People who try to become powerful never become powerful. They are destroyed by their own search. Because the effort to become powerful means you are in conflict. You want fight -- that's why you want to be powerful.
Otherwise, why do you need power in the first place? You must have some aggression, some violence, some grudge. You want to prove and perform. You want to prove to

others that you are powerful and they are not. Deep down somewhere, like a shadow in the unconscious, an Adolf Hitler is seeking its way towards your conscious mind -- or a Nadir Shah, or a Napoleon, or an Alexander. Everybody is carrying an Alexander within himself.

This desire for power has created many things in the world. Science has come as a desire for power, and it has created power. But that power is destroying humanity. It has come to such a state that people like Albert Einstein feel that they have done a crime against humanity. In the last days of his life, somebody asked Albert Einstein, 'If you were born again, what would you like to become?'

He said, 'Never a physicist again, never a scientist. Rather, I would like to become a plumber.'

He was a very sensitive man, very understanding. And only in the end could he understand that he has released so much energy, and he has made humanity aware of such a destructive force -- atomic energy -- that if humanity destroys itself, he is bound to be one of the most responsible persons.

The very framework of science is to conquer nature. That is the very terminology of science -- conquest of nature. We have to overpower nature and we have to destroy all mysteries of nature, and we have to find all the keys of power, wherever it is. But the very idea takes you away from nature, makes you antagonistic to it and becomes destructive. The ecology of the earth has been destroyed by this power seeking. In the outside, in the inside -- both -- the natural rhythm of life is disturbed.

I have heard:

A very unusual idea occured one day to Frederick of Prussia. He was in the country when he saw some sparrows eating some grains of wheat. He started to think and reached the conclusion that these small birds consumed a million pecks of wheat a year in his kingdom. This cannot be allowed. They have to be either conquered or destroyed. Since it was difficult to exterminate them, he promised a price for each dead sparrow. All Prussians became hunters and soon there were no more sparrows in the country. What a great victory.
Frederick of Prussia was very happy. He celebrated the event as a great conquest over nature. The king was very happy until the following year when he was told that caterpillars and locusts had eaten the crops because without sparrows the whole rhythm of life was destroyed. Sparrows go on eating caterpillars and locusts. There being no sparrows, the whole crop was destroyed by caterpillars. Then it was necessary to bring in sparrows from abroad. And the king said, 'I certainly have made a mistake. God knows what he is doing.'

The great scientific minds of this century are coming, by and by, slowly, reluctantly, to recognize that a great mistake has been done.
The very desire to be powerful is against nature, because the very desire to be powerful is antagonistic. Why do you need to be powerful? You must be thinking in terms of destroying somebody. Power is needed to destroy. Power is needed to dominate. Power is needed to conquer.
The monk must have asked, 'What is the most powerful thing in the world?' In fact the actual word must have been

siddhi. The monk must have asked, 'What is siddhi, what is power?'

Science tries to penetrate nature to get more power, and there are many systems which penetrate your innermost being -- but again the goal is to get more power. Whether you become powerful in a scientific way, or you become powerful in a psychic way, it makes no difference. Now the West is becoming interested in psychic sciences, but the urge is the same -- to be more powerful.

So first try to understand why man seeks power in the first place. The very desire is that of a soldier. You want power because without power you cannot be a great ego. For ego, power functions as food, nourishment. You seek power because only with power will you be able to say 'I am'. The more money you have, the more power you have, the more you can feel at ease with your 'I am'. The more you can destroy people, the more you can feel that nobody can destroy you.

Now psychologists say that people are interested in murdering, killing, in war, because when they kill others they feel very powerful. They feel power against death. They think they can create death -- they can kill others. Now, they feel in a deep way that they have become immortal. Even death is under their control. It is foolish, but the idea arises. People who love killing are people who are afraid of death.

Adolf Hitler was very much afraid of death -- so much so that he never allowed anybody to stay with him in his room in the night. Not even a girlfriend was ever allowed, he was so afraid of death. Who knows? -- the girlfriend may turn

out to be a spy, may be an agent in the hands of the enemy. He never trusted even love.
He was one of the most lonely men who has ever existed on earth... and so afraid, continuously trembling. But he continued killing people -- that was just to balance the fear. The more he killed, the more he felt that he had power. The more he felt that he had power, the more he felt that death could not destroy him. He started feeling as if he was immortal.
Have you watched? -- in wartime people look very radiant. In wartime people look very fresh. Ordinarily they look very bored. When war starts, you can see -- their step has changed, their eyes have now a glimmer, a radiancy... their face looks more alive, as if the dust of the boredom is gone. Something sensational is happening.
It should not be so, but whenever there is war people feel a power over death -- they can kill. Immediately, in the shadow of their unconscious they feel, 'Even death is within our boundary. We can bring it or we can stop it.' People love destruction just as a measure of providing security against death.
The search for power is the search not to surrender, not to feel helpless, not to be in a state where you are not in control. And the religious man is doing just the opposite. He is seeking a state where he is not in control but the whole is in control -- call it god, call it the supreme, or whatsoever you like to call it.
The religious person is one who wants to be in such a deep harmony that there is no question of conflict. He is seeking love. He is seeking a love affair with the universe. He never asks about power. He asks how to lose separation, how to

merge. He asks, 'How to be in such a total surrender that I don't move in any way against the whole or separate from the whole, so that I can move with the river of life. And wherever the river of life goes, I can go with it'.

WHAT IS MOST POWERFUL? ASKED THE MONK.
THE BUDDHA SAID:
MEEKNESS IS MOST POWERFUL.

Jesus says, 'Blessed are the meek, for they shall inherit the earth.' The statement looks absurd, because the meek? -- they have never been powerful enough to inherit the earth. And we cannot conceive that they will ever be able to inherit the earth. But Jesus is saying something very true: Blessed are the meek.
And when he says they shall inherit the earth, he is saying this same message that Buddha is saying. MEEKNESS IS MOST POWERFUL -- that is his meaning when he says they shall inherit the earth.
Meekness is powerful, but the power has a totally different connotation now. Meekness is powerful because now there is nobody against you. Meekness is powerful because you are no more separate from the whole -- and the whole is powerful. Meekness is powerful because you are no more fighting, and there is no way of your being defeated. Meekness is powerful, because with the whole you have already conquered. All victory is with the whole. Meekness is powerful because you are riding on the wave of the whole. Now there is no possibility of your ever being defeated.

It looks paradoxical, because the meek person is one who does not want to conquer. The meek person is one who is ready to be defeated. Lao Tzu says, 'Nobody can defeat me because I have accepted defeat already. Now how can you defeat a defeated person? Lao Tzu says, 'Nobody can defeat me because I am standing as the last person in the world. You cannot push me any further back -- there is no "further back". I am the last person.' Jesus also says, 'Those who are last in this world will be first in my kingdom of god.'
Those who are the last will be the first? It does not seem possible in this world. In this world, aggressive people, violent people, tend to power, tend to be victorious. You will find the most mad people in the most powerful places, because to reach to that point one has almost to be crazy for power, the competition is such. The competition is so violent that how can a meek person reach to a state of power? No... but that is not the meaning.
When Buddha says, MEEKNESS IS MOST POWERFUL, he is saying you cannot defeat a meek person because he has no desire to conquer. You cannot force a meek person to be a failure because he never wanted to succeed. You cannot enforce a meek person to be poor, because he has no desire for riches. Poverty is his richness. Not to be anybody in particular is his way of life. To be a nobody is his very style.
What can you take away from him? He has nothing. He cannot be cheated, he cannot be robbed. In fact, he cannot be destroyed because he has already surrendered that which can be destroyed. He has no self, no ego of his own.
It happened when Alexander was going back from India, he wanted to take a sannyasin with him. When he was coming

to conquer India, his teacher, the great philosopher Aristotle, had told him, 'When you are coming back, bring a gift to me. I would like to see a sannyasin from India.' That is something very original to the East. That contribution belongs to the East. The West has given great warriors, the East has given great sannyasins. Aristotle was intrigued with the very idea of sannyas, what it is. Alexander, going back, remembered. He enquired. The people of that village where he was staying told him, 'Yes, there is a sannyasin, but we don't think you will be able to take him back.' He laughed at the foolishness of the villagers, because who can prevent Alexander? He said, 'If I want to take the Himalayas, even they will follow me. So you don't be worried, just tell me where he is.' They told him.

He was a naked fakir, a naked man standing just by the side of the river outside the village... a beautiful person. Dandamis was his name -- that's how Alexander's historians have remembered him. Two soldiers were sent. They told the sannyasin, 'Alexander the Great wants you to follow him. You will be a royal guest. Whatsoever you need will be provided, every comfort will be made possible. Accept the invitation.'

The naked man started laughing. He said, 'I have dropped all wandering. I don't go anywhere any more. I have come home.'

They said, 'Don't be stupid. The great Alexander can force you to go. If you don't go as a guest, you will go as a prisoner. The choice is yours. Anyway you will have to go.'

He started laughing again. He said, 'I have dropped the very thing that can be imprisoned. Nobody can make me a prisoner. I am freedom.'
Alexander himself came. He took his sword out and he told the sannyasin, 'If you don't come with me, this sword is here and I will cut your head.'
The sannyasin said, 'You can do it. In fact I have done it already. I have cut my head myself. And if you cut my head, you will see it falling down on the ground and I will also see it falling on the ground, because I have become a witness.'
It is said that Alexander could not gather courage to kill this man. He was so happy, he was so fearless, he was so blissful.

When Buddha says, MEEKNESS IS MOST POWERFUL, he means one who does not exist as an ego is meek. One who does not exist as an ego cannot be conquered, cannot be defeated, cannot be destroyed. He has gone beyond.
By going beyond the ego, you go beyond death. By going beyond the ego, you go beyond defeat. By going beyond the ego, you go beyond powerlessness. This is a totally different concept of power -- the power of a sannyasin. This power is no more out of conflict. This power is not created out of friction. You say electricity is created out of friction. You can create electricity out of friction, you can create fire out of friction. If you rub both your hands, they will become hot. There is a power that comes out of friction -- by conflict. And there is a power that comes by cooperation -- not by friction but by harmony. That's what Buddha says -- 'One who is in accord with the way is great.'

One who is in accord with the way is powerful. But to be in accord with the way, one has to be meek.
Blessed are the meek. Certainly they shall inherit the earth. History will never know about them, because history has nothing to do with them. History knows only friction, history knows only mischief. History knows only mischief-mongers. History knows only mad people -- because history records only when something goes wrong. When everything goes absolutely in tune, it is out of time and out of history also.
History does not report much about Jesus -- in fact, nothing. If the Bible was not in existence, there would have been no record about Jesus. And I would like to tell you that many people like Jesus have existed, but we don't have any record about them. History never took any note. They were so meek, they were so silent, they were so in tune, so deep in harmony, that not even a ripple was created around them. They came and they left, and they have not left even a footprint.
History has not been recording Buddhas. That's why when you hear about a Buddha or a Mahavira or a Zarathustra, they look like mythological figures, not historic. It appears that they never existed, or they only existed in the dreams of man, or they existed only in the poetries of a few imaginative, romantic people. They look like wish-fulfillments. They look like how man would like man to be... but not realities. They were real. They were so real that no trace has been left behind them.
Unless you create some mischief, you will not be leaving your signature on history. That's why history records only politics, because politics is the mechanism of mischief. The

politician is in conflict. The religious person lives in harmony. He lives like trees. Who records about trees? He lives like rivers. Who records about rivers? He moves like clouds. Who bothers about clouds?

The meek person is one who is in harmony. And Buddha says he is the most powerful. But this concept of power is totally different. To understand it, a few things will be good to remember.

In Japan they have a beautiful science -- aikido. The word 'aikido' comes from a word 'ki'. 'Ki' means power. The same word in Chinese is 'chi'. From 'chi' comes t'ai chi -- that too means power. Just equivalent to ki and chi is the indian word 'prana'. It is a totally different concept of power.

In aikido they teach that when somebody attacks you, don't be in conflict with him -- even when somebody attacks you. Cooperate with him. This looks impossible, but one can learn the art. And when you have learned the art, you will be tremendously surprised that it happens -- you can cooperate even with your enemy. When somebody attacks you, aikido says go with him.

Ordinarily when somebody attacks you, you become stiff, you become hard. You are in conflict. Aikido says even take attack in a very loving way. Receive it. It is a gift from the enemy. He is bringing great energy to you. Receive it, absorb it, don't conflict.

In the beginning it looks impossible. How? Because for centuries we have been taught about one idea of power, and that is that of conflict, friction. We know only one power and that is of fight. We know only one power, and that is of no, saying no.

You can watch it even in small children. The moment the child starts becoming a little independent, he starts saying no. The mother says, 'Don't go out.' He says, 'No, I will go.' The mother says, 'Keep quiet.' He says, 'No. I want to sing and dance.' Why does he say no? He is learning ways of power. 'No' gives power.

Aikido says, 'say yes'. When the enemy attacks you, accept it as a gift. Receive it, become porous. Don't become stiff. Become as liquid as possible. Receive this gift, absorb it, and the energy from the enemy will be lost and you will become the possessor of it. There will be a jump of energy from the enemy to you.

A master of aikido, without fighting, conquers. He conquers by non-fighting. He is tremendously meek, humble. The enemy is destroyed by his own attitude. He is creating enough poison for himself; there is no need for you to help him. He is suicidal. He is committing suicide by attacking. There is no need for you to fight with him.

You just try it sometimes. You have watched it -- the same phenomenon happening in many ways. You see a drunkard walking on the road, and then he falls in the gutter. But he is not hurt. By the morning you will see him again going to the office, perfectly healthy and okay. The whole night he was in the gutter. He fell, but he has not broken his ribs or his bones, he has no fracture. You fall -- and you will immediately have a fracture. What is happening when a drunkard falls? He falls so totally, he goes with it. He is drunk, he cannot resist.

It is said about Chuang Tzu.... He came across an accident. A bullock cart had gone upside down, had fallen in a ditch. The driver was hurt very much, the owner was hurt; he had

fractures. But a drunkard was also travelling in the bullock cart with the owner. He was not hurt at all. He was not even aware of what had happened, he was snoring. He had fallen on the ground. The others were crying and weeping and he was fast asleep. Chuang Tzu said, 'Seeing this, I understood what Lao Tzu means when he says "let go".'

Children are doing this every day. You watch children. The whole day they fall here and there, but they are not hurt. You do the same. It will be impossible for you -- you will have to be hospitalized. Within a day, twenty-four hours, you will be hospitalized. The children fall in accord. When they fall they are not resisting, they are not going against the fall, they are not trying to protect themselves. They don't go stiff. In fact, they fall in a very relaxed way. Aikido, t'ai chi, or what Jesus calls meekness, what Buddha calls meekness, depend on the same principle -- the principle of harmony.

You try it in your life; you just try in small experiments. Somebody slaps your face. Try to absorb it, receive it. Feel happy that he has released energy on your face -- and see how it feels. You will have a totally different feeling. And that has happened many times unawares. A friend comes and slaps you on your back. You don't know who it is -- then you look. He is a friend and you are feeling happy. It was a friendly slap. You look back and he is an enemy, and you feel hurt.

The quality of the slap immediately changes with your attitude. If it is a friend you accept it. It is beautiful, it is a loving thing. If he is the enemy, then it is not loving, it is full of hate. The slap is the same, the energy is the same, the same impact of energy, but your attitude changes.

You can watch it many times. Just now it is raining. You will be going back home. You can take it in an aikido way, or you can take it in the ordinary way. The ordinary way is that you will see that your clothes will become wet, or you may get cold, or this may happen, or that may happen. And you will be against the rains. You will be running towards home in a bad mood, antagonistic.

This has happened many times. You try aikido. You relax, you enjoy the falling drops of water on your face. It is tremendously beautiful. It is so soothing, so cleansing, so refreshing. What is wrong in your clothes getting wet? Why be so worried about it? They can be dried. But why miss this opportunity? The heaven is meeting with the earth. Why miss this opportunity? Why not dance it?

Don't rush and don't run. Slow down, enjoy. Close your eyes and feel the drops falling on your eyelids, moving on your face. Feel the touch of it. Accept it... a gift from heaven. And suddenly you will see -- it is beautiful, and you have never looked at it that way.

Try it in ordinary life experiences. Conflict you have always been in. Now try accord. And suddenly you will see -- the whole meaning changes. Then you are no more in antagonism with nature. Suddenly the sun arises, the clouds have disappeared, and a great light falls on your face. Take it easily, take it as a love gift from the sun. Close your eyes, absorb it. Drink the light. Feel happy, blessed. And you will see -- it is a totally different energy.

Otherwise you start perspiring. You may perspire still, because heat is heat, but deep down the meaning has changed. Now you perspire, but you feel good. Nothing is wrong in perspiring. It cleanses you, it takes toxins outside,

it releases poison from the body. It is a purifying fire. Just the attitude....
MEEKNESS IS MOST POWERFUL.

And meekness means the attitude of no-friction, no-conflict... the attitude of harmony. 'I am not, god is' is what meekness is. 'I am not, the whole is' -- that is the meaning of meekness.
Ordinarily we live through the ego and we suffer. And the ego goes on misinterpreting. Last night I was reading a beautiful anecdote:

Some years back a senator from the Interior Committee visited an Indian Reservation in Arizona, where he made a fine speech full of promises of better things, as politicians always do. 'We shall see,' he said, 'a new era of Indian opportunity.' To this the Indians gave a ringing cry of 'Hoya! Hoya!'
Encouraged, the senator continued, 'We promise better schools and technical training.' 'Hoya! Hoya!' exclaimed the audience with much enthusiasm. 'We pledge better hospitals and medical assistance,' said the senator. 'Hoya! Hoya!' cried the Indians.
With a tear running down his cheek, the senator ended, 'We come to you as equals, as brothers, so trust us.' The air shook with one long mighty 'Hoya!'
Greatly pleased by his reception, the senator then began a tour of the reservation. 'I see you have fine breeds of beef cattle here,' he said. 'May I inspect them?'
'Certainly, come this way,' said the chief, 'but be careful not to step in the hoya.'

The ego is just hoya, a misunderstanding. It is non-existential -- yet the dirtiest thing possible. The very idea that 'I am separate from existence', is dirty. The very idea that 'I have to fight with my own energy source', is foolish and absurd.
But sometimes, what happens? -- you seem to conquer. That is a misinterpretation. When your ego sees that it is conquering, it is not the ego that is conquering. In fact, it is just a coincidence. Sometimes you are going to the left and the whole existence is also going to the left -- you coincide. But you think you are succeeding, you think, 'I am gaining power.' Sooner or later you will be in trouble, because it cannot always be so. It can be always so only if you are meek.
A meek person becomes so sensitive that he is never against the whole. He is always sensitive to feel where the whole is going. He rides on the horse and goes with the horse. He does not try to give a direction to the horse. He trusts the horse.
It happened:

With a grinding of brakes, the officer pulled up his motorcar and shouted to a little boy playing in the field, 'I say, sonny, have you seen an airplane come down anywhere near here?'
'No, sir,' replied the boy, trying to hide his slingshot. 'I have only been shooting at that bottle on the fence.'

A small child can be forgiven. He is afraid that maybe because of his slingshot the airplane has fallen. He can be

forgiven if he is hiding his slingshot. But this is what your so-called great personalities are doing. That's what all egoists are doing. They go on thinking that things are happening because of them.
It happened:

Drought struck the countryside, and the parson of the church prayed for rain. Rain came in such torrents that a flood followed. A rescue party in a boat spied the parson sitting on the roof of his house watching the current swirl by. 'Your prayers were sure answered,' shouted one.
'Yes,' said the careful, stranded one. 'I figure it ain't bad for a little church like ours.'

Sometimes your prayers are fulfilled -- not because of your prayers, just because by a coincidence the whole was also going in that way, in that direction. Your prayers coincided. Sometimes your efforts are fulfilled because they coincide. Ego is coincidental. You go on collecting your ego just out of coincidences.
But this cannot happen always, that's why one feels miserable. One day you are succeeding, another day you are failing. And you cannot figure it out -- what is happening? Such a great intellectual, such a great man of understanding, power, strength, logic, reason -- failing? What is happening? You cannot believe it, because just now it was succeeding.
Ego is always in trouble because it cannot always be a coincidence. Sometimes you are with the whole, unknowingly; sometimes you are not with the whole. When

you are with the whole, you succeed. The whole succeeds always, you never.
The meek person is one who says, 'I am not, only the whole is.' He drops himself completely. He does not become a barrier. He allows the whole to have its way.
Buddha says this is real power.

MEEKNESS IS MOST POWERFUL FOR IT HARBOURS NO EVIL THOUGHTS AND MOREOVER IT IS RESTFUL AND FULL OF STRENGTH.

When you fight, you dissipate energy. When you fight, you lose energy. Buddha says, don't fight, preserve your energy, and you will be powerful.
A man who goes on preserving his energy becomes such a tremendous pool of energy that his very being is powerful. Just his presence is powerful, his presence is magical, miraculous. Coming close to him, you will start feeling that you are being changed and transformed. Coming close to him, you will feel your darkness disappearing. Coming close to him, you will feel a silence descending. Just coming close to him, you will feel you are being lifted to another plane of being, to another altitude of being, to another dimension.
People come to me and they ask how to find the right master. The only way to find is just to be close, and be silent, be in harmony. And if in that harmony and silence you start feeling that you are soaring higher and higher, then this man is your master. Then this man is going to become your door for the ultimate. Then your energy fits with his energy. Then something between you and him falls

in tune. Then something between you and him transpires, becomes a solid force.
You cannot decide by your intellect who is your master. You cannot decide by argumentation, and you cannot decide by your prejudice. You have heard many definitions -- that the master should be like this or like that. Those definitions won't help, because a person may be fulfilling all the definitions and still he may not fit you; your and his energies may not be complementary. And unless your energies are complementary, compensatory, completing each other, making a circle, then you cannot go high with that man. Going high has to be felt.

MEEKNESS IS POWERFUL FOR IT HARBOURS NO EVIL THOUGHTS.

When you have evil thoughts -- evil thoughts mean thoughts of violence, of destruction, thoughts of aggression, egoistic thoughts, ego-oriented thoughts -- then you dissipate energy. Then these thoughts take too much energy out of you. They are never going to be fulfilled. You are sowing stones; they are not going to sprout. Your whole energy will be wasted.

... AND MOREOVER IT IS RESTFUL AND FULL OF STRENGTH.

Rest should be the criterion of power. A man of power is absolutely at rest, he has no restlessness in him. Because restlessness is nothing but dissipation of energy. When you are feeling restless, you are dissipating energy.

Hence in the East, the meditator became the symbol of power. When a person meditates, he loses all restlessness. His thinking stops, his body movements stop; he becomes like a marble statue... totally still, unmoving. In that moment he is a pool of energy. He is tremendously powerful.
If you see somebody meditating, sit by his side, and you will be benefited. Sitting by the side of someone who is in a meditative mood, you will move into meditation also. His energy will pull you out of your mess. Meditation is nothing but absolute rest.

How you bring that absolute rest depends on many things. There are a thousand and one methods to create that rest. My own methods are such that first I would like you to become as restless as possible, so nothing is hanging inside you; restlessness has been thrown out -- then move into rest. And there will be no disturbance, it will be easier.
In Buddha's time, such dynamic methods were not needed. People were more simple, more authentic. They lived a more real life. Now people are living a very repressed life, very unreal life. When they don't want to smile, they smile. When they want to be angry, they show compassion. People are false, the whole life pattern is false. The whole culture is like a great falsity. People are just acting, not living. So, much hangover, many incomplete experiences go on being collected, piled up, inside their mind.
So just sitting directly in silence won't help. The moment you will sit silently, you will see all sorts of things moving inside you. You will feel it almost impossible to be silent.

First throw those things out so you come to a natural state of rest. But, real meditation starts only when you are in rest. All the dynamic meditations are preparatory to real meditation. They are just basic requirements to be fulfilled so that the meditation can happen. Don't treat them as meditations; they are just introductory, just a preface. The real meditation starts only when all activity has ceased -- activity of the body and activity of the mind.

IT IS RESTFUL AND FULL OF STRENGTH.

Remember, this definition of power is different from the ordinary definition of power. The ordinary definition of power depends on comparison. You are more powerful than your neighbour, you are more powerful than this man or that woman. You are powerful in comparison with somebody else. The power that Buddha is talking about is non-comparative; it has nothing to do with anybody. Power is your own state. When you are full of energy, you are powerful. When you are leaking energy, you are powerless. Evil thoughts are like holes through which energy leaks. Restlessness is like leaking, continuous leaking.
You create energy every day, a tremendous amount of it, but you waste -- sometimes in anger, sometimes in sexuality, sometimes in greed, sometimes in competition, sometimes for no reason at all... just because you have it, what to do with it?

There is a famous sufi story about Jesus. Jesus comes to a town and he sees a man drunk, shouting, lying down on the

street. He comes close to him, shakes the man and says, 'What are you doing? Why are you wasting your life in such a way?'
The man opens his eyes and says, 'My Lord, I was ill. You cured me. Now what else can I do? Now I am healthy. I was always ill and confined to my bed. You cured me. Now what am I supposed to do? Now I have energy and I don't know what to do with it.'
Jesus feels as if he has committed a crime by helping this man. He is throwing the responsibility on him. He becomes very sad. He goes into the marketplace of the town, but he is sad. There he sees a young man following a prostitute with lustful eyes, almost oblivious of the whole world. Jesus prevents that young man and says, 'What are you doing? The eyes are not given for this. The eyes have been given to see God. What are you doing? Why are you wasting?'
The man looks at Jesus, touches his feet, and says, 'My Lord, I was blind. You cured me. Now what to do with these eyes? I don't know anything else.'
Jesus becomes very sad, he leaves the town. He comes out of the town and there he finds a man trying to commit suicide by hanging from a tree. His preparation is complete; he is just going when Jesus comes. He says, 'Wait! What are you doing? Such a precious gift of God -- life! And you are going to destroy it! Are you mad?'
The man looks at Jesus and says, 'My Lord, I had died. You resurrected me. Why did you resurrect me. Now I am in trouble. I don't want this life at all! What to do with it?'

You have energy and you don't know what to do with it. So one goes on wasting. There are people who say they are 'killing time'. Killing time means killing life. Killing time means killing opportunity to grow, to mature, to come home.

The power that Buddha is talking about is the power when you don't do anything with your energy and you simply delight in its presence... a sheer delight in being full of energy... the sheer delight of a young, green tree... the sheer delight of a cloud, a white cloud wandering in the sky... the sheer delight of a lotus flower... the sheer delight of the sun coming out of the clouds... the sheer delight of being so full of energy... vibrant, alive, throbbing. When you don't put your energy to any purpose whatsoever, then energy itself starts moving in a vertical line.

If you put it to work, to some action, it moves in a horizontal line. Then you can make a big house, you can have more money, you can have more prestige, this and that. When you put energy to work, it moves in the horizontal line. When you don't put energy to work, you simply delight in its presence, you are happy that it is there, then it moves in a vertical line. I am not saying stop all work. I am saying find a few moments for vertical movement also. Horizontal movement is okay, but not enough. It is necessary for life -- but man cannot live by bread alone.

You can get bread through horizontal work, but love, meditation, god, nirvana -- they exist on the vertical line. So sometimes just sit, do nothing. Sitting silently, doing nothing, and something goes on growing within you. You become a reservoir, and you start throbbing with an

unknown delight. When you are full of energy, you are in contact with the whole. And when you are in contact with the whole, you are full of energy.

AS IT IS FREE FROM EVILS IT IS SURE TO BE HONOURED BY ALL.

The monk had asked:

WHAT IS MOST POWERFUL AND WHAT IS MOST ILLUMINATING? THE MOST ILLUMINATING IS A MIND, says Buddha, WHICH IS THOROUGHLY CLEANSED OF DIRT, AND WHICH, REMAINING PURE, RETAINS NO BLEMISHES. FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY, THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN OR KNOWN OR HEARD BY SUCH A MIND. FOR IT HAS GAINED ALL KNOWLEDGE, AND FOR THAT REASON IT IS CALLED ILLUMINATING.
THE MOST ILLUMINATING IS A MIND WHICH IS THOROUGHLY CLEANSED OF DIRT.

Thoughts are like dirt, clinging to the mirror of the mind. Thoughts, desires, imaginations, memories -- all are forms of dirt. Because of them, the purity of the mind is lost. Because of them, the capacity to reflect, the mirror-like quality of the mind is lost. A continuous cleaning is needed. So, meditation is not something that you do once and forget about, because each moment of life you go on gathering dust. It is just like a traveller who is travelling. Each day he

goes on gathering dust on his clothes, on his body. Every day he has to take a bath to cleanse his body. Again the next day he will be gathering.

Meditation is like a daily bath. It is not something that once you have done it, you are finished. It should become like a natural thing, matter of fact. As you eat, as you go to sleep, as you take a bath, meditation should become a natural part of your life. At least twice a day you should cleanse your mind.

The best times are the morning, when you are getting ready for the day, the workaday world.... Cleanse your mind so you have clarity, so you have transparency, so you don't commit errors, mistakes, so you don't have any evil thoughts, so you don't have any egoistic thoughts... you go in a purer way to the world. You don't go with corrupting seeds. And the next best time is before you go to sleep, again meditate. The whole day the dust collects. Clean the mind again... fall asleep.

If you really start cleaning it, you will see tremendous changes happening. If you clean it rightly before you go to sleep, dreams will disappear. Because dreams are nothing but the dust gathered the whole day -- it goes on moving inside you, goes on creating fantasies, illusions.

If your meditation is going right, your dreams will by and by disappear. Your night will become a peaceful sleep with no dreams. And if the night is without dreams, in the morning you will be able to come up very fresh, very young, virgin. Then meditate again, because even if there have been no dreams, with the very passage of time, dust collects.

Even if you have not been travelling on dusty roads, just sitting in your house, dust collects. Even if your windows are closed, and doors are closed, in the morning you will find your room has gathered a little dust. Dust collects. The very passage of time is dust-collecting.
In the morning, again meditate. And if you meditate rightly and you become a silent pool of energy, you will move in the world in a totally different way -- non-conflicting, non-aggressive, in harmony. Even if somebody hates you, you will transform that energy into love.
Then you will move in the world deeply skillfully... with the attitude of aikido. Whatsoever is happening, you will take it, receive it, in a deep love and gratitude. Even if somebody insults you, you will accept it in deep love. And then the insult will be no more an insult. And then you will be nourished by it. By the insult he has thrown a certain amount of energy. He is losing it, you can gain it. You can simply receive it, welcome it.
And if this becomes your natural way of life -- the way of the sannyasin, not the way of the soldier -- every moment you will feel things are growing into a new light and your mind is becoming more and more illuminating.

THE MOST ILLUMINATING IS A MIND WHICH IS THOROUGHLY CLEANSED OF DIRT AND WHICH, REMAINING PURE, RETAINS NO BLEMISHES. FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN, OR KNOWN, OR HEARD BY SUCH A MIND.

When your mind is pure, uncontaminated, unpolluted, when not even a thought flickers in your mind, and there is no smoke around your mind -- your mind is like a clear sky without clouds -- Buddha says you will be able to see everything that is. You will be able to know everything that is. Your sensitivity will be infinite. And whatsoever has existed from the very beginning of time will become available to you. Your knowing will become perfect.

FOR IT HAS GAINED ALL KNOWLEDGE AND FOR THAT REASON IT IS CALLED ILLUMINATING.

And this illumination, this luminosity, does not come from anything outside you. It explodes from your innermost core. You are like a lamp which is covered by many curtains, dark curtains, and no light comes out of it. Then by and by you remove one curtain, then another curtain, then another curtain. And slowly rays start coming -- not clear, but a glow. More curtains are removed -- the glow becomes more penetrating, more clear. More curtains are removed... one day when all curtains are dropped, you suddenly see that you are a lamp unto yourself.
When Buddha was dying, this was his last message to the world. Ananda, his chief disciple, was crying and weeping. And Buddha said, 'Stop! What are you doing? Why are you crying and weeping?'
Ananda said, 'You are leaving us. I was with you for forty years. I walked with you, I slept with you, I ate with you, I listened to you -- I was just like a shadow to you, and yet....

You were available and I could not become enlightened. Now I am crying that you are going, you are leaving. 'Without you it seems impossible for me to become enlightened. With you I could not become. I have missed such a great opportunity. Without you... now there is no hope. That's why I am crying. I am not crying because you are dying, because I know you cannot die. I am crying because now for me there is no hope. Now, with your death, starts my dark night of the soul. For aeons of time, millions of years, I will be stumbling in the darkness. Hence I am crying -- not for you, for myself.'

Buddha smiled and said, 'Don't be worried about that, because your light is in your own being. I am not taking your light away. I was not your light. Otherwise you could have become enlightened -- if it was in my power to make you enlightened. It is your innermost capacity to become, so be courageous, Ananda, and be a light unto yourself... appa deepo bhava... be a light unto yourself.'

Buddha died and after only twenty-four hours, Ananda became enlightened. What happened? This is one of the mysteries. For forty years he lived with Buddha, and just twenty-four hours after Buddha died, he became enlightened. The very death worked like a great shock. And the last message penetrated very deep.

When Buddha was alive, Ananda was listening so-so -- as you listen to me. You listen and yet you don't listen. You say, 'Okay. If I miss today, tomorrow I will be listening again, so what is the hurry? If this morning is missed, nothing is missed; other mornings will be following.'

So he had listened half-asleep, half-awake. Maybe he was tired, maybe the night was not good and he had not slept.

Maybe the journey was too long and too exhausting. And Buddha was saying the same thing again and again and again, so how long to listen? One starts feeling that one already knows. One starts feeling, 'Yes, I have heard this before, so what is the point? Why not take a little sleep? A little nap will be good.'

But when Buddha was dying, Ananda must have been alert, utterly alert. He was really trembling -- the very idea of millions of years again stumbling in darkness. And Buddha says, 'Don't be worried, your light is within you.' That struck home.

Maybe that was the first time he heard. Those forty years he must have been missing. That may have been the first time he was not deaf. He had clarity. The very situation was such that he was trembling to his roots, he was shaking to his very foundations. Buddha was leaving... and when you have lived with a man like Buddha for forty years, it is difficult. The very idea to be without him is difficult. It is impossible to believe.

Ananda must have thought of committing suicide. It is not reported in the buddhist scriptures, but I say he must have thought about committing suicide. That idea must have happened to him; it is so human. Living forty years with Buddha, and then Buddha is dying and nothing has happened to him. He has remained desertlike, not even an oasis. He has missed the opportunity.

His eyes must have become clear. This death must have penetrated him like a sword. Sharp must have been this moment. And Buddha said, 'Be a light unto yourself,' and he died. He died immediately. This was his last utterance on this earth: Be a light unto yourself.

This struck home, this penetrated Ananda's heart, and within twenty-four hours he became enlightened.
That source of luminosity is within you. It is not outside you. If you seek it outside, you seek in vain. Close your eyes and go within yourself. It is there... waiting since eternity. It is your innermost nature. You are luminosity, your being is luminous. This luminosity is not borrowed, it is your innermost core. It is you.
You are light -- a light unto yourself.

FROM THE TIME WHEN THERE WAS YET NO HEAVEN AND EARTH TILL THE PRESENT DAY, THERE IS NOTHING IN THE TEN QUARTERS WHICH IS NOT SEEN OR KNOWN OR HEARD BY SUCH A MIND. FOR IT HAS GAINED ALL KNOWLEDGE AND FOR THAT REASON IT IS CALLED ILLUMINATING.

Meekness is power and meditation is illumination. Both are two aspects of the same coin. On one side it is meekness, egolessness; on another side it is purity of mind, illumination. They both go together.
You will have to work on both these things simultaneously, together. Become more and more egoless, and become more and more meditative. And the greatest power will be yours, and the greatest knowing will be yours, and the greatest light will be yours.

The Discipline of Transcendence, Vol 2
Chapter #6
Chapter title: My blessings with you

5 September 1976 am in Buddha Hall

Question 1

SOME MONTHS AGO WHEN I LEFT YOU FOR THE FIRST TIME, I WAS FEELING STRONG, EXCITED, CONFIDENT IN MYSELF, AND YET I SPENT MY TIME SPEAKING WITH YOU, INSIDE OR OUTSIDE, ABOUT SOME PROBLEMS, TRYING TO FIND A SOLUTION.
NOW I AM LEAVING AGAIN, PROBABLY FOR A LONGER PERIOD, AND I FEEL CALM, PEACEFUL, DETACHED -- EVEN IF MORE AND MORE WEAK, CONFUSED, AND WITHOUT ANY ANSWER. AND YET I DON'T FEEL THAT I HAVE ANY SPECIFIC QUESTION TO BE ANSWERED BY YOU, BUT ONLY AND ABOVE ALL, YOUR HAND ON MY HEAD AND YOUR BLESSING.
PLEASE, WHAT IS HAPPENING? IT SEEMS NONSENSE.

THE QUESTION IS FROM NAGARJUNA. He is a psychoanalyst, a trained rationalist. His whole discipline of the mind is that of analysis. Coming to me, being with me, has transformed him tremendously, but his old mind goes on lingering somewhere in the unconscious. It goes on throwing judgements. The old mind goes on saying, 'What are you doing? It is nonsense.'
It is nonsense in a way -- because it is beyond sense. Just to think that you ask only for the hand -- somebody's hand on your head -- is so irrational, so fanciful. Just to ask for blessings only, is so unreasonable. The reasonable person

asks questions, waits for answers, analyzes those answers, judges whether they are right or wrong, creates more questions, and so on, so forth.

To ask for blessings is difficult for the modern mind, but it is beautiful that it is happening to you, Nagarjuna. You are getting into contact with a deeper world which goes beyond sense and reason. You are asking for something which is not of this world. It cannot be understood by intellect alone. It can be understood only by the heart. You can feel it. There is no way to figure it out by reasoning. Allow it, go with it.

To be capable of nonsense is to be alive. Because all that is beautiful is nonsense. Love is nonsense. Meditation is nonsense. God is nonsense. Poetry is nonsense. Beauty is nonsense. All that is beautiful, true, is far beyond sense. Sense is very narrow. Nonsense is vast. Remain sensible, but don't be confined by it. Use your sense, your reason, but never be a slave to it. One should be capable of putting reason and sense by the side whenever one wants.

When you are watching a full moon in the night, put your reasoning aside. Be a child again. When you go to the sea and you listen to the roar of the waves, put your reason aside. Be again primitive. Those roaring waves are primitive. You also be primitive so that a deep contact becomes possible, so you become en rapport with them. When you go to the trees, please don't take your reason and sense with you. Otherwise you will miss much which was there just for asking.

When you come to me, by and by you will have to put your reason aside. Because only then you will be able to enter deeper. Once you have known the beauty of nonsense, the

truth of nonsense, then you will not call it nonsense; you will call it supra-sense. Then you will not think in terms condemnatory and negative. You will start thinking in more positive terms.

Good that you have no more questions. That's my whole effort here -- to help you to become questionless. I am not here to supply you with answers, because no answer can be the answer. All answers in their own turn will create more questions. It is a non-ending process, it goes on ad infinitum. One question is answered, the answer creates more questions. They are answered and those answers create still more questions.

The whole history of philosophy is nothing but creating more and more questions. The old ones are not solved. The questions remain the same as they were in the days of Solomon, as they were in the days of Vedas. They remain the same as they were in the days of Manu, Mahavir and Mohammed. They have not changed. Of course, they have become multiplied. The old are there, new have bubbled up. And those new have bubbled up out of the old questions. The old questions were answered, those answers created new ones.

This is the difference between philosophy and religion. Philosophy tries to answer your questions. Religion tries to make you aware that questions cannot be solved, they have to be dropped. And in their dropping is the solution. And a questionless mind is a mind who has arrived home.

So the real thing is to look deep into your questioning. They are all absurd. From the very beginning they are

doomed. They cannot be answered; their very formulation is such.

For example you ask, 'Who created the world?' Now this is a foolish question, it is absurd. It cannot be answered. The way it is asked prohibits its answer. If somebody says, 'God created the world,' you will ask the same question about god -- 'Who created god?' And if the person becomes angry -- as so-called religious people become angry if you ask them 'Who created god?' -- then they are simply showing that they are afraid.

They are afraid that you may be bringing the question back again. Somehow they have tried to solve it, somehow they pretend that they have solved it -- and you are bringing the question again. Again the anxiety, again the worry. They become angry. They don't want you to open that Pandora's box again. Somehow they are sitting on the lid. They have closed it: god created the world. They also know that the question still remains relevant.

If to ask 'who created the world?' is relevant, then 'who created god?' is also relevant. The question is the same. Now if you say 'A created god,' then you ask, 'Who created A?' Say B. Then who created 'B'? It goes on and on. It is a foolish question.

I am not here to answer your foolish questions. I am here just to show it to you -- that they are foolish. In that understanding, they drop.

When I am answering you, in fact I am not answering you. I am just trying to make you a little more aware about your question, so that you can see that in the very asking of it you are entering into a ditch, and you will never be able to get out of it unless you drop the question.

Religion is the art of dropping questions. So, good that now you don't have any questions. I am happy, my blessings are with you. My hand is on your head. And be careful -- sooner or later you will find only my hand is there, your head has disappeared! That is the whole effort. If you don't believe me, you can ask Yatri, our cartoonist. A few days ago he made a beautiful cartoon for me. He has understood the point -- that this is the whole magic.

If you allow me to put my hand on your head, beware. Sooner or later you will find only the hand is and the head is gone. I am trying to behead you. And once your head disappears, you have arrived home. Then there is nowhere to go.

It is all in your head -- this going, searching, enquiring, questions, problems, believing this, not believing that, Islam, Hinduism, Christianity. This is all in your head. When the head disappears, you are suddenly there. The old man is there. The essential man is there. God is there. Call it whatsoever you like... but there is no problem, there is no question. You are there full of wondering eyes. You are there, full of awe. Suddenly a tremendous 'Aha!' arises in your being and spreads all over you and goes on spreading into the existence. This is what psychologists call the 'Aha!' experience, the peak experience.

That's what ecstasy is -- such a great 'Aha!' that you are completely dissolved into it. It becomes your very song, your celebration, your dance. Life is a mystery to be lived, not a problem to be solved. Life is a mystery to be lost in, not a problem to be handled.

Good that you are becoming more and more capable of not asking questions. But I can understand the puzzlement.

SOME MONTHS AGO WHEN I LEFT YOU FOR THE FIRST TIME, I WAS FEELING STRONG, EXCITED, CONFIDENT... AND YET ALL MY TIME I WAS ASKING QUESTIONS, TRYING TO FIND A SOLUTION.

When for the first time you come to me, you start feeling very strong, because whatsoever you hear from me, your ego feeds on it. You start feeling very confident, very superior. You start feeling that you know, that you are somebody. Those are the honeymoon days. If you want to remain in that honeymoon, never come back again. Once is good, twice is dangerous. Thrice -- and you are finished!
When you listen to me for the first time, you listen as you can listen. You don't know how to listen. Your whole life has been nothing but an effort to enhance the ego -- so whatsoever you get goes on enhancing the ego. If you get money, your ego immediately exploits it. If you get knowledge, your ego jumps on it and becomes more knowledgeable. If you succeed in anything, the ego.... Whatsoever you do, the ego goes on absorbing everything that comes to it. It goes on eating it, and goes on becoming bigger and bigger.
When you come to me for the first time and take sannyas, I know very well the ego will jump on it also. It is its old habit, you have trained the ego for it. But this time it is getting into danger, because sannyas is like poison to the ego. It jumps on it -- as it has been jumping on everything. So for the first time you will feel everything getting better and better and better. Next time you come, the poison has

started working, it has entered into your very guts -- the ego starts dying. Then you understand me more. You listen to me rightly. Then you understand what the game is -- the ego has to be dropped. Then you are no more so confident, then you don't feel so strong. Then you are not so excited. Then you start shrinking because the ego starts shrinking. Then you feel weak. It is natural and good. It indicates growth.

When Nagarjuna comes for the third time, I hope he will become even more capable, more receptive. Then again he will feel a new confidence arising, but this will not be of the ego any more. It will be of his being.

You cannot call it confidence. The best way to say it is to say that there will be an absence of no-confidence. You cannot say that he will feel strong. The only way to say it is that he will not feel weak. You cannot say that he will feel more knowledgeable. You can only say that he will not feel that he lacks anything, or he needs anything. Not that there will be knowledge -- there will be knowing. Not that there will be confidence -- because all confidence is based somewhere on fear. There will be no confidence, no no-confidence. One will simply be there, just there, with no idea.

In Zen they call these three steps. Bokuju is reported to have said, 'When I came to my master, rivers were like rivers and mountains were like mountains. Then everything got confused. I lived with my master and rivers were no more rivers and mountains were no more mountains. Everything was confusing, everything got entangled into each other, everything trespassed each other's boundary, everything became a mess. But I remained. Again one day

rivers became rivers, mountains became mountains. But what a difference!'

Again one day you will become the same as you were before, and yet not the same. It will be a totally different phenomenon in a way.

For example, a person who feels very strong must be aware somewhere deep down that he is weak. Otherwise who will feel strong? A person who feels that he is confident must be alert at some level of his being that he lacks confidence. Otherwise who bothers about confidence? A person who feels superior must have some inferiority somewhere.

We always project the contrary. Our projections are complementary. Whatsoever is lacking, we project. An ignorant person becomes knowledgeable, an egoistic person becomes humble, a person who feels inferiority starts projecting superiority in some way or other. Because it is so difficult to live with inferiority, with no confidence, with weakness, we project the other. We project something opposite, and we pretend, and we start believing in it.

But when some day one comes really home, becomes aware, then there is no inferiority, no superiority -- and that is real superiority. Then there is no strength and no weakness -- and that is real strength. Then there is no ignorance and no knowledge -- and that is real knowing.

NOW I AM LEAVING AGAIN, PROBABLY FOR A LONGER PERIOD, AND I FEEL CALM, PEACEFUL, SOMEHOW DETACHED -- EVEN IF MORE AND MORE WEAK, CONFUSED, WITHOUT ANY ANSWER.

He has been able to understand his situation very correctly. Calm, serene, tranquil he is growing. But the more calm you become, the more you feel that all your strength was just your belief, that all your declarations were just bogus. They were efforts to hide behind, they were like masks. So those masks are falling down and you will feel weak, confused, without an answer. Live through it. Don't start falling back. Go through it. It will be hard, it will be arduous, but if you can go through it, soon the morning is coming closer. The dark night is going to end. But remember, before the morning comes, the night becomes very dark.

Now, that is exactly the case with Nagarjuna. The night will become very dark, but don't be afraid. That is simply indicative that the morning is not very far. And still he is feeling he is more calm, more tranquil.

Always remember that whenever you are feeling more calm, you are on the right track. Whatsoever else is happening, don't be bothered. Feeling calm, quiet, silent, is enough indication that you are coming closer and closer to the garden of god. The very calmness shows that you are coming closer to the cool garden. Shady trees are just waiting for you. The breeze has become cool, fragrant. You can feel it in the winds, you can feel it in the atmosphere. Calmness is the first indication of blissfulness. Silence, the first glimpse of the far away peak of bliss.

So whenever you feel silent, whatsoever else is there -- confusion, weakness -- don't be worried; they will disappear. If calmness is not there and you are confused, then there is trouble. That means you are not growing, you are even regressing.

So this has to be remembered by all. Whosoever is working with me, whosoever is in the work with me, should remember -- keep your eyes alert for calm, tranquillity, silence. If that is happening, then don't be worried whatsoever else is happening. Let it be. It will disappear on its own accord. Maybe before it disappears it will create the last bout, it may create the last trouble that it can create. It has been there for so long... for millennia. Now suddenly you are ousting it.

These diseases, these illnesses, have lived in the house so long that they have completely forgotten that they are guests. They think they are hosts. And you are going to turn them out. They are not going to leave you easily. They will create trouble. That is accepted, agreed. You just go on listening to the silence that is happening, the calmness that is arising in you, and you will be able to transcend them. My hand is on your head, my blessings with you.

Question 2

EMPATHY COMES AND GOES. WHEN IT GOES I AM A WRECK. I AM FALLING APART IN FEAR AND YEARNING. THE YEARNING IS GETTING DEEPER, TWISTING IN MY GUT.

SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

I HAVE WRITTEN QUESTIONS FOR MONTHS AND NOT HANDED THEM IN BECAUSE THEY ALL SEEMED FOOLISH WHEN THE MOMENT PASSES.

First, all questions are foolish. I have never come across a question which is wise. How can there be a wise question? Questions are foolish. All questions are childish.

One of the very important therapists in the West was Fritz Perls. He used to say to his friends, patients and disciples, that only children ask questions. That seems to be perfectly true. Only children ask questions.

Have you ever walked with a child -- just a morning walk? And see -- he will not allow you to walk at all. A thousand and one questions... each step brings questions. 'Why is this tree green papa?' Now who knows why this tree is green? Everything becomes a question for a child. Put anything in a child's mind and out comes a question. The whole mechanism is question-producing. Anything, any small thing -- and the child immediately makes it a question. Questioning is childish. The more your maturity comes, the more you grow in maturity, the more questions disappear. And when there are no questions, there is a possibility to see. Otherwise questions are clouding the eyes and the mind so much.

This is my experience -- answering so many and their questions, I have come to observe that it almost always happens that the person who asked the question never listens to my answer. Everybody else listens. He is so much concerned with his question, he is so much worried with his question.

Others listen and understand better, because they are not involved at all. This is not their question so they can listen silently. There is no worry about it. Their ego is not involved at all. But the questioner becomes very much involved. His ego is involved. He goes on looking from the

corner of his eyes -- what am I saying? He has asked the question to be appreciated. He has asked the question in search -- not of the answer -- but in search that people will think he is very knowledgeable -- look, what a beautiful question he has asked!

If I don't answer questions.... A few people go on asking. For example, Madhuri. She goes on asking every day, and I go on throwing her questions. She is more interested in asking than in listening to the answers. Because it is not a question that it has to be your question. Anybody's question is your question also. Any question that has happened to any human mind is part of you. If you listen rightly, it will solve many problems for you. It will give you insight, clarity.

But there are people who are interested only in their questions. If I am answering their questions they cannot listen because I am answering their questions, and they get into excitement and fever. If I don't answer their questions they are sitting there limp and dead -- 'Again this man is not answering my question.'

Questioners are in trouble. The very effort to question is a little immature. In the old days it was the custom, it was the tradition to go to a master and to be with him -- not to ask anything, just to be with him. Because what is there to ask? Even to ask, one has to know something, and one knows nothing. So what to ask? One has to be just with the master, to imbibe his being... just to be soaked by his presence. One has to be like a sponge. One has to be open and receptive. This was the tradition in the old days -- that a disciple had to wait. When the master said, 'Now you can ask,' then the disciple could ask. And almost always it used to happen

that when the master would say, 'Now you can ask,' the disciple would laugh and he would say, 'Now it is too late. My questions are finished. There is nothing to ask now.' In fact the master would ask the disciple to ask only when he would say, 'Now there is nothing to ask. Now the mind is absolutely clean. There are no question marks in the mind.' Question marks are like clouds. Behind those question marks your inner luminousness gets lost. When there is no question, all clouds disappear, the sky is clean, the sunrise is clear.

The answer is in your inner illumination. The answer cannot come from the outside. I cannot answer you. The answer is in your certain state of centering.

So the questioner has felt rightly -- all questions are foolish. But I am not saying, 'don't ask', because I know the modern mind is not the old mind. Great changes have happened. Now if you say to somebody to wait for years, then nobody can wait. The modern mind is in such a hurry that it is not in a state of patience, and the modern mind has been trained to ask. The modern mind has not been trained to be.

That's why I go on answering your questions. Not that your questions are worth answering, or that answers are needed, or that I can answer your questions. No, nothing of the sort. I go on answering you questions because questioning has become part of the contemporary mind. Only by and by will you become able not to ask.

Listening to your questions and their answers, you can wait. Not doing anything, just simply sitting there in silence, you cannot wait. Silence will be too much, intolerable. So I go on answering you just to give you a few

toys to play with. Meanwhile you are growing -- and I am waiting for that.
The child is growing meanwhile, while he is playing with the toys. I go on giving you toys every day. You play -- but my interest is in your growth. One day I know you will go beyond the toys and you will come to me and you will say to me, 'Thank you, Osho, for all the toys you gave us to play with, but no more are needed.'
That will be the day when for the first time you will fall in harmony with me... and the answer will start flowing. It will not be a verbal answer, it will be a transfer of energy... a transfer beyond the scriptures. It will be a transmission, a jump -- because in that moment you will be perfectly open.
Questioning shows doubting. Doubt creates barriers. A question is nothing but doubt in a very civilized dress. It looks very mannerly, but it is doubt. It is as if you go and you catch hold of a primitive man and take him to the barber, and the barber shaves and cleans him and shampoos him and gives him a bath, and then you take him to the dresser and give him a beautiful dress -- and then you bring that primitive man to me. He looks a perfect gentleman, but he is not. Deep down he is the same primitive man.
A question is doubt pretending not to be doubt. A question is doubt in a very mannerly, gentlemanly way.
When questions disappear, doubts disappear. Or when doubts disappear, questions disappear. Then you are in tune with me, en rapport. Then we are not two. Then I can look into your eyes, and you can look into my eyes and you can see a meeting happening... a meeting of two souls. And then it is very difficult to understand who is the master and who is the disciple, because the energies meet and mingle

and become one. In that moment, in that intimate moment, the real answer will be heard.
This is a paradox. What I am saying is this, can be summarized into this paradox -- if you ask, you will not get the answer; if you don't ask, the answer is available.
Go on asking and you will go on missing the answer. Stop asking and the answer has been always waiting for you to receive it. A mind who goes on questioning never comes to the answer, and a mind who drops questioning suddenly finds the answer has been always there, luminous in one's own being. You had never lost it.
Good that you could feel I HAVE WRITTEN QUESTIONS FOR MONTHS AND NOT HANDED THEM IN BECAUSE THEY ALL SEEMED FOOLISH WHEN THE MOMENT PASSES. SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.
Let that be your key. Then be a fool. Then that is your path. If when you are a fool you can see the sky and you can hear the birds, then being foolish is your meditation. Then be a fool, then don't try to be anything. Because whenever you become knowledgeable, clever, cunning, intelligent, you miss.
The sky is there, the birds are singing -- they have always been singing. Since eternity, existence has been in celebration. The dance continues, it is an ongoing process, a continuum. It is a river flowing and flowing and flowing. Sitting on the bank -- what are you doing?
Yes, there are moments, the questioner says... and exactly he has caught, he has found some deep intuition -- that whenever he is foolish, the sky is there and the birds are

singing, and the celebration can be felt. Whenever he becomes intelligent, it is lost. So be a fool.
When I say be a fool, I mean don't be a mind, I mean don't be cunning and clever. Don't be calculating. You have come across a beautiful intuition, an insight. Then be more and more like a fool.
There is a beautiful novel of Feodor Dostoevsky, 'The Idiot'. Read it, meditate upon it. In that novel the main character is a fool... but a fool like St. Francis, a fool -- but like Lao Tzu, Chuang Tzu. He has dropped, or he has no calculating mind.
Of course, if you are a fool you will be cheated. Of course, if you are a fool you will not be an achiever in this world. If you are a fool you will be poor -- but you will be tremendously rich with god. In this world you will not succeed, that's certain. In this world only calculating and cunning people can succeed. But what is their success? Finally comes death and their whole success is nullified. It comes to be zero. In the end they see that it has always been a dream. They were befooled by their own cunningness.
If you are a fool you will have god within you. If you are a fool you will have all the beauties of life, tremendous riches of life. Your whole life will be a precious thing. Nobody can cheat you out of it because that is your innermost core. Nobody can take it away.
Remember it -- it is better to be cheated than to cheat. If there is a choice, always choose to be cheated rather than to cheat. Because in the ultimate analysis of things, the cheater is the cheated, and the cheated has not been cheated at all. In the ultimate analysis of things, it is exactly as

Jesus says: Those who are last in this world will be the first in the kingdom of god, and those who are first will be the last.

The first will be the last and the last will be the first? The logic of existence is totally different from the logic of the marketplace. That is the difference between politics and religion. So I cannot conceive of a religious person being political, and I cannot conceive of a political person being religious. It is impossible. It cannot happen in the nature of things.

A politician has to be cunning. A politician has to be always ready to rob and cheat. Of course he cheats and robs in such a way that it is very difficult to catch hold of him. Rarely it happens that a Nixon is caught. But all the politicians are exactly the same -- caught or not caught, that is not the point. Maybe Nixon did a little too much, he went beyond the limits. Hm? there are limits. If you remain below a hundred degrees, you will not evaporate; ninety-nine will do.

The very clever politicians remain nearly ninety-nine. They never go beyond that. Nixon got a little too self-confident, went a little further, got himself into trouble. But all politicians are cunning. If they were not politicians they would be criminals. They belong to the same category. The criminals, if they were somehow brought up in a better way, would have been politicians. The quality of the mind is the same.

A religious person is one who is virtually a fool in the eyes of the world. Accept that, and you will not be a loser. I promise you, you will not be a loser. Be a fool and enjoy it.

Sometimes it is wisdom to be foolish, it is foolish to be wise.
And what the questioner says.... The question is from Dayal. He has tremendous capacity to become like St. Francis. He is a very simple man... very simple. He has come to a great understanding. SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.
Then stick to it. Then relax more and more and let those foolish moments come more and more to you. Allow them to enter you deeper. You have nothing to lose. What is there to be lost? Drop calculations and cunningness. People think that they are not calculating. But there are a few people who are calculatingly non-calculating. They think they don't calculate.
I was reading one anecdote:

Mrs Meyerowitz was having tea with Mrs Abramowitz.
'These cookies of yours are so delicious,' raved Mrs Meyerowitz, 'I have already had five of them.'
'Seven,' smiled Mrs Abramowitz, 'but who is counting?'

People go on counting by the side, and they go on thinking, 'Who is counting?'
Be a fool. Nothing is like it. Jesus is a fool. Buddha is a fool. In India we have a word 'buddhu' -- buddhu means fool. It comes from Buddha. People must have thought that Buddha is a fool. So in indian languages, the very word for fool has become buddhu.
When Buddha started sitting under his bodhi tree where he became enlightened, everybody must have thought that he

was a buddhu, a fool. People must have come to him and said, 'What are you doing? Have you gone mad? You were meant to be the king.' He was the only son of his father, he was going to be the king. There was no competition even -- he was simply going to be the king. He had lived in tremendous riches, and suddenly he escaped. What to call this man?

Everybody must have said that he was a fool. People must have come to him and said, 'What are you doing here, sitting like a fool?' His name, 'Buddha', became associated with foolishness. Now buddhu means the fool. Nobody bothers to go into the history of the word, but it is tremendously meaningful.

Buddha was a fool. What else can you say? Everybody is trying to become the king, and he escaped. He was just on the verge. He had all the beautiful women possible. His father had brought all the beautiful girls from his kingdom for him. He was surrounded continuously with beautiful girls. Beautiful palaces were made for him -- one for each season. In summer he had one palace, in winter he had another palace, in the rains he had another palace. And the father really looked after him -- because he was born when the father was very old; he was his only hope. And suddenly one night he escaped. To all practical purposes he is a fool. Jesus is a fool. So is Francis, so is Lao Tzu, so is Chuang Tzu.

Dayal, listen to your heart, and be simple. Be a fool. Let that be your very style of life, and more and more god will penetrate you.

EMPATHY COMES AND GOES. WHEN IT GOES I AM A WRECK. I AM FALLING APART IN FEAR AND YEARNING. THE YEARNING IS GETTING DEEPER, TWISTING IN MY GUT. BUT SOMETIMES I KNOW I AM A FOOL AND IN THOSE MOMENTS CAN HEAR THE BIRDS AND SEE THE SKY.

Empathy comes, compassion, love comes, but it comes only when you are a fool. That's why everybody thinks that lovers are foolish, blind, hypnotized by each other. Love is a sort of foolishness. In the world where money seems to be the only goal, where name and fame seem to be the only goals, love is foolish, meditation is foolish, compassion is foolish.

That's why I insist -- be a fool. That's why I have given you these ochre robes to make a fool out of you. Now you will be moving in the world and everybody will laugh that here goes a madman. Children will follow you and they will laugh and they will think, 'What has happened to this man or this woman?' They will ridicule you. When they ridicule you, laugh. Laugh with them. Enjoy.

People come and ask me, 'Why do you insist on orange robes?' It is a trick, a device, to force you to become fools. You can have it only if you are ready to surrender your so-called ideas of ego, respectability; your so-called ideas which society's approval gives to you. The society will disapprove of you. You will become strangers.

That's the whole purpose. I want you to become strangers in this world so you become guests in the house of god. If you become too worldly, you will miss god.

Compassion comes, there are moments when you are flowing, when nothing holds you, when you are open. Allow it! Enjoy it! Make it a point that it comes more and more. Don't close your heart. Float with it. Let it stream. In season, out of season, let it stream. With people, without people, let it stream. In the crowd, alone, let it overflow you. And by and by you will see that you have been missing. Without compassion, there is no truth.

Buddha has said that truth and compassion come together... aspects of the same energy. If you become true, you will have compassion. Or if you have compassion, you will start becoming true. A man of compassion, how can he be untrue? Just think of it. It is impossible.

If you love a person, how can you be untrue, unauthentic; how can you be false? How can you wear masks if you love a person? When you love a person you are naked, nude. You drop all curtains. You don't carry any masks. You are simply there, whosoever you are, whatsoever you are... in your simplicity, in your truth.

Compassion or love brings truth. Truth brings compassion and love. Start from anywhere -- the same will be the goal, the same will be the outcome.

For Dayal I would like to say, start by being a fool and by being compassionate. And everything will happen to you. Then you need not worry.

Question 3

THE OTHER DAY I FELT 'HELL IS MYSELF'. I AM IN HELL. HELL! DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS? I DON 'T UNDERSTAND HOW.

Listen to the question very deeply. THE OTHER DAY I FELT 'HELL IS MYSELF'. I AM IN HELL.
No, you are not in hell. You are hell. The very ego is hell. Once the ego is not there, there is no hell. The ego creates structures around you which make you miserable. The ego functions like a wound -- then everything starts hurting it. The 'I' is hell.

That is why Buddha says attain to no-self. Self is hell, no-self is heaven. Not to be is to be in heaven. To be is always to be in hell. DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS ?
You have to understand hell. Because if you don't understand hell, you will never be able to get out of it. And for understanding, acceptance is a must. You cannot understand anything if you go on denying it.
That's what we have been doing. We go on disowning parts of our being. We go on denying -- 'This is not me.' That's what Jean-Paul Sartre says -- the other is hell. When you deny something in you, you project it on the other. Look at the mechanism of projection. Whatsoever you deny in yourself, you project it on others. You have to put it somewhere. It is there, you know.
Just the other night a sannyasin told me that she has become very afraid that her husband is going to kill her. Now she has a very simple and beautiful husband, a very simple man. Rarely can you find such simple people. It is almost absurd -- the idea that he is going to kill her.
When she was saying it, the husband started crying. The very idea was so absurd, tears started falling from his eyes. It is very rare to see a man crying, because men have been

trained not to cry. He felt it -- what to do? And the woman thinks that any moment the husband is going to suffocate her. She feels his hands on her neck in the darkness. Now, what is happening?

Then by and by she talked about other things. She has no child, and she desperately needs a child. And she told me that looking at others' children she feels that she would like to kill them. Now things are clear. Now nothing is complicated.

She said she would like to kill the children -- others' children -- because she has no child and she would not like anybody else to be a mother. Now this murder is in her, and she does not want to accept it. It has to be projected on somebody else. She cannot accept that she has the murdering instinct in her; it has to be projected. It is very difficult to accept that you are a murderer, or that you have ideas of murdering children.

Now, the husband is the closest person, the most available to be projected on, almost like a screen -- you can project. Now the poor man is crying and the woman thinks he is going to murder her.

In the deep unconscious she may even have ideas of murdering the husband, because she must have this logic inside -- that because of this man she is not getting pregnant. If she were with some other man, she would have become a mother. She will not accept it on the surface. Deep down, because of this man, because of this man being her husband, she has not been able to become a mother. Somewhere in the unconscious there is a lurking shadow that if this man dies, he will be able to find another man -- or something like that. And then the idea that she would

like to kill others' children... She is projecting it. Now, you project your ideas on others, then you become frightened. Then this man looks like a murderer.

This we all do. If you have some part of your being denied, disowned, where will you put it? You will have to put it on somebody. So Hindus go on projecting on Mohammedans. Mohammedans go on projecting on Hindus.

Mohammedans think Hindus are very cunning. Hindus go on thinking that Mohammedans are very dangerous, murderous, violent, rascals.

India goes on projecting on Pakistan; Pakistan goes on projecting on India. China goes on projecting on Russia; Russia goes on projecting on America; America goes on projecting on Russia. And they all deny that they have these things inside them.

Just look! America goes on piling up armament, Russia goes on piling up armament. Now the competition has gone to foolish extremes. The people who understand it, they say, 'Now it is absolutely foolish to go on accumulating more armaments because already we have more than we need -- seven times more! This earth is too small we can destroy seven earths like this! We can kill every person seven times! Of course, this is not needed. One person dies once. There is no need. We have overkill capacity.' But still we go on.

So now the problem is that Russia goes on piling up armaments, looking at the absurdity -- now where to, how to put it? how to make it understandable? She projects that America is after her, is getting ready to destroy her. The murderer is there -- that's why we have to prepare, get

ready. The same is happening in America. Both project on each other, then they become frightened.
Wars have continued, conflicts continue, violence continues... unless man comes to understand not to deny anything in himself, but to accept it. Reabsorb it into your organic unity, because the denied part will create many troubles for you. Whatsoever you deny, you will have to put somewhere else. You will have to project on somebody. The denied part becomes a projection. And the eyes which project, live in maya, illusion. Then they are not realistic.
Jean-Paul Sartre says, 'The other is hell.' This is something to be understood. You always think in that way. He is simply saying a very common misunderstanding, expressing a very common illusion. If you are miserable you think somebody else is making you miserable. If you are angry you think somebody is making you angry -- but always somebody else.
If you are angry, you are angry. If you are miserable, you are miserable. Nobody is making you. Nobody can make you angry unless you decide to become angry. Then everybody can be a help, then everybody can be used as a screen and you can project. Nobody can make you miserable unless you decide to be miserable. Then the whole world helps you to be miserable.
Self is hell, not the other. The very idea that 'I am separate from the world' is hell. Separation is hell. Drop the ego and see suddenly -- all misery disappears, all conflict disappears. DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS?
Certainly, absolutely. You will have to accept and understand. In that acceptance and understanding, the hell

part will be absorbed back into the unity. Your conflict will dissolve, your tension will dissolve. You will become more of one piece, you will be more together. And when you are together, there is no idea of ego at all.

Ego is a dis-ease. When you are pulled apart, when you live in a split way... moving in many dimensions, directions simultaneously against each other... when you live in contradiction, then the ego arises.

Have you ever felt your head without a headache? When the headache is there you feel the head is there. If all headache disappears, head disappears. You will never feel it -- that it is there. When you are ill you feel the body. When you are healthy you don't feel the body. Perfect health is bodilessness. You don't feel the body at all. You can forget the body; there is nothing to remember it. A perfectly healthy person is one who is oblivious of the body; he does not know that he has a body.

A child is perfectly healthy. He has no body. The old man has a big body. The more old one becomes, the more illness, disease, conflict settles in. Then the body is not functioning as it should function, is not in harmony, is not in accord. Then one feels the body.

All younger cultures accept the body; old cultures deny body. Old cultures reflect the old minds, old man's mind; younger cultures reflect the young man's mind. For example in India -- it is one of the ancient-most cultures -- body is denied. Your so-called monks, munis, saints, sadhus -- they are anti-body, they are enemies to the body. They have the old man's attitude towards the body. In America -- it is a very young country -- the body is accepted, enjoyed. When a country is young, the body is

enjoyed, when the country is old, the body becomes the enemy. It simply shows the old man's attitude.
If you understand this simple phenomenon -- that headache makes you aware of the head, illness makes you aware of the body -- then it must be something like illness in your soul which makes you aware of the self. Otherwise a perfectly healthy soul will not have any self. That's what Buddha says -- there is no self, no atman, anatta. No-self is... and that is the heavenly state. You are so healthy and so harmonious that there is no need to remember it.
But ordinarily we go on cultivating the ego. On one hand we go on trying not to be miserable, on another hand we go on cultivating the ego. All our ways are contradictory.
I have heard:

A haughty socialite died and arrived at the gates of heaven.
'Welcome, come right in,' was Saint Peter's greeting.
'I will not,' sneered the snob. 'If you just let anyone in without a reservation, this is not my idea of heaven.'

If the egoist, even by chance, reaches to the gate of heaven, he will not enter. This is not his idea of heaven -- without reservation? anybody is welcome? Then what is the point? Only very chosen persons, very few, rare persons should be allowed. Then the ego can enter in heaven. In fact the ego cannot enter in heaven, it can only enter in hell. It will be better to say the ego carries its own hell wherever it goes.
It happened:

Mulla Nasrudin fell into a cesspool in the countryside and was not able to work his way out. So he stood there yelling,

'Fire! Fire!' and in a couple of hours the firemen finally arrived.
'There is no fire here!' exclaimed the chief. 'What are you yelling "Fire" for?'
'What did you want me to yell?' demanded the Mulla. 'Shit?'

The ego is such that even if it is in hell, it will not accept, it will not accept it. The ego goes on decorating itself.
You ask me, DO I HAVE TO ACCEPT HELL BEFORE I CAN FIND BLISS?
There is no other way. You will have not only to accept, you will have to understand and penetrate. You will have to suffer the pangs and the pain of it so that you become perfectly aware what it is. Only when you know what it is will you be able to know how you create it. And only when you know how you create it, then it is for you whether you want to create it any more or not. Then it is your choice. I DON'T UNDERSTAND HOW?
Yes, it is difficult to accept hell. Our whole effort is to deny it. That's why you may be crying within, you go on smiling on the outside. You may be sad, but you go on pretending you are happy. It is hard to accept that you are miserable. But if you go on denying it, it will by and by become disconnected from your awareness.
That's what happens when we say something has become unconscious. It means it has become disconnected from consciousness. You have denied it so long that it has receded back into the shadow part of your life, it has moved into the basement. You never come across it, but it goes on

working from there and affecting you and poisoning your being.

If you are miserable you can smile, but that smile is painted. It is just an exercise of the lips. It has nothing to do with your being. You can smile, you can persuade a woman to fall in love with your smile. But remember -- she is doing the same. She is also smiling and she is also miserable. She is also pretending. So two false smiles create the situation that we call love. But how long can you go on smiling? You will have to relax. After a few hours you will have to relax.

If you have a penetrating eye, you can see -- if you live with a person for three hours you can see his reality. Because to pretend for even three hours is very difficult. How to go on smiling for three hours if there is no smile coming from you? You will forget again and again and your miserable face will show.

For moments you can deceive. That's how we deceive each other. And we promise that we are very happy persons, but we are not. The same is done by the other. Then every love affair becomes a misery, and every friendship becomes a misery.

By hiding your misery you are not going to get out of it -- you will create more misery. The first thing is to encounter it. Never move unless you have encountered your reality, and never pretend to be somebody else. Because that is not the way happiness ever happens. Just be yourself.

If you are miserable, then be miserable. Nothing wrong is going to happen. You will be saved many troubles. Of course nobody will fall in love with you; okay -- you will be saved many troubles. You will remain alone -- but

nothing is wrong in being alone. Face it, go deep into it, take it out, uproot it from the unconscious and bring it to the conscious.
It is hard work, but it pays -- it pays tremendously. The pay-off is immense. Once you have seen it, you can simply throw it. It exists unseen, it exists only in the unconscious, in the darkness. Once you bring it to light, it starts withering.
Bring your whole mind to light and you will see -- all that is miserable starts dying, and all that is beautiful and blissful starts sprouting. In the light of consciousness, that which remains is good, and that which dies is bad. That's my definition of sin and virtue. Virtue is that which can grow with absolute awareness; there is no difficulty. Sin is that which cannot grow with awareness; it needs unawareness to grow. Unawareness is a must for it.

Question 4
ABOUT A YEAR AGO I HEARD OF AN ENLIGHTENED BUDDHIST MASTER SOUTH OF KOREA AND WALKED THREE DAYS TO HIS TEMPLE FROM THE NEAREST TOWN. HE WAS NINETY-FOUR YEARS OLD, WITH A FACE LIKE A CHILD, A SMILE LIKE A BABY, AND MOST COMPASSIONATE EYES.
HIS FIRST QUESTION WAS, 'HOW DID YOU GET HERE SINCE THERE IS NO ROAD?' I SIT HERE OFTEN AND WONDER HOW I GOT TO YOU, OSHO, SINCE THERE IS NO ROAD.

There is no need for a road -- because your master is where you are. You can come to me only when you stop travelling, when you drop out of all paths and ways and roads. When you are simply there, where you are, you are with me. That is the only way to be with me. No path is needed. All paths lead astray. To come home, no path is needed. You have to stop travelling and rushing here and there.

The old man really asked a beautiful question to you. 'HOW DID YOU GET HERE SINCE THERE IS NO ROAD?'

He was talking in a zen way. In Zen they have a koan that a man had a goose. When the goose was very small, he put it into a bottle. Then the goose started growing. He continued to feed the goose in the bottle. Then the goose became too big -- so big that the mouth of the bottle was very small and it could not come out.

Now the problem is -- the bottle has not to be broken, and the goose has to be taken out otherwise it will die. Now there is no space to grow and it is growing. The bottle has to be saved -- it is very precious -- and the goose has to be taken out, and the mouth is so small that it cannot get out. What to do?

This is a zen koan. It is given to disciples to meditate over. Now it is absurd. What can you do about it? Whatsoever you do, again and again the same problem. The bottle has not to be broken. That seems to be the only way to bring it out. And the goose cannot be allowed inside any more, because now there is no space left and it will die. Now what to do? The question is urgent. And the disciple is told to meditate as intensely as possible.

The disciple meditates twenty-four hours. Then he comes to the master, he finds some way -- but what way can you find? All ways are impossible. There is no other way, this is the only alternative. And the disciple becomes desperate and more desperate, and he thinks and meditates, and his mind starts reeling around. He cannot sleep, because the master says, 'The question is very urgent. The life has to be saved. The goose is dying -- and what are you doing sitting there? Be more intense, be more alert, and find out the solution.'

And the master is walking around with his staff, and you cannot relax and you cannot sleep. Even in sleep the disciple thinks only of the bottle and the goose. And it continues -- day in, day out.

And one day it happens. The disciple is sitting silently, relaxed. There is no worry. And the master comes and says, 'So, it has happened?'

The disciple says, 'Yes, the goose is out... because it has never been in.'

But this is not an intellectual answer. I have given it to you. You cannot deceive a zen master. He will beat you badly if you try to deceive. Because your whole being has to show it... your very being, your tranquillity, your silence, your relaxedness, has to show it. It is not a question that you have to answer.

The disciple goes on thinking and thinking and thinking. And thinking becomes almost mad. His whole mind moving, moving moving. And there comes a point where no more thinking is possible. He has come to the very end of it.

Every tension has to come to a point where you cannot go any more. Try it by closing your fist and making it as tense as possible, and go on making it tense and tense and tense. One moment suddenly you will see the fist is opening, you cannot make it any more tense. And you cannot open it; you cannot close it. It is simply opening on its own accord. Because to remain open is natural. When the extreme is touched, relaxation settles in.

The same happens in the mind. The worry goes to a climax, a peak, and then suddenly all thoughts fall away, and the disciple is sitting there on a lotus flower, as if on a lotus flower... no worry, no problem, no koan, nothing. The goose is out -- because the disciple is out. That constant thinking was the bottle in which one was confined. Now the goose is out because the disciple is out.

The old man must have asked you, 'How did you get here since there is no road?' like a zen koan.

In fact there is no road to reach to god, because god is where you are. The goose is already out, the god has never been missed.

And now you ask, I SIT HERE OFTEN AND WONDER HOW I GOT TO YOU.

You may have forgotten me, but I have been always there. I am not separate from you. If I am separate then I am worthless. If I am separate from you and you have to come to me, and there is a path that connects you to me, then you will never reach to me. Then I will be like a mirage. You will be coming and coming and you will never reach to me. One day you will understand that you are just sitting here, doing nothing, and you are in me and I am in you. And that will be the beginning of a totally new dimension of life.

Then god is in you and you are in god, and the world is in you and you are in the world. Then you are floating with the clouds and clouds are floating within you. Then you are flowering in the flowers and the flowers are flowering in you. Then division disappears. Then only one is. The goose is out. There is no road to it. The bottle is not to be broken, the bottle does not exist. The bottle is illusory. The bottle is just a belief. That you are far away and you have to travel is just a belief. That you have never gone anywhere and you have always been in the home is the truth.
A small anecdote:

A traveller, hundreds of miles from home, was walking across a flat, featureless desert. It had been twelve hours since he left the last oasis and he was beginning to feel a tinge of fear that he was lost, and soon night would come. Far off in the distance he saw a dust trail, hardly visible, and watched with relief as it drew nearer. Finally recognizing a figure walking towards him, as they drew nearer he shouted, 'How far to the nearest oasis?' And the oncoming figure did not respond.
'How far to the nearest oasis?' he cried as the man passed beside him and still no answer. 'How far to the nearest oasis?' he yelled, nearly hysterical, as the dusty-robed figure disappeared in a cloud of windswept sand, and still no sign of an answer or even that the figure had heard.
He walked on. Five minutes later he heard a distant sound. Turning, he heard the figure shout, very faint in the evening winds, 'Two hours.'
'Why didn't you tell me before?'
'Because I did not know how fast you walked.'

It depends.
But this journey is just the opposite journey. If you walk very fast, you will never reach me. If you don't walk at all, if you simply sit there inside you, you have arrived. In fact you had never departed.

The Discipline of Transcendence, Vol 2
Chapter #7
Chapter title: Reflections of emptiness
6 September 1976 am in Buddha Hall

THE BUDDHA SAID:
THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE. A MIND TROUBLED AND VEXED WITH PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.
O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.
THE BUDDHA SAID:
SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED AND THE

TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

WHO IS A BUDDHA? Or what is buddhahood? Unless you have a clear concept about it, it will be difficult to understand the sayings of Buddha. To understand those sayings, you will have to understand the source from where they arise. To understand the flower, you will have to understand the roots. Unless you understand the roots, you can appreciate the flower, but you will not be able to understand it.

Who is a Buddha? Or what is buddhahood? The word 'buddha' means pure awareness, a state of absolute awareness. A Buddha is not a person but a state -- the ultimate state, the ultimate flowering. Buddha has nothing to do with Gautam the Buddha. Before Gautam the Buddha there have been many Buddhas, and after Gautam the Buddha there have been many Buddhas. Gautam the Buddha is only one who has attained to that ultimate consciousness.

The word 'Buddha' is just like Christ. Jesus is only one of the Christs -- those who have attained to the ultimate flowering. There have been many Christs and there will be many. Remember it -- that buddhahood is not in any way confined by Gautam the Buddha. He is just only one example of what buddhahood is.

You see one rose flower. It is not the rose flower, it is only one of the rose flowers. Millions have existed before, millions are existing right now, millions will exist in the future. It is simply a representative. This rose flower is

simply a representative of all the rose flowers that have been, are, and will be.

A Buddha is not defined by his personality. He is defined by the ultimate state of his being, which is beyond personality. And when a Buddha speaks, he does not speak like a person. He speaks through his ultimate awareness. In fact to say that he speaks is not good, not right. There is nobody to speak, there is no self in him to speak. And in fact he has nothing to say. He simply responds. Just as if you go and start singing in a valley the valley responds. The valley simply echoes you.

When you come to a Buddha, he simply mirrors you. Whatsoever he speaks is just a reflection. It is an answer to you, but he has nothing to say himself. If another Buddha comes to him, they both will remain absolutely silent, two mirrors facing each other... nothing will be reflected. The mirrors will reflect each other, but nothing will be reflected. Two mirrors -- just think of two mirrors facing each other. If Christ comes to see Buddha, or Buddha somewhere on the roads of life comes across Lao Tzu, they will be absolutely silent -- there will be no echo.

So when Buddha is speaking, remember it. He is not saying anything in particular. He is simply reflecting the people. That's why a Buddha can never be very consistent. A philosopher can be very consistent. He has something to say. He remembers it, he clings with it, he never says anything that goes against it... he manages. A Buddha is bound to be contradictory because each time somebody faces him, something else will arise. It will depend on the person who faces him.

It is just like a mirror. If you come before the mirror, it is your face. Somebody else comes, then it is his face. The face will go on changing. You cannot say to the mirror, 'You are very inconsistent. Sometimes you show a woman's face and sometimes a man's face, and sometimes a beautiful face and sometimes an ugly face. The mirror will simply keep quiet. What can he do? He simply reflects. He reflects whatsoever is the case.

So buddhist sayings are very contradictory. Jesus is contradictory, Buddha is contradictory, Krishna is contradictory, Lao Tzu is tremendously contradictory. Hegel is not contradictory, Kant is not contradictory, Russell is not contradictory, Confucius is not contradictory, Manu is not contradictory. They have a certain dogma. They don't reflect you. They have something to say. They go on saying. They are not like mirrors, they are like a photograph. It doesn't bother who you are; it remains the same. It is dead. It has a clearcut definition and form. Buddhahood is a formless awareness. Remember it, otherwise many times you will come across contradictions and you will not be able to figure out what is happening. When Buddha died, immediately there was much controversy, and the followers divided into many sects. Because somebody had heard Buddha saying this, and somebody had heard something absolutely contradicting it. So there was no possibility. How can one man say all those things? So, somebody must be lying... and people started sorting out. They sorted out in many different schools. Buddha was cut. Somebody carried his hand, somebody his head, somebody his legs -- but he was no more an alive phenomenon.

Now, these philosophies are very consistent... very consistent, very logical -- but dead. A Buddha is not a philosopher, he is not a systematizer. A Buddha is not logical in any way. He is simply alive, and he reflects everything that is.

So when you come to a Buddha, he answers you. He has no fixed answer to give to you, he answers you. He has no public face. All his faces are private and they depend on you. If you bring a beautiful face to him, you will see your own face reflected. And if you come without any face... pure, mirrorlike... nothing will be reflected. Then Buddha disappears, he has nothing to say.

Those who lived with Buddha, they knew. When they had their own minds, those minds were reflected in him. When their minds dropped, they really became meditators, and when they looked at Buddha there was nobody... just emptiness, a valley, pure silence, primal innocence -- but nobody there.

These sayings are collected, compiled, by a certain school. They are very consistent. Many sayings have been dropped which were apparently contradictory. Many have not been included which were ambiguous. These sayings were collected by a particular school. Later on I will be discussing other sources, and many times you will come across contradictions. Remember it.

And those who are near me, they have to understand this, absolutely clearly, because I will be contradicting myself every day. It depends on the climate. It depends.... If the weather is very cloudy, I am cloudy. If the sun is shining bright and clear, I am that way.

You not only come to me with questions, you also come with the answers. Maybe the answer is not known to you, maybe the answer is hidden in your unconsciousness, lurking somewhere in the darkness of your soul. The question is conscious, the answer unconscious. My function is to make your answer clearly obvious to you, to bring it to light. I am bound to be contradictory.

I am not a public man. I am not interested in the crowds. I am interested only in disciples and devotees. That means I am interested only in intimate relationship. I am interested in you, and whatsoever I say to you is said to you and is irrelevant for others. When I talk personally, then I am talking to a particular person. To others it may not be relevant. Even to the same person it may not be relevant tomorrow, because he will be changing.

Life is continuous change. And I am only consistent with life and nothing else. So I am bound to be contradictory. So if sometimes you come across contradictions, don't be in a hurry, and don't try to figure out somehow, and don't try to fix them. Let them be as they are.

A man like Buddha has to be contradictory. He has to contain all contradictions because he contains all the possibilities of humanity. He contains all possible questions and all possible answers. He contains all the possible faces and all the possible phases. He contains the whole past of humanity, the present and the future.

That is the meaning when Buddha says, 'When you have come home, when your innermost being is luminous, all will be known -- all that was past, present and future. Nothing remains unknown. In that knowing light

everything is revealed.' But everything... and things are not consistent.
That's the beauty of the world -- that things are not consistent. Things have different qualities, different personalities. All things are beings in their own way, and Buddha is simply reflecting... a reflection, a mirror.
These sayings start always by, THE BUDDHA SAID. Remember it. When it is said, THE BUDDHA SAID, it simply means he has nothing to say. He reflected, he reflected you back. He simply showed you who you are. He revealed you to yourself. He brought you to your own center.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE. A MIND TROUBLED AND VEXED WITH THE PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.
O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

Many things of tremendous import are said in this sutra. First Buddha says, THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.
What is passion? Passion is a sort of fever, a sort of trembling of your being, a sort of inner wavering. Passions means you are not content as you are. You would like

something else, you would like something more, you would like a different pattern of life, a different style. Then you think you will be happy and contented.

A mind full of passion is a mind full of discontent with the present. A mind with passion desires, hopes, but never lives; it postpones. It says tomorrow, always tomorrow. It is never here and now. A mind full of passion always goes on missing the present -- and the present is the only reality there is. So a mind full of passion goes on missing reality. It cannot reflect that which is, it cannot reflect the truth, it cannot reflect the dhamma, the way. It cannot reflect the real that surrounds you, because you are never here.

Watch your mind. Whenever there is a desire, you have gone astray. You cannot be in the future, remember. You cannot be in the past, remember. That is impossible. That doesn't happen in the way things are. That simply doesn't happen. You cannot be in the past. Past is no more. How can you be in the past? But more or less you are always in the past. You are in the memory of the past. That is a way of not being, that is not a way of being. That is a way of not being. Or you are in the future which is impossible, because future is not yet. How can you live in a house which is not yet? But you live.

Man goes on doing miracles. These are the real miracles. He goes on living in the past which is no more, and he starts living in the future which is not yet. You love the woman you have not found yet, or you go on loving the woman who is dead.

The mind either clings with the past or with the future. This is a way of not being. This is how we miss existence. This is how by and by we become phantoms, shadows, ghosts.

Watch yourself. As I see people, millions of people remain in a life of a ghost.

A woman was here just a few days ago, and she said she is very much afraid of ghosts. And I said, 'This is something. Because sometimes ghosts come to me, and they say that they are very afraid of you. You are also a ghost. Why should you be afraid of ghosts?' I looked into her face. It was of the past, it had something of the future, but there was no real content of the present.
Living in the memories or living in imagination -- that is the way of passion. Passion is a wavering -- either to the left or to the right, but never in the middle. And middle is the truth, the present is the truth... the door to reality.
Buddha says:

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

We are always on the way -- there is no other way to be -- but we never perceive that which we are always together with. We are always in god, but we never perceive god. God is so obvious. But we perceive everything except god, and he surrounds you... within and without. He is pulsating in everything. Only he is... but you cannot see him because you are never in the real, you are unreal. So how can the unreal meet the real? A mind full of passion cannot meet with the real. And this continues.
Children are full of passion. One can understand -- they are childish, they don't know life yet. Young people are full of

passion. One can forgive them too; they are yet too young. That means they are yet too foolish -- they will have to learn. But even old people, dying, on their deathbed... but still full of passion. Then it is too much; an old man cannot be forgiven.

A child is okay, a young man can still be forgiven, but an old man? -- impossible to forgive. He has lived his whole life and he has not come to understand a simple fact -- that you cannot be in the future and you cannot be in the past. He has lived his whole life and he has been frustrated each moment of it, and yet he goes on expecting. He has lived his whole life, desiring and desiring and desiring, and nothing has come out of it. Death has come and life has not yet arrived. He has been waiting only, preparing for it... it has not happened. Yet he goes on -- hankering for more life.

As I see many people... I have watched people dying -- it is very rarely that a person dies without passion. When a person dies without passion, the death is beautiful. It has tremendous significance, it has intrinsic value. But people die ugly deaths. Even death cannot shake them out of the dreams and passions and fevers. Even death cannot make them realize what is happening.

I have heard a very beautiful anecdote:

There is a whorehouse. The doorbell rings and the madam answers it, but she sees no one. Then, looking downstairs, she sees a man with no arms or legs sitting on a platform with wheels. She says to the guy, 'What could you possibly want here?'

The guy looks up at her, smiles and says, 'I rang the doorbell didn't I?'

Now that's enough. To the very end... dying, people think of sex. There is some interconnection, because sex means birth. So death and sex are really very deeply connected. If you have not been able to sort it out while you were fully alive, it will be very difficult to sort it out while you are dying. Because when death comes, it also brings its polarity, its shadow.

Life starts with sex, life ends with death, and when death comes, the sex energy has a last bout. It becomes a flare. That very flare leads you into another life... the wheel starts moving again. Dying with a sexual, passionate mind, you are again creating a new life, a new birth. You have started seeking a womb. Sex means the search for a womb has started. Already you are not dead, but the search has started. Your soul is already preparing to take a jump into another womb.

Buddha says if you can die without passion, you have broken the desire. You may never be born again. Or even if you are born it is going to be only once. Maybe a little karma is left, accounts have to be closed, things finished -- but basically you are free.

When the mind is free of passion, the mind is free. Freedom means freedom from passion. And only a free mind can see what is real. Only a free mind -- free from passions -- can see what is here.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS.

Have you watched sometimes? In a full moon night you go to the lake -- everything is silent... not even a ripple on the surface of the lake... and the moon is reflected so beautifully. Shake the water, create a few ripples in the water with your hands, and the moon is divided into fragments... the reflection disappears. You may see silver all over the lake, but you cannot see the moon. Fragments and fragments... the totality is broken, the integration gone. Human consciousness also can be in two states. One state is the state of passion -- when there are many ripples and waves hankering for some shore somewhere in the future, or still clinging from some shore in the past. But the lake is disturbed. The surface is not calm, quiet and tranquil. The surface cannot reflect the reality; it distorts. A mind full of passion is a mechanism for distortion. Whatsoever you see, you see through distortion.

Go to a lake on a full moon night and watch these two things in the lake. First see everything quiet, calm, the moon reflected, a tremendous beauty, and everything so still -- as if time has stopped. And everything so present -- as if only present is. Then create ripples, or wait for a wind to come and distort. Then all reflection is gone or distorted. Then you go on looking -- you cannot find the moon, you cannot figure out what the moon is like. You cannot make it out from the reflection.

These are the two states of the mind also. A mind without any thought, desire, passion, is quiet... quiet like a lake.

Then everything as it is, is reflected. And to know that which is, is to know god, is to know truth. It is all around you, just you are not in a state to reflect it.
When your passions drop, by and by things start falling in line, they become integrated. And when the reflection is perfectly clear, you are liberated. Truth liberates. Nothing else liberates. To know that which is, is to be free, is to be absolute freedom.
Dogmas cannot liberate you, creeds cannot liberate you, churches cannot liberate you. Only truth liberates. And there is no way to find the truth unless you have come to create a situation in yourself where that which is, is mirrored.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

Consciousness has to become without content. That is the meaning of being passionless. When you are, simply you are, I call it primal innocence. You are not hankering, desiring for anything. You are just in this moment, absolutely here and now. A great content arises into your being, a tremendous satisfaction arises into your being. You feel blessed.
In fact that is what you are seeking. In all your desires you are seeking a state of contentment. But desires cannot bring it. Desires create more ripples on your lake. Desires create more restlessness in you. You are desiring only one thing -- how to come to a state where everything is just contentment... nowhere to go... one is simply delighted.

Just by being, one is blissful. Just by being, one can dance and sing.

That is what you are seeking. Even in your desires, in your greed, in your sexuality, in your ambition, that's exactly what you are seeking -- but you are seeking in a wrong direction. It cannot happen that way. It has never happened that way. It can happen in only one way -- the way of the Buddha, the way of Krishna or Christ. The way is the same; it belongs to nobody.

That way is right now-here available to you... just you have to come to meet it here. You are escaping somewhere else, you are never found at your home. Whatsoever address you give, you are never found there. You are always somewhere else.

God comes and seeks you. Of course, he trusts you, and he comes to your so-called address, but you are never there. He knocks at the door and the room is empty, the house is empty. He goes into the house, looks everywhere, but you are not there. You are somewhere else. You are always somewhere else -- somewhere else is your house.

Ordinarily people think that they have to seek god. The truth is just the opposite -- god is seeking you, but you are never found.

What Buddha is saying is, if you are passionless you will be found. You will be immediately found, because you will be sitting in the present moment. Your mind will not be wavering, your flame will be absolutely unwavering. In that very moment of meditation you meet god, you meet truth. You become free.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO PERCEIVE THE WAY.

But one thing has to be remembered. You can drop the worldly passions -- many people do. They become sadhus, monks, they move to the monasteries, but they don't drop the passion as such. Now they start thinking of god. Now they start thinking how to achieve in the other world. Their achiever's mind still continues, only their language has changed. Now they no more desire money, they no more desire a bank balance, but still they desire security -- security in the hands of god.

When you are seeking a bank balance, or when you are going to an insurance company to be insured, these are just languages for a deep search for security. You leave them; then you become a Christian or you become a Hindu. By becoming a Christian, what are you seeking? You are seeking again security. You are thinking, 'This man Jesus is the begotten son of god. I will be more secure with him.' Or you are seeking to become a Hindu. You think, 'These Hindus, they have been longest in the profession of religion. They must know. They must know all the secrets of the trade. They must be having keys. Many civilizations have come and gone, but these Hindus have some trick -- they continue. Babylon is no more, Assyria is just ruins, the old civilization of Egypt is just in the museums. Many civilizations have existed on this earth and gone; only treasures are left here and there. But these Hindus are something; they have persisted. They have not been destroyed by time, they have a certain quality of eternity.

They must be knowing some secret. Become a Hindu.' But you are seeking security.
If you are seeking security, your mind still carries the same passion, desire, fear. You may not be interested in this world. There are many people who come to me and they say, 'This is impermanent, momentary. This world is not worth. We are seeking something like permanent bliss.' So, nothing has changed. In fact, they seem to be more greedy than ordinary people.
Ordinary people are satisfied with momentary things. These people seem to be very much dissatisfied. They are not satisfied with momentary things -- a beautiful house and garden, a beautiful car, a beautiful woman and a husband, a wife and children, they are not satisfied. They say, 'These are all momentary, sooner or later they will be taken away. We are seeking something which cannot be taken away.' These people are more greedy. Their passion knows no bounds. They think they are religious. They are not.
A religious person is one who has dropped all passion, passion as such. Just by changing the language, nothing is changed.
I have heard:

Mulla Nasrudin was saying to his friend, 'I have never called you a son of a bitch.'
'Yes you did!' The friend was very angry. He insisted, 'Yes you did!'
'No I didn't!' Mulla repeated. 'All I said was, "When you get home throw your mother a bone".'

But it is the same. Just by changing your language, nothing is changed.

The so-called religious person is as worldly as worldly people, sometimes even more so. I have come across many religious people, many jaina monks -- they seem to me more worldly than their followers. Because the world does not mean the world. The world simply means passion, desire, greed. They are hankering for moksha, hankering for the other world, the heaven, the paradise. Their dreams are full of future.

Your dreams are also full of future, but your future is not so big. Hm? you think only a few days ahead, or at the most a few months. If you are very very imaginative, at the most a few years, that's all. Your passion is not so strong. Their passion seems to be mad. They are not only thinking a few years ahead, they are thinking a few lives ahead -- the other world. Their desires have gone berserk, they are mad. They can leave and renounce the world, but that renunciation is false, because they are renouncing for better worlds. When you renounce for something better, it is a bargain, it is not a renunciation.

You go to the film, to the movie. Of course, you have to renounce five rupees. You have to sacrifice five rupees immediately. But that is... nobody calls it renunciation. It is a bargain. If you want to live in heaven, in paradise, you have to pay for it.

Remember this -- that whenever you are paying something for something, it is not renunciation. The very idea of paying makes it immediately clear that it belongs to the world of desire. Because life is free and nobody needs to

pay for it. Let me repeat it. Life is absolutely free, nobody needs to pay for it. The moment you start paying for it, it is not life. It must be something like a commodity in the market -- maybe in the religious market, but it must be some commodity.

If somebody asks you to renounce because that is the way to gain, then he is asking you to pay for it, sacrifice for it. He is talking economics, not religion. He is talking finance. He is telling you, 'This much you have to pay. If you want to be in god's paradise, you will have to pay these things. You will have to sacrifice.'

And of course it appeals to you, because you know the logic. How can you get anything free? You have to pay for it. And when you see god, you have to pay tremendously. You have to pay with all your pleasures. You have to become frozen, dead. You have to renounce life. So you become a 'good boy', a 'nice boy'. And now god feels very happy. 'Look, this man has renounced everything for me. Now he should be allowed.'

God never asks any sacrifice from you. How can he ask any sacrifice from you? It is not a market. The paradise is not to be earned. You are not to pay for it. You have only to learn to enjoy it, that's all. If you know how to enjoy it, right now it is available. You are not to pay for it.

But our whole mind has been trained by economists and politicians. They say you will have to pay. Sacrifice your childhood in education so that when you are young you can have a beautiful house, a family, respect, a respectable job. You will have to pay for it -- so sacrifice your childhood so when you are young you have all the pleasures of the world.

Then when you are young your wife says, 'Make insurance, because the children are growing and they will need. And we will be growing old -- and old age? What are you going to do?' Sacrifice your youth for old age so that in old age you can retire, and comfortably.

So you sacrifice your youth for your old age. And then what do you do when you retire? Now the whole life is gone. Just preparing for something else always. And the more you prepare, the more you become skilful in preparing, that's all. Then you can prepare more. A man who becomes skillful in preparing is never ready to live. He becomes more ready to prepare, that's all.

That's how the whole life is missed. And then in the old age they say, 'Now prepare for the other world. What are you doing? Pray, meditate, go to the church. Now become religious. What are you doing? Death is coming. Prepare for the afterlife.'

Now this whole logic is foolish. The childhood sacrificed for youth, the youth sacrificed for old age, the old age sacrificed for after-life. So everything is just a sacrifice. When comes the time to enjoy? Let me say to you -- if you want to enjoy, never prepare! If you want to enjoy, enjoy! Do it right now, because there is no other way to do it. And if you become a great preparer, a great, skillful, efficient man in preparations, you will always prepare but you will never go for any journey. You will become so skillful in preparing, packing and unpacking, that you will not know how to go for the journey. You will only know how to pack and unpack again.

That's what people are doing in life. Life is free, it is a gift... gift of god. Enjoy it. Let this go as deep as possible in

your heart. Let this secret be now no more a secret. Life is a gift. Let there be dancing in the streets.
There is no need to prepare. Preparation is always a shadow of passion. When you desire for the future, of course you have to prepare for it. In the present, no preparation is needed. The present has already arrived. The trees are already green, and the roses have flowered, and the birds are calling you. Where is the point in preparing?
This craziness of preparing is absolutely human. You will never find it anywhere. Have you ever seen any animal preparing for anything? any tree preparing for anything? any star preparing for anything? They must be all laughing. Man is so ridiculous an animal. They must be all laughing. What has gone wrong. They are enjoying, just NOW they are enjoying.
Reality must be more clearly reflected in animals, in birds, in rocks, than in man. Man's mind is full of ripples. These ripples have to be dropped.
Man is in a very strange situation. Below man is nature -- absolutely unconscious and blissful. Above man are Buddhas -- absolutely conscious and blissful. Man is just in between -- a passage, a bridge... a rope stretched between two eternities. Man is neither as happy as the cuckoo in the garden, no, nor as happy as the Buddha. He is just in between -- stretched, tense, wants to move both the ways together... becomes more and more split.
That's why I say schizophrenia is not a special disease, it is a very common phenomenon. It is not unusual. Everybody is schizophrenic, has to be. The very situation of humanity is schizophrenic. Man is not unconscious so he cannot be like trees -- enjoying without preparation. And he is not yet

buddhalike, so he cannot enjoy without preparation. He is not in the present. He is just in the middle.
But nothing to be worried about. You can never be as happy as the tree now. There is no way of going back -- that world is lost. That is the meaning of Adam's expulsion from the garden of Eden -- he is no more part of the unconscious bliss. He has become conscious by eating the fruit of the tree of knowledge. He has become man.
Adam is man, and every man is adam-like. Every childhood is in the garden of Eden. Every child is as happy as the animals, as happy as the primitive, as happy as the trees. Have you watched a child running in the trees, on the beach? -- he is not yet human. His eyes are still clear, but unconscious. He will have to come out of the garden of Eden.
It is not that Adam was once expelled -- every Adam has to be expelled again and again. Every child has to be thrown out of the god's garden; it is part of growth. The pain is that of growth. One has to lose it to gain it again, to gain it consciously. That is man's burden and his destiny, his anguish and his freedom, man's problem and man's grandeur -- both.
Buddha is nothing but Adam coming back, re-entering the garden of Eden. But now he comes with full awareness. Now the circle is complete. He comes dancing, he comes absolutely blissful. He is as blissful as any tree, but not unconscious. He has gained consciousness, he has risen towards consciousness. Now he is not only blissful -- he is aware that he is blissful. A new quality has entered.
That's what is trying to enter in you -- knocking your head from everywhere. That's what I mean when I say god is

searching you. I mean that consciousness wants to happen to you. Allow it to happen. Recognize that god is searching you. Let go, fall in accord with him. That's what Buddha calls dhamma -- being in accord with nature... fully accord, fully in accord, but aware.
And don't wait. Don't wait for some age when the whole humanity will become aware and passionless. That will be a very futile waiting; you will be waiting in vain.
I have heard:

A drunkard was walking home when he came upon a group of men digging a big hole in the middle of the street.
'Watcha doing?' he asked.
'We are building a subway,' came the answer.
'When you gonna finish it?' he asked.
'Ah, in about eight years.'
The drunk thought for a while and then shouted back, 'Ah, the heck with it. I will take a taxi.'

The humanity will someday become collectively conscious -- that possibility exists -- but nobody knows when. Millions of years will pass, and millions of individuals will have to become Buddhas before it can happen. Then one day it is possible that buddhahood may become a natural phenomenon.
But before it, you have to strive individually. And you cannot wait for it. That waiting will be very suicidal. And if everybody waits for it, it will never happen. Because for it to happen a certain amount of individual souls are needed to become Buddhas.

Now a few experiments are being done about meditation. It has been found that if in a village, a small village of four hundred people, the number of meditators rises at least one percent... for example, if in a village of five hundred people, five persons start meditating, the crime rate in the village falls immediately. People commit less crimes, just because one percent of the village is meditating. It affects the whole consciousness -- just one percent. And just meditating -- they are not Buddhas.
If one percent of humanity becomes Buddhas, the whole quality will change. Consciousness will become more easy, may become almost natural and spontaneous.
So if you are waiting, you are waiting in vain. And if you are waiting and everybody goes on waiting, it is never going to happen. Do something about it, because by doing something about it, you will be creating a situation in which it will become easier and easier for it to happen to others.

THOSE WHO HAVE PASSIONS ARE NEVER ABLE TO SEE THE WAY, FOR IT IS LIKE STIRRING UP CLEAR WATER WITH HANDS. PEOPLE MAY COME THERE WISHING TO FIND A REFLECTION OF THEIR FACES WHICH HOWEVER THEY WILL NEVER SEE.

That's why you don't know who you are. You have not been able to see your own face in your mind. What to say of other things? What to say about the face of god? You have not been able to look at your own face in your mind, even that much reflection is not possible. The face does not

become a reality, only fragments you see, because the mind is continuously shaking, wavering.
The flame is never in a state of tremendous rest, so everything is flickering. Sometimes you see one of your eyes, sometimes you see your nose, sometimes you see one of your hands, sometimes you see a part of your face, but everything is muddled. And if you want to figure it out, it becomes a Picasso painting. You don't know what is what.

I have heard that Picasso made a portrait of a friend. The friend came, he looked from all sides. He said, 'Good, beautiful, but I don't like the nose. You will have to change at least that much.'
Picasso said, 'Okay, come after one month.'
He said, 'One month! It will take so long?'
Picasso said, 'I cannot be even certain whether I will be able to do it in one month.'
He said, 'What do you mean?'
Picasso said, 'Now don't force me to say the truth. In fact I don't know where I have made the nose. I will have to search and meditate upon it. I have made your nose certainly, somewhere, but where?'

If you look about yourself, you are a Picasso painting. Everything is muddled, in a mess. You don't know your identity, who you are. So you cling to outer helps, supports -- your name, your father's name, your family name, your certificates from the university, your degree. These are outer supports. They help you somehow to give some idea who you are. But really you don't know who you are. Because how can you know yourself if you know that you

are a doctor or an engineer or a plumber? What has that to do with your being?

You can be a plumber, you can be a doctor, you can be an engineer -- that has nothing to do with your essential being. These are all accidents. You can be white or you can be black, but that has nothing to do with your essential being. These are just accidents, nothing essential. The difference between a white man and a black man is just of a small pigment. If you go to the market, the pigment will not cost more than four annas. That is the only difference between a negro and a white man. Very non-essential, but has become so tremendously important.

What is the difference between a rich man and a poor man?... just accidents. Between a successful man and a failure?... just accidents. They don't really define you. But we don't know how to define in any other way, so we go on clinging with this fragment and we go on making something out of it.

The reality of your being is within you. You just need a little silent mind; it will be reflected. You will know who you are. And that will become your first step to know what this reality is. What is this whole game? What is this magical world?

By knowing yourself, you will have taken the first step of knowing god. By knowing yourself absolutely, you have taken the last step of knowing god. By knowing yourself, you know what god is. There is no other way -- because you are gods, but you have not been able to see your face.

A MIND TROUBLED AND VEXED WITH PASSIONS IS IMPURE, AND ON THAT ACCOUNT IT NEVER SEES THE WAY.
O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSION IS REMOVED THE WAY WILL MANIFEST ITSELF.

THE WAY WILL MANIFEST ITSELF. There is no need to discover it. All that is needed is you should have an innocent, pure mind. And when Buddha says pure, he does not mean a mind which is moral. He does not mean a mind which is religious. His definition of purity is more scientific. He says a mind which is without thought. Because a moral man is moral, but he has moral thoughts. An immoral man is immoral, but he has immoral thoughts. As far as the mind is concerned, both are full of thoughts. A worldly man has worldly thoughts, a religious man has religious thoughts. Whether you are singing a song from the latest movie or you are chanting a religious prayer, it makes no difference -- your mind is wavering, your mind is not silent.
So, by pure, Buddha does not mean moral. No, he simply means a mind which has no content. All content brings impurity. Whatsoever the content, it is impure. He is not saying impurity in any condemnatory sense. He is saying it only in a very scientific sense -- anything foreign, anything alien, makes the mind impure.
Mind is just pure reflection, the capacity to reflect. If the mind has some ideas in itself, they will not allow its reflection to be pure. Then projection starts and the reflection is destroyed. So whether you have religious ideas

or non-religious ideas, whether you are a Communist or a Democrat, it makes no difference. Christian, Mohammedan, Hindu, Sikh -- it makes no difference. If you have ideas, your mind is impure.
A mind full of consciousness will be empty of all contents. He will be neither a Christian nor a Hindu nor a Jew. He will not be a moral man nor an immoral man. He will simply be. That being, that be-ness, is purity. That's what I call primal innocence. Then all dust is washed and you are just a reflective force.

O MONKS, DO AWAY WITH PASSIONS. WHEN THE DIRT OF PASSIONS IS REMOVED THE WAY WILL MANIFEST ITSELF.

And then suddenly you will see -- the way has always been herenow, only you were missing it. It is impossible to lose the way, it is impossible to lose god. You can try -- that's what you have been doing. You can try, and for moments you can also believe that you have succeeded. But in fact it never happens.
You cannot lose the way, there is no way to lose the way. There is no way to go astray. You can only believe in your dreams that you can go astray, but in reality you cannot go astray. Any time when you become awake, you will simply laugh -- that you have been thinking you have gone far away. You have never even gone out of your home... you have always lived here. Just with closed eyes you go on dreaming and dreaming and dreaming.
In dream you can go as far away as you like, but in reality there is no way to go anywhere except god.

Because wherever you are, reality is. You are part of reality and you exist only as an organic part to reality. You cannot go away. You cannot separate yourself. You are intermingled with existence, you are interwoven with existence. We are not dependent, we are not independent, we are interdependent. We are members of each other. There is no way to go anywhere.
So when the mind is pure, WHEN THE DIRT OF PASSION IS REMOVED, THE WAY WILL MANIFEST ITSELF.
Suddenly you will see -- god is standing before you. Suddenly you will recognize that you have been always standing in the door, on the threshold. You will start laughing. The whole game has been so ridiculous.
A really religious person never loses the sense of humour. And if you see a religious person who has no sense of humour, you can be certain he has not come home yet. Because a religious person... the more he understands, the more he sees the ridiculousness of the game, the more he starts laughing. How did it all become possible? How did I dream? How long have I been in dreams? -- and those dreams were looking so real.

THE BUDDHA SAID:
SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE REMAINS. WHEN THE WAY IS ATTAINED, AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

A beautiful maxim to be remembered. SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH.

If you go into a dark room with a torch, with a lamp, the darkness immediately disappears -- immediately; Buddha says INSTANTLY. It does not take time. It is not that you bring light in, then the darkness lingers a little while, decides whether to leave or not, takes a little time and then goes. No, no time is needed because darkness is not real. If it was real, it will take a little time -- maybe a split second, but it will take a little time to go out. It will have to travel; travelling will take time. Sometimes it may be a lazy darkness, it may take a little longer time. Sometimes it may be a fast runner; then it will go fast. But anyway it will take time if it is real.

When you bring light, the very bringing of the light is the disappearance. Darkness is not, only light is. When darkness is, in fact there is nothing. It is only the absence of light, that's all. Darkness has no positive being, it is just absence of light. So when you bring presence, the absence is no more there.

Buddha says this world is just like darkness. Once you bring light to it, once you become aware, once you drop your passions and become meditative, once the mind attains to the purity of meditation, suddenly the light is there. Darkness dissipates, disappears instantly, immediately, within no time.

SEEING THE WAY IS LIKE GOING INTO A DARK ROOM WITH A TORCH. THE DARKNESS INSTANTLY DEPARTS WHILE THE LIGHT ALONE

REMAINS. WHEN THE WAY IS ATTAINED AND THE TRUTH IS SEEN, IGNORANCE VANISHES AND ENLIGHTENMENT ABIDES FOREVER.

Enlightenment is that which has always been the case. Enlightenment is that which has always been there. You were not aware. You were fast asleep. It was just sitting by your side waiting for you to awaken. Enlightenment is your nature, is your very being. From the very beginning it has been there. It is there right now. If you can flare up in awareness, you can attain to it immediately. It is a sudden illumination.

But if you want, you can take your time, you can move slowly, gradually. You can turn over and go to sleep again and wait a little more. But whenever you open your eyes, you will find it. It has been always there. Just for asking's sake it would have been achieved any time. It was never difficult. It seems difficult because you are asleep. Once you are awakened, you will laugh. How was it difficult? Why was it difficult? It was something that was present, only you had to claim it.

The way is. Waves come and go... the ocean is. Minds come and go... no-mind is. Roles come and go... Buddha is. Buddha is your original face, your originality, your very being.

O MONKS, DO AWAY WITH PASSIONS.

Drop desiring. Our desiring culminates everything. Our desiring becomes our interpretation of everything. The more you desire, the more miserable you will be, because

the more you desire, the more will be your expectation. The more you desire, the less grateful you will be, because the more you desire, the more you will feel man proposes and god disposes. The less you desire, the more grateful you be, because the less you desire, the more you will see how much is given without desiring, without asking. If you don't desire at all, you will be in tremendous gratitude, because so much is given already. Life is such a gift... but we go on with our mind.
I have heard:

A man was reckoned to be the laziest man in the country and naturally spent most of his time sleeping. He was so inactive and so useless that at one time the townspeople thought it would be a good idea to bury him whether he was dead or alive.
They made a crude coffin, came around with it to his house, put him in it without any protest from his family, and started off with the live old critter for the cemetery. Of course there was no resistance from him; he was so lazy. He said, 'Okay.' Or he may not have even said that. He may have just watched what was going on.
But before they got to the cemetery, they were stopped by a stranger who had heard of the grim proceedings. They told the stranger the man would not work and had not a grain of corn on his place, and the town was sick of providing him with food. 'Enough is enough,' they said, 'and we are fed up.'
'If you boys will hold off, I will gladly give that man a wagonload of corn,' said the stranger. Before the townspeople could reply, a head was raised out of the

coffin, and the almost deceased asked, 'Is that corn shucked?'

The lazy man is worrying about the corn -- whether it is shucked or not. He is ready to die, but if he has to shuck the corn, then it is too much effort.
A man who is surrounded by laziness looks at everything through his laziness. His laziness becomes his interpretation of things.
If you are sleepy, you will look at life with sleepy eyes, naturally.
And if you miss life, it is natural -- because life is possible only if your eyes are fully alive, if your eyes are radiant with life. If you look at life with alive eyes, there is a meeting, a communion.
We live surrounded by clouds of desire. Then those desires become our interpretation. Then we go on thinking according to those desires.
It happened:

Applicants for a job on a dam had to take a written examination, the first question of which was: What does hydro-dynamics mean?
Mulla Nasrudin, one of the applicants for the job, looked at this, then wrote against it: It means I don't get the job.

Whatsoever meaning we give to life, we give it to life. And Buddha is saying if you want to know the real meaning of life, then you have to drop giving all meanings to it. Then the way reveals itself. Then life opens its mysterious doors. You stop giving meaning to it -- your desires are giving

meaning to it; they are defining the undefinable. And if you remain clouded with your desires, whatsoever you know is nothing but your own dreaming. That's why we say in India that this life, this so-called life lived through desires, is maya, it is a magical thing. You create it, you are the magician. It is your maya, your magic.
We don't live in the same world, remember. We live in separate worlds, because we don't live in the same desires. You project your desires, your neighbour is projecting his desires. That's why when you meet a person and you want to live with a person, with a woman or with a man or with a friend, difficulties arise. That is a clash of two worlds. Everybody is good alone. Together, something goes wrong. I have never come across a wrong person, but every day I come across, I have to watch and see and observe wrong relationships. I never come across a wrong person, but every day I come across wrong relationships. It seems almost all relationships are wrong. Because two persons live in two desire worlds, they have their own magical worlds. When they come together those worlds clash.
It happened:

One night Mulla Nasrudin was sitting on one side of the fire and his wife on the other. Between them lay the cat and the dog, lazily blinking at the fire. The wife ventured this remark, 'Now dear, just you look at that cat and dog. See how peacefully and quietly they get along together. Why can't we do that?'
'That's all right,' said Nasrudin, 'but just you tie them together and see what will happen.'

Tie two persons together -- that's what a marriage is -- and see what happens. Suddenly two worlds.... It seems almost impossible to understand the woman you love. It should not be so -- you love her -- but it seems impossible to understand. It is impossible to understand the man you love. It should not be so -- you love him -- but it seems impossible to understand.

It is very easy to understand strangers, it is very difficult to understand people who are very close. To understand your mother, father, brother, sister, friend, is very difficult. The closer you are, the more difficult -- because the worlds are clashing.

These worlds surround you like a subtle aura. Unless you drop this magical creation that you go on feeding, you will remain in conflict. You will remain in conflict with persons, you will remain in conflict with god. Because he has his own world, and you have your own private world. They never go both together. You have to drop your private mentation.

Dropping mentation is what meditation is all about. You have to drop your thinking, desiring. You have just to be, and suddenly everything falls into an organic whole, becomes a harmony.

And these desires are the root of the darkness that is surrounding you. These desires are the support, the foundation of the darkness that surrounds you. These desires are the hindrances that don't allow you to become alert.

Beware of these desires. And remember -- the word 'beware' means be aware. That is the only way. If you really want to get rid of these desires, don't start fighting them.

Otherwise you will miss again. Because if you start fighting with your desires, that means you have created a new desire -- to be desireless. Now this desire will clash against other desires. This is changing the language; you remain the same.

Don't start fighting with the desires. When Buddha says, DO AWAY WITH PASSIONS, O MONKS, he does not mean to fight with the passions. Because you can fight only if there is a prize, if you are going to attain something. Then again a desire has arisen -- a new shape, a new form, but the same old desire. Don't fight, just be aware.

Beware of desires. Become more watchful, more alert. And you will see -- the more alert you are, the less desires are there. Ripples start subsiding, waves start disappearing. And one day, suddenly... any moment it can happen, because all moments are as potential as any other. There is no auspicious moment for it to happen. It can happen in any ordinary moment, because all ordinary moments are auspicious. There is no need for it to happen under a bodhi tree. It can happen under any tree, or even without a tree. It can happen under the roof of your house. It can happen anywhere... because god is everywhere.

But by and by become aware. Create more and more awareness, collect more and more awareness. One day the awareness comes to such a point, the energy is so much that it simply explodes. And in that explosion, darkness disappears and light is. Immediately darkness disappears, instantly darkness disappears -- and light is. And that light is your own luminosity, so you cannot lose it. Once known, it becomes your eternal treasure.

The Discipline of Transcendence, Vol 2
Chapter #8
Chapter title: A distant star
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Question 1
WHEN LIFE ITSELF IS SO FULFILLING, OVERFLOWING, SO BLISSFUL, THEN WHAT IS THAT WHICH MAKES A MAN MISERABLE?

LIFE IS OVERFLOWING, life is blissful, but man has lost the contact with life. He has become too selfconscious. That selfconsciousness functions as a barrier, and one remains alive, yet not truly alive. Selfconsciousness is the disease.
The birds are happy, the trees are happy, the clouds and the rivers are happy, but they are not selfconscious. They are simply happy. They don't know that they are happy. Buddha is happy, Krishna is happy, Christ is happy, but they are pure consciousness. They are happy, but they don't know that they are.
There is a similarity between the unconscious nature and the supraconscious beings. Unconscious nature has no self, the supraconscious beings also have no self. Man is just in between. He is no more an animal, no more a tree, no more a rock, and yet not a Buddha. Hanging in between is the misery.
Just the other day a new seeker from the West wrote me a letter saying: 'Osho, I don't want to become a sannyasin. I don't want to become superhuman -- Buddha or Christ. I

simply want to become just human. Help me to become just human.'

Now, this is too ambitious, and it is impossible. Just to be human is impossible. Try to understand it. Because that means you are saying 'Let me just remain the process, in the middle.' Man is not a state, man is only a process. For example if a child says, 'I don't want to become young, I don't want to become old. Let me just remain a child,' is it possible?

He is already becoming young, he is on the way. Childhood is not a state. You cannot remain in it, you cannot stick to it. It is a process. Childhood is already going, youth is already coming. And so is youth going. Howsoever hard you try to remain young, your efforts are doomed to fail, because the youth is already turning into old age.

Just to be human, you ask. You ask the impossible. You are too ambitious. You can become a Buddha. That is simpler. You can become a god, that is simpler. But to ask that you would like to just remain human is impossible. Because humanity is just a passage, a voyage, a journey, a pilgrimage. It is a process, not a state. You cannot remain human. If you try too hard to remain human, you will become inhuman. You will start falling. If you don't go ahead, you will start slipping backwards. But you will have to go somewhere. You cannot remain static.

To be human simply means to be on the way of being a god nothing else. God is the goal. To be human is the journey, the way. The way can never be permanent, it cannot become eternal. Otherwise it will be very tiring. The goal will never arrive then, and you will be just on the journey, on the journey, on the journey.

To hope is to be human. But to hope means to hope to go beyond. To hope means to desire beyond. To hope means to hope to surpass, to transcend. This is really the state of a human being -- that he is always surpassing, going, going... somewhere else is the goal.

The person who has asked it must be a beautiful person. In fact, ready for sannyas -- but he does not understand what he is saying.

Man is miserable because man has to be miserable. It is nothing of your fault, it is nothing like that you are in some error. To be human is to be miserable, because to be human is to be in the middle -- neither here nor there... hanging in the limbo. Anguish arises because of the tension.

One home is lost -- the home where birds are still singing, animals still moving, trees still flowering -- the garden of Eden. That one home is lost. Adam has been turned out. Adam has become human.

When Adam was in the garden of Eden he was an animal; he was not an Adam, he was not a man. God turned him out of the garden. That very expulsion became humanity.

Man is expelled from one home so that he can search another home -- bigger, higher, deeper, greater. One home is lost. There is a nostalgia. Man wants to become animal. It is very difficult to forget that garden of Eden; it was so beautiful. And there are moments we become animal-like -- in deep anger, in violence, in war, we become animal-like. That's the enjoyment of being angry.

Why do you feel so happy in being angry? Why do you feel such a rush of energy in destroying something? Why in wartime do people look more radiant, more healthy, more sharp, more intelligent? -- as if life is no more a boredom.

What happens? Man falls back. Even for a few days, a few months, man again is an animal. Then he knows no law, then he knows no humanity, then he knows no god. Then he simply goes... drops his selfconsciousness, becomes unconscious; murders, kills, rapes -- everything is allowed in war.

That's why man needs war continuously. After each ten years a big war is needed, and small wars have to be continued continuously. Otherwise it will be difficult for man to live.

Man becomes a drunkard, becomes a drug addict. Through chemical drugs, man tries to reclaim the lost home, the lost paradise. When you are under LSD, you are back in the garden of Eden -- from the backdoor; LSD is the backdoor of the garden of Eden. Again life seems psychedelic, colourful; again trees look luminous as they must have looked to Adam and Eve, as they must be right now for cuckoos and tigers and monkeys. The green has a luminosity in it. Everything looks so beautiful. You are no more human. You have fallen back. You have forced your being to fall back. Hence tremendous appeal exists for alcoholic beverages.

Since the very beginning of human history, man has been after drugs. In the Vedas they called it soma, now they call it LSD. But it is not a different thing. Sometimes it was ganja, bhang, now it is marijuana and other things, but it is the same old game.

Chemically it is possible to fall back, but you cannot really go back. There is no going back; time does not allow that. One has just to go forward.

You cannot move backwards in time. The reverse gear does not exist. When Ford made his first car, there was no reverse gear. Only later on they thought that it was very difficult to come back home. You had to take long turns, unnecessary miles; then you could come back. Then the reverse gear was added as a later thought. But in time, god has not yet added the reverse gear; you cannot go back. Man has dreamed about it, fantasized about it. There are scientific fictions in which man can go back into time. H. G. Wells has an idea of a time machine. Mm? you sit in the machine and you put it in the reverse gear and you start moving backwards. You are young, you become a child, then you become a baby, then you are in the womb. Backwards you start moving. But no time-machine exists. It exists only in poets' minds, fantasies.

To go back is not possible. There is only one possibility -- to go ahead.

Man has to remain in anguish. There are only two ways -- either make it possible to go back, or to go beyond humanity. Humanity is a bridge. You cannot make a house on it. It has to be passed. It is not to be lived upon.

When the Mohammedan mogul emperor Akbar, made a special city, Fatchpur Seekeri, he asked his wise men to find out something, a maxim to put on top of the bridge that joins the city to the world. They looked, they searched and they found a saying of Jesus. It does not exist in the Bible; it must have come from some other source, from Sufis. There were many sufis in Akbar's court. The saying is: The world is like a bridge -- don't make your house on it. Still on the bridge the saying is there. It is beautiful. That's how it is.

Humanity is a bridge. Don't try to be just human, otherwise you will become inhuman. Try to become superhuman; that is the only way to be human. Try to become a god; that is the only way to be human. There is no other way. Have your goal somewhere in the stars, only then you grow. And man is a growing phenomenon, a process. If you don't have any goal, growth stops. Then you are stuck, then you become stagnant and stale. That's what has happened to millions of people in the world. Look at their faces -- they look like zombies, as if they are asleep or drugged, stoned. What is happening to these people's hearts? They don't show any freshness, aliveness, no spurt of life, no flame... dull. What is happening to them? They have missed something. They are missing something. They are not doing that for which they are made, they are not fulfilling that destiny which has to be fulfilled.

A man is here to become superman. Let superman be your goal. Then only will you be able to be man, and at ease. The more you will be transforming into a superman, the more you will find you are not in anguish, not in anxiety. The buds are coming soon, there will be great rejoicing. Soon there will be blossoms. You can wait, you can hope, you can dream.

When you are not going anywhere, when you are trying just to be human, then the river has stopped flowing. Then the river is not going towards the ocean. Because to go to the ocean means to have a desire to become the ocean. Otherwise why go towards the ocean? Going towards the ocean means merging into the ocean, becoming the ocean. God is the goal. You can be human only if you go on making all efforts, all possible efforts to become divine. In

those very efforts, your humanity will start shining. In those very efforts, you will become alive.

WHEN LIFE ITSELF IS SO FULFILLING....

Life is fulfilling, but you are not in contact with life. Old contact is lost, new has not been made. You are in a transmission, hence you are so dull, hence life looks so mediocre, sad, boring -- even futile.

Says Jean-Paul Sartre: Man is a useless passion -- futile, impotent passion, unnecessarily making much fuss about life, and there is nothing in it... meaningless is life. The more you become enclosed in your self, the more life becomes meaningless. Then you are miserable. Then misery has some other payoffs.

When you are happy you are ordinary, because to be happy is just to be natural. To be miserable is to become extraordinary. Nothing is special in being happy -- trees are happy, birds are happy, animals are happy, children are happy. What is special in that? It is just the usual thing in existence. Existence is made of the stuff called happiness. Just look! -- can't you see these trees?... so happy. Can't you see the birds singing?... so happily. Happiness has nothing special in it. Happiness is a very ordinary thing.

To be blissful is to be absolutely ordinary. The self, the ego, does not allow that. That's why people talk too much about their miseries. They become special just by talking about their miseries. People go on talking about their illness, their headache, their stomach, their this and that. All people are in some way or other hypochondriacs. And if somebody does not believe in your misery, you feel hurt.

If somebody sympathizes with you and believes in your misery -- even in your exaggerated version of it -- you feel very happy. This is something stupid, but has to be understood.

Misery makes you special. Misery makes you more egoistic. A miserable man can have a more concentrated ego than a happy man. A happy man really cannot have the ego, because a person becomes happy only when there is no ego. The more egoless, the more happy; the more happy, the more egoless. You dissolve into happiness. You cannot exist together with happiness; you exist only when there is misery. In happiness there is dissolution.

Have you ever seen any happy moment? watched it? In happiness, you are not. When you are in love, you are not. If love has ever made its abode in your heart, even for a few moments, you are not. When you see the beautiful sun rising, or a full moon night, or a silent lake, or a lotus flower, suddenly you are not. When there is beauty, you are not. When there is love, you are not.

Hearing someone, if you feel there is truth, you simply disappear in that moment. You are not, truth is. Whenever there is something of the beyond, you are not; you have to make space for it. You are only when there is misery. You are only when there is a lie. You are only when there is something wrong. You are only when the shoe does not fit. When the shoe fits perfectly, you are not. When the shoe fits perfectly you forget the feet, you forget the shoe. When there is no headache there is no head. If you want to feel your head, you will need a headache, that is the only way. To be is to be miserable. To be happy is not to be. That's why Buddha says there is no self. He is creating a path for

you to become absolutely blissful. He is saying there is no self so that you can drop it. It is easy to drop something when it is not. It is easy to drop something when you understand that it is not, it is just imagination.

Mulla Nasrudin was telling his friends in the tavern one day about his family. 'Nine boys,' he said, 'and all good except Abdul. He learned to read.'

Now when a person learns to read, difficulties arise; now the self is arising. In villages, people are more happy. They are closer to animals than in big cities -- they are far away. In primitive societies, the aboriginals are more happy. They are closer to trees and nature than in London, Tokyo, Bombay, New York. Trees have disappeared, only asphalt roads -- absolutely false -- concrete buildings, all man-made.

In fact, if suddenly somebody from outer space comes to Bombay, New York, Tokyo, London, he will not find any signature of god there. All is man-made. Looking at Tokyo or Bombay, one will think man made the world. These concrete buildings, these asphalt roads, this technology -- all is man-made. The farther away you go from nature, the farther away you go from happiness... the more and more you are learning to read.

God expelled Adam because he ate from the tree of knowledge -- he started learning to read. He threw him out -- he became knowledgeable. A man is bound to be more miserable if he is more knowledgeable. The misery is always in exact proportion with your knowledgeability.

Knowledgeability is not knowing. Knowing is innocence; knowledgeability is cunningness. It is very difficult for an educated person not to be cunning. It is almost impossible, because the whole training is cunning. The training is of logic, not of love. And the training is for doubt, not for trust. And the training is to be suspicious, not to be trusting. And the training is that everybody is trying to deceive you, so be aware. And before somebody else tries to cheat you, cheat -- because that is the only way to be protected.

Says Machiavelli: the best way to defend oneself is to be aggressive. You see, all the governments of the world call their military organization, army, 'defence'. They are all arrangements for attack -- they call it 'defence'. Even Hitler called his military 'defence'. Nobody down the ages has ever said, 'I am attacking.' They say, 'We are defending.' They all follow Machiavelli. They all respect Mahavir, Mohammed, Moses, and they all follow Machiavelli. As far as respect is concerned, go to the temple, read the Bible. But as far as actual life is concerned, read THE PRINCE, read Machiavelli, read Chanakya.

In Delhi, the Indian capital where politicians live, they call it CHANAKYA PURI -- the city of the Machiavelli. Chanak is the Indian counterpart of Machiavelli, even more dangerous than Machiavelli. The more a person becomes educated, the more machiavellian, cunning.

When Machiavelli's book THE PRINCE was published, he was thinking that all the kings of Europe would invite him, and he would be posted on a high post as an advisor to some king, But nobody called him. The book was read, the book was followed, but nobody called Machiavelli. He was surprised. He enquired. Then he came to know that reading

his book they had become afraid of him. He was so cunning that to give him a big post was dangerous. If he followed his own book, he would destroy, he would throw the king away. Sooner or later he would become the king. He lived a poor man's life, he could never get into any powerful post. Education makes you more cunning. Of course, education makes you more miserable. To be religious is to wipe out all this nonsense. To be religious means to learn how to unlearn, how to uneducate yourself again. Whatsoever the world has conditioned you for, you have to uncondition it. Otherwise you are in clutches. Man is miserable because man is caught in his own net. He has to come out of it -- and only a distant star will be helpful.

Maybe there is no god. I'm not worried about it. But you need a god, a distant star to move towards. Maybe by the time you reach there you will not find god, but you will have become a god by that time. Reaching to that star, you will have grown.

Man is miserable because man has learned the tricks to be miserable. Ego is the base of it. Man is miserable because bliss, happiness, is so obviously available -- that creates the trouble.

The first time I met Mulla Nasrudin happened this way: I saw him fishing in a lake. I had not heard about him. I watched him. Hours passed, not a single fish. I asked him, 'What are you doing here? Just close by there is another lake, and don't you know? -- there are lots of fish there.' He said, 'I know. There are so much fish in that lake that it is even difficult for them to swim. The lake is full of fish.'

'But then why are you sitting here? I don't see any fish at all.'
He said,'That's why I am sitting here. What is the point of fishing in the other lake? Any fool can do that. To fish here is something!'

The ego goes on fishing in lakes where fishes are not. That which is obvious, that which is available, is not attractive. That's why we miss god. God is available, god is your very surround. He is the very atmosphere we breathe in and out. He is our very life. He is the ocean in which we live, are born, and will dissolve. But he is so close, no distance. How to feel him?
Watch it in your own life. Whatsoever you have loses interest for you. You have a beautiful house. It is beautiful only for your neighbours, not for you. You have a beautiful car. It is beautiful only for others who don't have cars, it is not beautiful for you. You have a beautiful woman or a beautiful man -- it does not make any appeal. You have it, that's enough. People are attracted only to that which they don't have. The non-existential attracts.
I have heard:

'Say, Ramon,' said Mulla Nasrudin, as they met in the street one day, 'I have been meaning to ask you something.'
'Go ahead, Mulla,' said his friend.
'My wife is kind of fat. In fact when she takes off her girdle at night she is one great big blob. Is your wife like that?' questioned Nasrudin.

'Ah, no. My wife has a gorgeous figure. In fact she is so trim she does not wear anything underneath, and she is a real knock-out,' replied Ramon.
'Well,' continued Nasrudin, 'my wife is so ugly, she covers her face up at bedtime with creams and curlers. Does not your wife do that?'
'Ah, no. My wife does not need any creams or makeup, and her hair is magnificent,' replied the friend.
'Well, Ramon, I have only one more question. How come you are chasing my wife?' demanded Nasrudin.

That's the way of the ego -- always chasing somebody else's wife, always chasing something that you don't have. Once you have, all interest is lost.
So an egoist remains miserable, because to be happy one has to be happy with that which one has. You cannot be happy with that which you don't have; you can only be unhappy with that. You can be happy only with that which you have. How can you be happy with that which you don't have? And ego is always interested only in that which you don't have.
You have ten thousand rupees -- ego is no more interested in it. It is interested in twenty thousand. By the time you have twenty thousand, it is no more interested in it. It is interested only in thirty thousand. And so on, so forth... it goes on.
The ego only gives you goals, but whenever those goals arrive, it does not allow you to celebrate. One becomes more and more miserable! As life passes, we go on gathering misery, we go on piling up misery. And it is very difficult to realize this -- that you are causing your own

misery; that is against the ego. So you throw the responsibility on others.
If you are miserable you think the society is such, your parents were wrong. If you listen to Freudians, they will say it is because of your parents, your parental conditionings. If you listen to Marxians, they will say it is because of the social structure, the society. If you listen to the politicians, they say because it is the wrong type of government. If you listen to the educationist, they say because some other type of education is needed.
Nobody says that you are responsible -- the responsibility is thrown on others. Then it is impossible to be happy, because if others are making you miserable, then it is beyond you to be happy -- unless the whole world is changed according to you.
Now it is difficult to choose your parents. It has already happened. What to do?

Somebody asked Mark Twain, 'What does one person need to be really happy?'
He said, 'The first thing is that one should choose his parents rightly.'

Now that is impossible, it has already happened. You cannot choose your parents now. One should choose a right society. But you are always in a society. You don't choose it. You are always in the middle of it. And if you want to create it to your heart's desire, your whole life will be wasted. And it will never be changed because it is such a big phenomenon, and you are so tiny.

The only hope of any transformation is that you can change yourself. That is the only hope, there is no other hope.
But the ego does not want to take the responsibility. It goes on throwing the responsibility on others. In throwing responsibility on others, you are throwing your freedom also, remember. To be responsible is to be free. To give the responsibility to somebody else is to be a prisoner.
That is the religious standpoint. The religion says you are responsible. That's why Marx was so much against religion. His reasoning is clearcut. He knew it perfectly well -- that either religion can exist in the world or communism. Both cannot exist together. And he is right: both cannot exist together. I also agree with him.
Our choices are different. I would like religion to exist, he would like communism to exist, but we agree that both cannot exist together. Because the whole standpoint of communism is that others are responsible for your misery. And the religious standpoint is that except you, nobody else is responsible. The communist says a social revolution is needed for a happy world. The religious person says a personal revolution is needed to be a happy person.
The world is never going to be happy, it has never been so, and it is never going to be so. The world is bound to remain unhappy, only individuals can be happy. It is something personal.
It needs consciousness to be happy. It needs intensity to be happy. It needs awareness to be happy. The world can never be happy because it has no awareness. Society has no soul, only man has it. But it is very difficult for the ego to accept this.
It happened:

Mulla Nasrudin made life very difficult for his associates because he believed he was infallible. Finally one of his workers spoke up. 'Nasrudin,' he said, 'you surely have not been right all the time?'
'There was one time I was wrong,' admitted the Mulla.
'When was that?' asked the surprised worker. He could not believe that Nasrudin would ever admit that he was ever wrong, even one time. He could not believe his own ears. He said, 'When was that?'
'The one time,' recalled Mulla Nasrudin, 'when I thought I was wrong, but I was really not.'

Ego is tremendously defensive. Ego is never wrong, hence you are in misery. Ego is always infallible, hence you are in misery.
Start looking in the loopholes. Make your ego fallible -- and it will fall and disappear. Don't go on supporting it, otherwise you are supporting your own misery. But we go on supporting it. In good ways, in bad ways, we go on supporting it.
You call somebody a good man, a moral man, a very respectable man. He has his own supports and props for his ego. He goes to the temple every day, to the church, reads the Bible or the Gita, follows the rules of the society. But he is just trying to find props for his ego -- he is a religious man, a respectable man, a moral man.
Then there is somebody else who never follows the rules of society -- never goes to the church. Whenever he finds any opportunity to break any rule, he enjoys it. He is enjoying another sort of ego -- the ego of the criminal, the ego of the

immoral person. He says, 'I don't care.' But both are finding supports for the same miserable thing. Both will be in misery.

As Muldoon walked down the street, he pinched a strange woman on the behind, threw a brick through the jewelry store window, and cursed a poor old lady. 'That should do it!' he said to himself. 'When I make my confession I will have enough to talk about.'

Even when people go to confess, they don't want to confess small sins -- they are not worth confessing. This is the experience of many priests of many religions -- that people exaggerate their sins. When they come to confess, they exaggerate. They may have killed an ant and they think they have killed an elephant. They exaggerate, because it is not ego-fulfilling to do such a small thing.

The ways of the ego are very subtle. If you go to the jail and you listen to the talk of the people confined there, you will be surprised. They all go bragging that they have done so many robberies, and they have killed so many people. They may not have done at all, but there -- that is the way of the ego. Then you are miserable, and then you become worried. Why? You create a barrier between you and life. Ego is nothing but barrier.

When I say drop the ego I mean drop all demarcation lines. You are not separate from the life, you are part of it... Like a wave, you are part of the ocean. You are not separate at all. Neither as a saint are you separate, nor as a sinner are you separate. You are not separate at all. You are one with

life. You are neither dependent on life, nor are you independent of life -- you are interdependent.
When you understand that we are all interdependent, linked with each other... Life is one; we are just manifestations of it... then you start becoming blissful. Then there is nobody who can prevent you from bliss.
Bliss is very obvious. Bliss is very close. Bliss is so natural and so close that mind tends to forget it. Every child is born in a blissful state, and every person -- almost every person -- dies in tremendous misery. Only rarely someone -- a Buddha, a Jesus -- dies in a blissful state. What happens? What goes wrong?
When a child is born he is not separate. When the child is in the mother's womb he is part of the mother, he does not exist separately. Then he is born -- then too he remains part of the mother. He goes on being fed by the mother. Then he goes on hanging around the mother. Then, by and by, he grows.
This growth can be of two types. If he grows as ordinarily people grow, then he grows into an ego, he becomes hard, he gathers a hard crust around himself, and that will make him miserable. That is not the right way to grow.
Something has gone sour, something has gone wrong.
To me, if the mother is religious, if the father is religious, if the family is religious... and when I say religious, I don't mean that they are Christians or Hindus or Mohammedans or Jains or Buddhists -- that has nothing to do with religion. In fact, all these things never allow religion, to evolve. If the child is forced into a dogma, into a dogmatic ideology, then the ego will gather, then the ego will become Christian, and the ego will be against the Hindu and against

the Mohammedan. Then the ego will become Hindu, and will be against the Christian and against the Mohammedan. But if the house is really religious -- by religion I mean meditative, loving -- they help the child to be, but yet without the ego. They help the child to feel more and more the affinity, the unity, that exists. The child has to be helped; he is helpless, he does not know where he is, he does not know where he is going. If he is loved and there is a meditative rhythm in the family and the family vibrates with silence, understanding, the child will start growing into a more organic way. He will not feel himself separate, he will start learning how to become part.

That has not happened. I am not telling you to have any grudge about it -- but you can do it right now. You can stop helping your ego and you can start dropping the burden. Make it a point not to miss any opportunity where you can feel one with anything. If it is a full-moon night, feel one with the moonlit night. Allow to flow... stream with it, dance, sing... and drop your ego.

There is nothing better than dance for dropping the ego; hence I insist that all meditators should dance. Because if you go really in a whirlwind, if you are really a whirling pool of energy, if you really are in the dance, the dancer is lost. In the dance the dancer is always lost. If it is not lost then you are not dancing. Then you may be performing, then you may be manipulating, then you may be doing some bodily exercises, but you are not dancing.

Dancing means so lost, so drunk -- and enjoying the energy that is created by dance. By and by you will see your body is no more so solid as it was before. By and by you will see that you are melting; the boundary is losing its sharpness, it

is becoming a little vague. You cannot exactly feel where you end and where the world starts. A dancer is in such a whirlpool, he becomes such a vibration, that the whole life is felt as in one rhythm.
So whenever you can find a time, a place, a situation... you are in love with somebody; don't miss this opportunity. Don't talk nonsense, don't bring your ego and bragging. Drop that! Love is tremendously divine, god has knocked at your door. Be lost. Hold hands with your woman, or with your man, or with your friend. Get lost! Sing together, or dance together -- but get lost. Or sit together -- but get lost! And feel that you are no more an individual. Sitting by the side of a tree, get lost.
That's how it happened to Buddha. In that moment the bodhi tree and Buddha became one. For five hundred years after Buddha, Buddha's statues were not built. Instead, only the bodhi tree's picture was worshipped. It was tremendously beautiful. Those people must have understood. Just the bodhi tree was worshipped. In buddhist temples there was just a symbol of the bodhi tree. Because in that moment Buddha completely disappeared. He was not there, only the bodhi tree was. He was completely lost. Disappearing, you appear. Non-being is your way of real being.
And this can happen in ordinary life. You need not go to the Himalayas or to a monastery. There are millions of chances in ordinary life, millions of momentous situations where this can happen. You just have to be a little watchful and a little courageous to use them. Once you start using them, more and more situations will be coming. They have

always been coming, but you were not aware so you missed them.
Sitting on the beach taking a sunbath, melt with the sun. It is an energy experience. Suddenly you see you are nothing but sun energy. Melting and meeting with the sun, hindus came to worship the sun. They said, 'The sun is god.' They said, 'The moon is god.' They worshipped trees as divine. They worshipped rivers, mountains.
It is very significant. Wherever it happened that they met god... sitting by the side of a river, listening to the beautiful music of the river, seeing the beautiful patterns of ripples, if they got melted, dissolved, the river became the god. It happened there. Sitting on a lonely mountain, they dissolved and disappeared -- that mountain became their god.
God comes in millions of ways to you, but your ego never allows you to see him. And he comes in such ordinary ways that you miss. He never comes like a monarch with a great procession, with a great band and noise and fuss. He never comes like that. Only foolish people do that. God comes very silently -- he never comes shouting, he comes whispering. You will have to be very quiet to understand his message. It is a love whisper. And man tends to forget the natural.
I have heard a very beautiful joke:

A very naive american went to Paris and got into an argument with a french jew about the number of ways to make love.
'There are sixty-nine ways to make love, monsieur,' said the french jew.

'I thought there was only one -- a man on top of a woman,' said the american.
The jew apologized, 'Monsieur,' he said, ' I am very sorry. I miscalculated. There are seventy ways to make love.'

Now the most simple, the most natural, the mind tends to forget. The mind is always interested in something exceptional -- because that is the interest of the ego. The ego is not interested in the common -- and god is very common. The ego is not interested in the simple -- and god is very simple. The ego is not interested in the near -- and god is very near. That's how you go on missing bliss and you become miserable.
It is up to you to change it. It is your choice. Each moment of life brings you two alternatives: to be miserable or to be happy. It depends on your choice. Whatsoever you choose you become.

It is said about a sufi mystic, Bayazid, that he was a tremendously happy man, almost ecstatic. Nobody had ever seen him unhappy, nobody had ever seen him sad, nobody had ever seen him doing anything like grumbling, like complaining. Whatsoever was -- and he was happy. It was not always good, it was not always right for others. Sometimes there was no food, but he was happy. Sometimes for days he would live without food, but he was happy. Sometimes there were no clothes, but he was happy. Sometimes he had to sleep under the sky, but he was happy. His happiness remained undisturbed. It was unconditional.

He was asked again and again, but he would laugh and never say. When he was dying somebody asked, 'Bayazid, now give us your key, your secret. You will be leaving soon. What was your secret?'
He said, 'There is nothing like a secret. It was a simple thing. Every morning when I open my eyes, God gives me two alternatives. He says, "Bayazid, do you want to be happy or unhappy?" I say, "But God, I want to be happy." And I choose to be happy and I remain happy. It is a simple choice, there is no secret.'

You try it. Every morning when you get up, the first thing, decide. If you decide to be unhappy, nothing is wrong in it. It is your decision. But then stick to it: remain unhappy whatsoever happens. Even if you win a lottery, don't be worried -- remain unhappy. Even if you are chosen as the prime minister or the president, remain unhappy, stick to your choice. And then you will see -- you can remain unhappy if you choose. The same is true about happiness also. If you choose, you can remain happy.
The day you decide that it is your decision to be happy or unhappy, you have taken your life into your hands -- you have become a master. Now you will never say that somebody else is making you unhappy. That is a declaration of slavery.

Buddha was passing. A few people gathered and they insulted him very much. He listened to them very attentively, very lovingly. When they were finished, he said, 'If you have said all that you wanted to say, can I go now? -- because I have to reach the other village by the

time the sun sets. If you have still something more to say I will be coming back again after a few days; you can tell me that time.' But he was absolutely undisturbed, his silence remained the same, his happiness the same, his vibration the same.

Those people were puzzled. They said, 'Are you not angry with us? We have been insulting you, we have been calling you names.'

Buddha said, 'You will have to remain puzzled. You came a little late. You should have come ten years before -- then you would have succeeded in disturbing me. Then I was not my own master. Now, it is your freedom to insult me, it is my freedom whether to take it or not. I don't take it. You insult me, true. That's your decision. I am free to take it or not to take it, and I say I don't take it. What will you do with it? I am also puzzled -- because in the last village people had come with sweets, and I said that I don't need them, so they had to take them away. I ask you, what must they have done with the sweets?'

Those people said, 'They must have distributed them in the village or they must have eaten them themselves.'

Buddha said, 'Now think about you. You come with these insults and I say, "Enough. I am finished with this. Nothing doing." What will you do? You will have to take them. I am so much sorry for you.'

It is your decision. Life is your decision, your freedom. That's why I call my sannyasins 'swamis'. 'Swami' means a master. It is just an indicator that from this moment you will try more to be a master than to be a slave.

Question 2
YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH. WHY DO I FIND IT THE HARDEST THING TO DO? AND IF I DO IT, WHO IS HERE?

Truth is -- you have nothing to do for it; you have just to be. Truth is already there. You are not to invent it, you have only to discover it. Even that word is not right, because truth is not covered -- your being is covered.
It is as if the sun has risen but you are sitting with closed eyes. The sun is not covered, only your eyes are covered. Open your eyes and the light is there. If you are in darkness it is because you are keeping your eyes shut.
When I say just be, I mean be open. I mean don't try to be something else. Because in the very effort of being somebody else you will be strained, you will be tense, you will be under a stress, and you will remain closed. You can open only when you accept whatsoever you are.
If a rose is trying to be a lotus, it will not be possible for it to be a rose. The whole effort will make it so tense. A rose is a rose; that's why it opens and becomes a rose. There is no problem about it. Don't try to be something else other than you are. Don't try to become some ideal. That's what I mean when I say just be.
Being is a state of tremendous opening, of immense silence, no desire, no effort. You are just here, present. You are just a presence. In that presence all happens -- because in that presence you are so alert that nothing by-passes you. In that silence you start hearing god, you start seeing god. In that silence visions open, doors of the unknown open.

The mystery is clear. But you have to be in that state. That's what meditation is all about just to be.
You ask:

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH....

Yes, I repeat it again.

WHY DO I FIND IT THE HARDEST THING TO DO?

Because your whole life you have been training yourself to be somebody else. Your whole life you have been carrying some ideology in the head. That has become a mechanical pattern. You want to be more beautiful, you want to be more intelligent, you want to be this, you want to be that. You are carrying great politics in you, you are ambitious -- that ambition makes you tense.
Remember, these are the two dimensions of life: to be political or to be religious. To be political means compete, struggle, fight; you have to prove that you are somebody. That's why all politicians are, in a subtle way, stupid. They have to be.
I have heard:

Fondly Mulla Nasrudin and his wife looked into the cradle of their child. 'I think he is going to be a politician,' said the Mulla.
'Ah, how can you say that?' asked the wife.

'Well, he says more things that sound good and mean absolutely nothing than any other human being I ever saw. He is going to be a politician.'

A politician is a mess. He is always striving to prove that he is somebody. That means that he must be suffering from inferiority complex. Every politician suffers from inferiority complex. In a better world they will not be in the capitals, they will be on the psychological couches. They should be put in madhouses. Mad people are not so dangerous; they have never done anything wrong.
Have you ever heard of any mad people doing anything wrong like Adolf Hitler or Josef Stalin or Tamurlane or Genghis Khan, or Mao tse Tung? Mad people have never done anything wrong. But politicians.... Their very effort to prove that 'I am somebody' shows that deep down they suffer from inferiority -- they feel they are nobody. They have to prove and perform. They feel they are nobody if they are not on a big power-post. They think they are nobody if they don't have power to crush, destroy people. This is a deep inferiority complex that is seeking to be superior.
A religious person is one who is immensely satisfied; who says, 'I am -- there is no need to perform, there is no need to prove.' A religious person is one who says, 'Life is and I am. Why not enjoy? why not delight in it? why not celebrate?' A religious person is one who says, 'God is and I am. Now why not hold his hands and have a dance? have a little party? Let there be a deep orgasm between you and existence.'

That's what I mean when I say: just be herenow. This is the only time to be -- there is no other time. And this is the only place to be -- there is no other place. All that ever has happened has happened only in the now and here. Now is the only time and here the only space. Don't think of then and there.

A politician thinks of then and there. He says, 'Yes, one day I will enjoy. But wait, let me first arrange.' He prepares. He is a maniac in preparation. He goes on preparing, he goes on preparing.

I have heard about a man who collected millions of books. He had no time to read because it took so much time to collect. He collected and collected -- his library became the best in the world -- but he had not read anything. Then came his death, and doctors said, 'You will not be surviving more than one week.'

He said, 'But this is unjust! For my whole life I have been collecting and waiting that one day I will retire and read, but now there is no time. What to do?'

Somebody suggested, 'You can hire scholars. They can read all the books and in a summary form, before you die, they can give you the gist.' So scholars gathered, they read all the books, and they prepared short notes, but still it was too big a thing. Again it was like a Bible; and the man was dying.

On the seventh day they brought the book. He said, 'Are you mad? There is no time! Make it more short!'

By the evening they came. They had shortened it to only one paragraph, but the man was getting unconscious. So they said, 'Wait! We have shortened it!' But he was not

there, he was relapsing into unconsciousness. He died without ever enjoying a single book.

Don't think that this is just a parable. This is the story of millions of people. You go on collecting. I have seen rich people collecting money, never enjoying it. Even poor people are not so poor sometimes. Rich people are very poor, they never enjoy. They say, 'A little more. Let us first collect enough.' But it is never enough, it can never be enough. Mind never says 'enough'. It says 'a little more, a little more, a little more'. It goes on demanding more and more. It is a mad demand.

You can collect money; that will not make you rich -- unless you enjoy it. You can have millions of books; that will not make you learned -- unless you enjoy them. You can have many flowers; that will not give you the sense of beauty -- unless you dance with them in the air, in the wind, in the rain... unless you have a little dance with them.

Life is, god is, bliss is. God is never in the past tense: you cannot say 'god was'. God is never in the future tense: you cannot say 'god will be'. God is only in the present tense -- god is, life is, bliss is, truth is. Now you also be.

Immediately there will be a meeting. Immediately you will be facing him, you will be encountering him. Not even a split second is needed to be wasted.

But I know your difficulty. All your life you have been trained and you have trained yourself for something which never happens. You are not ready for that which is; you are always getting ready for that which should be. You are suffering from the disease called 'should'.

From the very childhood the mother, the father, the society, the education, the priest, the politician -- they are always saying, 'You should be like this'. Nobody says, 'You are already -- rejoice!' Except sometimes a Jesus comes to people and says, 'Rejoice! God is!'
You have been always told to become something, to prove something -- that you are worthy; to struggle, be ambitious. And of course your resent it deep down, but still you have to follow it because you don't know what else can be done. You never come across a man who says simply, 'Rejoice!' That voice has become almost absent from the world -- from the world of humanity, from the world of human beings. You resent, but still you go on doing.
People come to me and they say, 'We resent discipline, we resent somebody saying to us "do this!"' And in the next breath they ask me, 'Osho, tell us, what should we do?' Now what to do with these people. They resent, they say, somebody telling them, and still they have come to me to ask, 'Osho, what to do?'
You have been trained, so even you go on resenting. You don't want to follow, still you go on asking 'what to do? what to follow? whom to follow? where to go? what is the ideal?' You have never been taught that you are original, you need not be a carbon copy. The habit can become so ingrained that even when you want to rebel, you want somebody to teach you how to rebel.
It happened:

Mulla Nasrudin lost his faith once, and became a hard-bitten aetheist. Now it is very difficult for a mohammedan, very difficult, but he became an aetheist. His new credo

was -- he came to me and he said, 'This is my new credo: There is no god -- and Mohammed is his prophet.'

The old habit -- Mohammed has to be the prophet whether there is god or not.
You come to me and say, 'We resent discipline... and Osho, tell us what to do.' Mohammed is your prophet and there is no god. Now if you are always in a conflict, it is simple to understand.
It happened:

The two seven-year-olds were watching a movie. One of them kept sniffing loudly. A woman nearby finally advised him, with irritation in her voice, to blow his nose. The kid sniffed again.
'You better do what she says,' his pal advised. 'After all, she ain't your mother.'

Listen to what he says: 'After all, she ain't your mother. You better do what she says!' Who bothers to listen to a mother? Who bothers to listen to a father? One simply pretends to listen. But still, even in that pretension, the poison is entering in you.
You have been always taught not to be yourself -- be somebody else. Be a Buddha, be a Krishna, be a Jesus -- never be yourself. But have you watched? Jesus is never repeated, never again. Buddha is never repeated, neither is Krishna repeated. God is such an original creator, he never repeats, he always creates new people. He peoples the earth with new beings. He is not looking towards you to become somebody else, he is looking at you to become you.

A hassid fakir, Joshua, was dying. Somebody said, 'Joshua, are you reconciled with Moses?' He was a jew, a hassid. Joshua opened his eyes and he said, 'Stop nonsense. Enough is enough! Why should I get reconciled with Moses? In fact, I was deep down worried that when I go before god -- and soon I will be present before him -- he is not going to ask me, "Joshua, why were you not like Moses?" He will ask me, "Joshua, why were you not Joshua?" That is my trouble. I have missed my being. Trying to be somebody else, I have missed my goal.'

You can be only yourself, you can never be anybody else. You are an original person, you are not a carbon copy. When I say BE, I mean just be yourself, love yourself, accept yourself. Don't go on denying, don't go on hating yourself. If you hate yourself, you will never be able to love anybody. Love yourself, I say to you. I say respect yourself. Be happy that you are the way you are. Thank god for your being the way he has made you. Don't complain. That's what I mean by the religious dimension. Don't be political, don't be ambitious, don't be competitive. You are alone like you. Like you, you are the only one. You are incomparable. Don't be stupid, don't be competitive.

A politician at a cocktail party said to Mulla Nasrudin, 'I keep hearing you use the word "idiot". I hope you are not referring to me?'
'Don't be so conceited,' said the Mulla, 'as if there were no other idiots in the world.'

I am reminded of another joke. There was a case, a politician sued a man in the court. He said, 'In a hotel, this man called me an idiot.' Mulla Nasrudin was there to support the politician. 'Yes, he is right, this man called him an idiot.'

In India the leaders, the political leaders, are called NETARJI. Once it was a respectable term. In the days of the fight for freedom, before 1947, netarji, the leader, was a very respectable word. Then it deteriorated. Now it has just gone down the drain. Now to call somebody 'netarji' is to insult him. Now netarji means some crook, a fraud, a cunning fellow.

Somebody had called netarji, the leader, an idiot. The magistrate asked Mulla Nasrudin, 'in the hotel there were so many people -- how can you say that this man called netarji an idiot? There were so many people -- he may have been calling somebody else an idiot. How can you prove it?'

Nasrudin said, 'Absolutely it can be proved. There were almost two hundred people in the hotel, I know that, but this man called netarji an idiot.'

The magistrate said, 'You tell us -- what is your proof?'

Mulla Nasrudin said, 'Because there was no other idiot present at that time.'

Don't be stupid. Just be yourself and you will be intelligent. That's what I mean. If you are just yourself, you will be an intelligent being. If you are yourself, totally accepting of yourself -- not only accepting but welcoming, happy, grateful just being the way you are -- your intelligence will start blooming. If you are competing, you will become

stupid, you will become mediocre -- because you will be going against nature. If you compete and you try to become somebody else, you will destroy your inner spontaneity. That's what stupidity is. You will be retarded.
Be religious, never be political. And when I say never be political, I don't only mean don't be a member of a political party; by political I mean don't be ambitious. All ambition is politics, all struggle to be the first is politics. A non-struggling, non-conflicting mind is religious. Just be.
You have not been taught, I know. It is hard now to unlearn old habits -- but they can be unlearned. Whatsoever is learned can be unlearned. It is difficult, but not impossible.

YOU SAY BY JUST BEING HERE RIGHT NOW IS ALL WE NEED TO KNOW TRUTH. WHY DO I FIND IT THE HARDEST THING TO DO?

Everybody finds it, because your whole conditioning goes against it, all your habits go against it. It is hard, difficult, but not impossible. And once you understand the point, it will become easy. And once you allow your nature to flow, to be, it will become the easiest thing in the world.
In fact, to be somebody else is the hardest thing. It needs tremendous effort to be somebody else. Then too, failure is certain. One never succeeds in being somebody else. That is the misery. That's why there are so many failures all around. You don't see so many failures in the trees, in the birds, in the animals, because they are not political.
Or sometimes in a Buddha, Mahavira, Moses, Mohammed, you see the flowering of a natural being... spontaneous, animal-like, innocent. Just be -- god is already there

waiting for you. Calm down a little; don't be in such a hurry to go somewhere else. Don't miss this moment, this tremendous blissful moment -- delight in it. Rejoice! And let your joy be your prayer. And let just being still, silent, just being, be your meditation... and god will come rushing towards you.

Nobody need seek god, god is seeking you. Just you be silent, quiet, so he can find you. You are rushing, running, and god goes on trying to find you. But you are never found, because you are never in the present. The ambitious mind lives in the future, the religious mind lives in the present. The religious mind knows no other time. His only time is now, his only space is here. Now-here! -- let that be your mantra.

If you miss now, you will miss always. If you miss here, you will miss there. Let now-here be your whole mantra. If this is not your mantra then god is nowhere.

Swami Ram used to tell a simple story about an aetheist. He was a professor, a very logical, learned man, and he was very against god. He had written on his wall a small sentence to deny god: god is no-where. Then a child was born to him, a small child, and the child was learning to read. 'Nowhere' was too big a word for him, so he split the word in two. He was reading 'God is'...'nowhere' he could not read; it was too big a word, so he read, 'God is now-here.'

Be that child. God is now-here. If you are not that child, then god is nowhere. Yes, Jesus is right when he says 'Only

those who are like small children, only they will be able to enter into my kingdom of god.'

The Discipline of Transcendence, Vol 2
Chapter #9
Chapter title: The discipline beyond discipline
8 September 1976 am in Buddha Hall

THE BUDDHA SAID:
MY DOCTRINE IS TO THINK THE THOUGHT THAT IS UNTHINKABLE; TO PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE; AND TO BE TRAINED IN THE DISCIPLINE WHICH IS BEYOND DISCIPLINE.
THOSE WHO UNDERSTAND THIS ARE NEAR; THOSE WHO ARE CONFUSED ARE FAR. THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY. LOSE SIGHT OF IT TO AN INCH OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

THIS SUTRA IS ONE OF THE MOST IMPORTANT, one of the very central to Buddha's message. The very essence of his message is there like a seed. Go patiently with me into it, try to understand it. Because if you understand this sutra, you would have understood all that Buddha wants you to understand. If you miss this sutra, you miss all.

THE BUDDHA SAID:

MY DOCTRINE IS TO THINK THE THOUGHT THAT IS UNTHINKABLE; TO PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE; AND TO BE TRAINED IN THE DISCIPLINE THAT IS BEYOND DISCIPLINE.

The choice of the word 'doctrine' is unfortunate, but there are difficulties in translating. Buddha must have used the word SIDDHANTA. It has a totally different meaning. Ordinarily it is translated as doctrine; it should not be translated so. But the problem is that in the English language there is no equivalent to siddhanta. So I will have to explain it to you.

A doctrine is a consistent logical theory. A siddhanta has nothing to do with logic, theory, consistency. A siddhanta is a realization, a siddhanta is an experience. A doctrine is intellectual, siddhanta is existential. You can make a doctrine without being transformed by it. You can make a great doctrine without even being touched by it. But if you want to achieve a siddhanta you will have to be totally transformed, because it will be a vision of a totally different person.

The word siddhanta means the assertion of one who has become a siddha, one who has achieved, one who has arrived -- his statement. You can be a great philosopher, you can figure out intellectually many things, you can systematize your inferences, and you can make a very consistent, logical syllogism which almost appears like truth, but is not truth. It has been manufactured by your mind. A doctrine is man-made; a siddhanta has nothing to

do with man and his effort. A siddhanta is a vision -- you come upon it.

For example, a blind man can think about light and can try to figure out what it is all about. He can even listen to great treatises on light and he can make a certain idea about it -- what it is. But he will be as far away from light as he was before. He can even expound the doctrine about light, he can explain its physics, he can explain its structure. He can go deep into the constituents of light, he can talk about, he can write a Ph.D on it, a thesis. He can be declared a doctor by a university, because he has propounded a doctrine -- but still he does not know what light is. He has no eyes to see.

A siddhanta is one which you have seen, which has been revealed to you, which has become your own experience, which you have encountered. A doctrine is almost imaginary, it is not real. A doctrine is almost always borrowed. You can hide your borrowing in many ways -- subtle, cunning ways. You can reformulate, you can take from many sources and you can rearrange everything, but a doctrine is a borrowed thing -- nothing original in it.

A siddhanta is absolutely original, new. It is your authentic experience. You have come to see what reality is. It is an immediate perception, it is a benediction, it is a blessing, it is a grace, a gift. You have arrived and you have seen what truth is. The statement of a realization is siddhanta.

Propounding a doctrine is one thing; giving expression to a siddhanta is totally different.

I have heard:

Once Mulla Nasrudin was talking to a few of his friends. He was telling his pals about the wonderful vacation he and his family had just had in the United States.
'It is a wonderful country,' he exclaimed. 'Nowhere in the world is a stranger treated so well. You walk along the street and you meet a well-dressed fellow with lots of dollars. He tips his hat and smiles at you, and you talk together. He invites you into his big car, and shows you the town. He buys you a fine dinner, then takes you to the theatre. You have more fine food and plenty of drinks, and he invites you to his house and you sleep nice all night. Next morning...
'What, Nasrudin,' a listener said, 'did all this really happen to you ? '
'No, not exactly, but it all happened to my wife,' said Nasrudin.

A doctrine is that which has happened to somebody else. You have heard about it. It has not happened to you -- it is borrowed, dirty, ugly. A siddhanta is virgin.
A doctrine is a prostitute. It has been moving through many minds, through many hands. It is like dirty currency; it goes on changing its owner. A siddhanta is something absolutely fresh. It has never happened before, it will never happen again. It has happened to you. A siddhanta is deeply individual, it is a personal vision of reality.
What happened to Buddha is a siddhanta -- what Buddhists propound is a doctrine. What happened to Christ is a siddhanta -- what Christians talk about is a doctrine. What happened to Krishna is a siddhanta -- what Hindus go on bragging about is a doctrine. What I am saying to you is a

siddhanta -- if you go and repeat it, it will be a doctrine. That's why I say it is a very unfortunate choice of words to put into Buddha's mouth.

MY DOCTRINE IS TO THINK.... No, let it be: My siddhanta is to think, my realization is to think, my own understanding is to think.... He is not proposing a theory, he is simply expressing an experience.

A few more things before we enter into the sutra.

A siddhanta is by its very nature paradoxical -- it has to be so, because life is paradoxical. If you really have experienced it, then whatsoever you see and say is going to be paradoxical. Life consists of contradictions. We call them contradictions; life does not call them contradictions. They are complementaries. Day and night dance together, life and death dance together, love and hate move hand in hand. We call them contradictions -- in life they are not so. Life is big and vast, immense. It comprehends all the contradictions into it; they are complementaries.

When a person has realized, whatsoever he says is going to have the taste of paradox. That's why all great religious assertions are paradoxical. They may be in the Vedas, in the Upanishads, in the Koran, in the Bible, in the Tao te Ching. Wherever, whenever you will find truth, you will find it paradoxical -- because the truth has to be total; totality is paradoxical.

A doctrine is never paradoxical, a doctrine is tremendously consistent -- because a doctrine is not worried about reality. A doctrine is worried about being consistent. It knows no reality. It is a mind game, and the mind is very very logical. And the mind says don't allow any contradiction in it. The mind says if you talk about light then don't talk about

darkness because that will be inconsistent. Forget about darkness. The mind tries to prove that life is non-contradictory, because that is the mind's choice.
Mind is very afraid of contradictions, becomes very shaky when it comes across a contradiction. It insists on its own pattern. Mind is logical, life is not. So if you find something very logical, beware -- something must be wrong in it. It must not be part of life, it must be man-made.
Everything god-made is contradictory. That's why people go on arguing about god. Why, if he loves man so much, then why did he create death? The mind finds it very difficult to accept the idea that God created life and also death. If it was up to you, if you were the maker of the world, if mind was the creator, then you would have never done that.
But think of a life where no death exists. It will be sheer boredom. It will be tedium. Think -- if death is impossible, then you will be continuously in hell. If mind had created the world, then there would be only love, no hate. But think of a world where only love exists. Then it will be too sweet -- sweet to the point of being nauseous. It will lose all taste, it will lose all colour, it will be flat. Love is beautiful because of the possibility of hate.
If mind was to create the world, or Aristotle was asked to create the world, then there would have been only day, no night; only work, no play. Then think what would have happened. God in his compassion never took any advice from Aristotle. And maybe that's the reason he created man in the very end. First he created other things -- otherwise man would start giving advice.

That has been a problem -- why did he create man in the end? First he created trees and the earth and the sky and the stars and the animals and the birds and the whole -- then he waited and waited. Then he created man. And first he created man, then he created woman. Because man, just out of politeness, may have kept quiet, but a woman cannot keep quiet. He must have been afraid. Don't create man otherwise he will start giving advice -- do this, don't do that. And for woman he waited last. And since he created woman he has disappeared -- otherwise the woman would have nagged him to death.

One great industrialist was saying to me that for his new factory everything has been planned, agreed upon. The engineers, the architects, the planners, they have done everything and everything has been agreed. But then I asked, 'Why do you repeat again and again that everything has been agreed? Has something gone wrong?'
He said, 'Then I came home and talked about it to my wife -- finished. Now she is suggesting things which will alter the whole idea. And if I don't do it now, then it will be a constant problem for my whole life. She will nag me to death.'

If Aristotle was asked to create the world, or help the world to be created, then the world would have been absolutely consistent -- absolutely consistent. But then it would have been a world of misery and hell. Life is beautiful because there are contradictions. Work is beautiful because there is play. Work means you are doing something to get

something out of it. Play means you are simply doing it for its own sake.

No, Aristotle won't allow it. Plato won't allow it. In his REPUBLIC, Plato says there will be no possibility for any poets; we won't allow them. They are dangerous people, they bring contradiction in the world -- poets, they are dreamers. And they talk in such ways which are vague, ambiguous. You cannot make anything out of it -- what they are saying, what they mean. In Plato's world, in his REPUBLIC, logicians, philosophers will be the kings; they will decide.

It has not yet happened, only a few things like that have happened. For example, Soviet Russia is more platonic, China is more platonic. These two countries are run by logic. You cannot find more miserable people anywhere else. Well-fed well-sheltered -- because logic is a great arranger of things; everything has been arranged -- only life is missing. Somehow man is not happy, because man cannot live by bread alone. You need the opposite also. The whole day you work, in the night you rest. You need darkness also.

A doctrine is a logical statement of a theory, and logic is like a chameleon -- it goes on changing its color, it is not reliable. It is not reliable because it is not based in reality. It is not responsible because it is not based in reality. It is untrue because it is a partial truth. Remember, a partial truth is more untrue than a total untruth. Because a partial truth gives a feeling of being true. It is only half-true and nothing can be half-true. Either it is true or it is not true. A half-truth is absolutely untrue, but logic gives it a feeling

that it is true; at least on the way towards truth. It is not even on the way towards truth.
And logicians go on doing somersaults, they go on changing their standpoints, because in fact they have not come to anything that is really real, just their mind games. One day one game, another day another game; they go on changing. They remain consistent -- consistent with their own train of thought, but inconsistent with reality.
I have heard:

'It is difficult to explain what a course of logic will do for a person's thinking, but let me illustrate,' said Mulla Nasrudin to his son. 'Suppose two men came out of a chimney. One is clean, one dirty. Which one will take a bath?'
'The dirty one, naturally,' answered the boy.
'Remember,' chided Nasrudin, 'that the clean man sees the dirty one and sees how dirty he is, and vice versa.'
'Now I get it, Dad,' answered the boy. 'The clean one, seeing his dirty companion, concludes he is dirty too. So he takes the bath. Am I right now?'
'Wrong,' said Nasrudin nonchalantly. 'Logic teaches us this -- how could two men come out of a chimney, one clean and one dirty?'

Once you start playing the game of logic there is no end to it, and you will never win. The logician will always win. The logician will always win because you can always find a way. And you have nothing to compare with, you have no reality. That's why so many philosophies exist, and all opposing each other, and not a single conclusion has been arrived at yet.

Down the centuries, almost for five thousand years, man has argued; man has not been doing much, but just arguing. Thousands of philosophies have been created, very neat and clean logic. If you read one philosopher you will be convinced. If you read his opponent you will be convinced. Read the third one, you will be convinced -- and you will be getting into a mess. By and by you will be convinced by all and you will be mad, because you will not know now what is true. They are all wrong because the logical approach is wrong.

There are two ways to know reality. One is: just close your eyes and think about it. I call it 'about-ism'. It is always about and about, it never goes directly. You go on beating around the bush. You never beat exactly the bush -- just around. You never penetrate the center of a problem, you simply go round and round. It is a merry-go-round. You can enjoy it -- logicians enjoy very much. It is so beautiful to come with a new theory which explains everything -- but it is just in the mind. You close your eyes, sit on your easy chair and think about. This is not going to give you reality. Reality is already there, you have not to think about it. You have to allow it. You have to drop all thinking so that you can see what is the truth, so that you can see that which is. If you go on thinking you cannot see that which is. It is impossible. Your thoughts will create a smoke around you. Your consciousness will be covered by the smoke, your eyes will not have clarity, you will not have sensitivity. And continuously you will be searching and seeking your own ideas, imposing them, projecting them on reality. You will not give reality a chance to reveal itself.

A doctrine is arrived at through logical thinking. A doctrine comes through the process of 'about-ism'. A siddhanta is arrived at not by closing your eyes, not by thinking too much, but by dropping thinking as such, in toto; by opening your eyes with no prejudice, with no a priori conceptions, and looking direct into reality, facing reality direct. It is already there, it needs only you to be there.
And when you are absolutely without any thought, your mind is still, your memory is still, your thinking has completely ceased to be, then reality erupts, explodes. Then you become a receiver. Then siddhanta arises.

MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE....

The first thing, Buddha says, is to think the thought that is unthinkable. It is a contradiction, a paradox. Now, no logician will ever utter such nonsense. It is from the very beginning nonsensical. That's why logicians go on saying that Buddha, Jesus, Bodhidharma, Lao Tzu, Zarathustra -- these people are all nonsense. Their propositions are meaningless -- because they say one thing and in the next breath they contradict. Now look at this sentence: MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE....
Now just in a small sentence absolute contradiction -- to think the unthinkable. How can you think the unthinkable? If it is really unthinkable you cannot think. If you can think then how can it be unthinkable? Simple, illogical -- but what Buddha means has to be understood. Don't be in a hurry; that's why I say go patiently.

When he means... when he wants to say something, he means it. He is saying there is a way to know things without thinking. There is a way to know things without mind. There is a way to see into reality directly, immediately, without the vehicle of thought. You can be connected with reality without any agent of thinking -- that is what he is saying. He is saying that the mind can completely cease its activity, completely can drop its activity and yet be -- still, a reservoir -- and see into reality. But you will have to experience it, only then you will be able to understand.

Sometimes try just to see. Sitting by the side of a rosebush, just look at the rose flower; don't think, don't even give names. Don't even classify. Don't even say that this is a rose -- because a rose is a rose is a rose; whether you call it rose or something else makes no difference. So don't label it, don't give it a name, don't bring language in. Don't bring any symbol in, because symbol is the method of falsifying reality.

If you say this is a rose, you have already missed. Then you have brought in some past experience of other roses, which are not. Now your eyes are full of roses -- rows of roses. In your life you must have come across many types of roses -- white and black and red; all those roses are there floating in your eyes. Now you are crowded by your past memories. And then, beyond all those memories is this rose which is real. Now the crowd of the unreal is so much you will not be able to reach and touch the real.

When Buddha says drop thinking he means, don't bring the past in. What is the point of bringing it in? This rose is here, you are here. Let it be a deep meeting, a communion,

a connection. Melt a little with this rose, let this rose melt a little in you. The rose is ready to share its fragrance, you also share your being, your consciousness, with it.
Let there be a handshake with reality. Let there be a little dance with this rose... dancing in the wind. You also move, be, look, feel, close your eyes, smell, touch, drink. This beautiful phenomenon that is facing you... don't go here and there -- just be with it. No more right and left, just be direct like an arrow moving towards the target. If you bring words, language, you bring society, you bring past, you bring other people.
Tennyson has said something about the rose. Shelley has said something about the rose. Shakespeare has said something about the rose, or Kalidas. Once you bring language, Shakespeare and Kalidas and Bhaubhuti and Shelley and Keats -- they are all standing there. Now you are too full of your own ideas, now you are in a crowd, lost. You will not be able to see the simple truth.
The truth is so simple. Yes, it is just like a rose flower in front of you. It is utterly there. Why go somewhere else? Why not move into this reality? Why go and find past and future? Don't say this rose is beautiful, because this rose needs no compliments from you. Let it be a feeling. This rose does not understand human language, so why puzzle this rose? Why say it is beautiful? Because this rose knows nothing of beauty and nothing of ugliness.
For this rose, life is not divided and split; this rose is not schizophrenic. This rose is simply there, with no idea of what beauty is and what ugliness is. Don't call it beautiful. When you call it beautiful you have brought a concept. The mind has started functioning. Now, you may have a little

experience of the rose, but it will not be true -- your mind will be a distortion. You will think of this rose just as a representative of all other roses.

Plato says that every real thing is just a representative of something ideal. Plato says that there with god exists the idea of rose -- that is real. The idea of rose is real and this rose is just a reflection of that idea. This is nonsense, this is really absurd.

This rose exists herenow with god. There is no idea in the mind of god. God has no mind as such. God is without mind. God is not a human being, and god has not been trained by any parents, and god has not been educated by any university. God has not been conditioned. There is no idea in the mind of god -- and this rose is a real rose. God exists with this rose and this rose exists with god, and god has no barrier with this rose, no mind barrier.

But for Plato, the reality is unreal and ideas are real. For Buddha it is just the opposite: the reality is the real and ideas are unreal. If you follow Plato you will become a philosopher. If you follow Buddha you will become a religious man. Religion is not a philosophy, religion is an experience.

So try it. Sometimes allow your no-mind to function. Sometimes push aside all your thinking. Sometimes let reality penetrate you. Sometimes let there be a blessing from reality. Allow it to deliver its message to you. But we go on living in words, and we pay too much attention to the words.

I had a teacher in the university and we used to go for a walk together. After few days I said, 'I will not come. Better I should go alone.'

He said, 'Why?' Because he was so much obsessed with names. Every tree which he would see he had to say to which species it belonged. Every flower -- what it contains, its history. If he would see a rose, he would not see a rose, he would see the whole history of rose: how it came from Iran, in what century, who brought it to India -- it is not an indian flower.

Now, he would never look at the flower, and I would pull him again and again back -- 'This flower is enough. What is the point? Flowers don't have histories, only human beings have. This flower does not bother whether it is in Iran or in India. This flower has no idea of any past, it lives just herenow. It is neither Hindu nor Mohammedan, nor Indian nor Iranian. It is simply there. It is not even a rose!'

But it was difficult for him. Any bird he would see he would say, 'Wait, let me listen. What species of bird is this? From where has it come? Has it come from Siberia? Or from Middle Asia? Or is it a himalayan bird?' After a few days I said, 'You excuse me. You go alone. Because I am not interested from where this bird has come. This bird is here, it is enough. I am not interested in the scientific, historical explanation.'

Explanation, to a few people, is almost a disease. Through their explanations they try to explain away everything. They are obsessed with explanation. They think that if they can name a thing, label a thing, they know it. They are very uneasy unless they can label a thing, know a thing by name, categorize it, pigeonhole it -- unless they do it they are very uncomfortable. It seems as if a certain thing is just offending them -- why are you there without any classification? Once they have categorized it, pigeon-holed

it, put a label on it, then they are at ease. They have known it. They are finished with the thing.
I have heard:

After the Second World War a german soldier raped a french woman and told her, 'In nine months you will have a son -- you may call him Adolf Hitler.' To which the french woman replied, 'In nine days you will have a rash -- you may call it measles.'

But by calling names, it changes nothing. What you call is absolutely irrelevant. Whatsoever is, is! By your giving it a name it never changes. But for you it changes. Just by giving a name, reality becomes different to you.
It happened:

A lion and an ass made an agreement to go out hunting together. By and by they came to a cave where many wild goats abode. The lion took up his station at the mouth of the cave and the ass, going within, kicked and brayed and made a mighty fuss to frighten them out. When the lion had caught many of them, the ass came out and asked him if he had not made a noble fight and routed the goats properly. 'Yes indeed,' said the lion. 'And I assure you, you would have frightened me too if I had not known you to be an ass.'

It may make a difference to you by calling names, but it does not make any difference to reality. It may make a difference to you because you live surrounded by your language, concept, verbalization. You immediately go on translating everything into language.

De-language yourself -- that's what Buddha means. Un-mind yourself, un-wind yourself -- that's what Buddha means. Otherwise you will never know what is true.

MY SIDDHANTA IS TO THINK THE THOUGHT THAT IS UNTHINKABLE.

You cannot think about reality. There is no way to think about it. All thinking is borrowed. No thinking is ever original. All thinking is repetitive, all thinking is mechanical. You can go on chewing and re-chewing the same things again and again and again, but nothing new ever arises out of thinking. Thinking is old, rotten. It is a junk-yard.

You cannot think about reality because reality is every moment original. It is every moment so new that it has never been like that before. It is so absolutely fresh that you will have to know it. There is no other way to know it than knowing it.

The only way to know love is to love. The only way to know swimming is to swim. The only way to know reality is to be real. Mind makes you unreal. Mind makes you too much like thoughts -- mindstuff, words, concepts, theories, philosophies, doctrines, scriptures, isms. Mind does not give you the real thing, it gives you only reflections -- and those reflections are also distorted.

Buddha says attain to a clarity. Just see, just be. And then you will be able to think that thought which is unthinkable. You will be able to have a meeting with reality, a date with god.

THE THOUGHT THAT IS UNTHINKABLE -- only that is worth thinking. All else is just wasting life energy.

TO PRACTISE THE DEED THAT IS NON-DOING.

This is what Lao Tzu calls wu-wei. Action in inaction -- again another paradox. But a siddhanta has to be paradoxical.

TO PRACTISE THE DEED THAT IS NOT DOING...

Ordinarily we know only deeds which we can do. We are surrounded by our doing. We don't know that there are things which are beyond our doing and still are happening. You are born. You have not given birth to yourself, it has simply happened, and it could not happen in a better way. You are breathing -- but you are not breathing as an act; it is happening. You can try to stop it and then you will see you cannot stop it. Even for a few seconds you cannot stop it; you will have to relax, you will have to allow it. Breathing is life. It is happening.
All that is essential is happening, and all that is non-essential, non-existential, is to be done. Of course your shop will not be run if you don't run it. Of course you will not become a prime minister or a president if you don't struggle for it. Nobody has ever become a prime minister without struggling for it; without violence you cannot become a prime minister. You will have to compete -- a throat-cut competition. You will have to be cruel. You will have to be aggressive. You will have to do it, only then it

can happen. All that depends on your doing is accidental and all that goes on without you is essential.
Religion's whole concern is the essential, the world of the essential. You are there; not that you have done yourself, you are simply there for no reason. You have not earned it, it is nothing of your doing. It is a benediction, it is a gift. You are there: existence has willed you to be there, it is not your own will.
Watch it, understand it. When such a thing like life -- so precious -- can happen without your doing, then why bother? Then allow more and more the dimension of happening. Drop more and more doing. Do only that which seems needful. Don't be bothered too much with the doing. That is the meaning of a sannyasin. The householder, the GRUSTHA, is one who is simply possessed by the dimension of doing. He thinks that if he is not going to do, nothing is going to happen. He is a doer. A sannyasin is one who knows that whether he is going to do it or not, all that is essential is going to continue to happen. Nonessential may disappear, but that is irrelevant -- but the essential will continue.
Love is essential; money is non-essential. To be alive is essential; to live in a big house or not is non-essential. To be fulfilled, contented, is essential; rushing, ambitious, always trying to reach somewhere, trying to perform, trying to prove that you are somebody, is non-essential. People live only in two dimensions: the dimension of the doer and the dimension of the non-doer.
Buddha says:

TO PRACTISE THE DEED THAT IS NOT DOING...

He says practise that. He says 'practise', because there is no other way to say it. The word 'practise' looks like doing, that's the paradox. He says, 'Do that which cannot be done.' Do that which only happens. Allow, he means -- allow that which happens, allow god to be there. Allow life to be there, allow love to be there. Allow the existence to penetrate you, to infiltrate you. Don't continue to be a doer. He does not mean don't do anything at all. He says don't emphasize it. Maybe it is needful. You have to clean your room. Without your doing it, it is not going to happen. So do it! -- but don't get obsessed with it. It is just a minor part.

The major part of life, the central part of life, should be like a happening. As the lightning happens in the clouds, so god happens. As rivers go on rushing towards the ocean and dissolve, so love happens. So happens meditation -- it has nothing to do with your doing. Your doing is not essential for it to happen. It can happen when you are sitting and not doing anything. In fact it happens only then, when you are not doing anything and you are sitting. I insist for you to do many things as methods, but the insistence is only this -- that you have to be tired, otherwise you won't sit.

It is as if you tell a child, 'Sit silently in the corner of the room,' and he cannot sit; he is so restless, he is so full of energy. He wants to do this and that and run around. The best way is to tell him to go and have seven rounds -- run around the house seven times, around the block -- then come back. Then without your telling, he will sit silently. That's the whole point of my insistence to do dynamic, do kundalini, do nataraj -- be spent, so that for a few moments

you can allow happening. You will not reach to meditation by doing, you will reach to meditation only by non-doing. And in non-doing will happen the real thing.
The real thing cannot be produced; it always happens. One has to be just sensitive and open and vulnerable. It is very delicate. You cannot grab it. It is very fragile... fragile like a flower. You cannot grab it. If you grab it you will destroy it. You have to be very soft. It is not hardware, it is software. You have to be really soft, you have to be feminine.
Buddha says:

PRACTISE THE DEED THAT IS NOT DOING....

That is the message of all the great ones, the really great ones. The greatest realization on this earth has been this: that we are unnecessarily creating too much fuss. That which is to happen is going to happen if we wait. In the right season, the harvest; in the right season, the fruition. In the right season everything happens. If a man can learn only one thing -- how to wait prayerfully -- nothing else is needed. Ecstasy is a PRASAD, a gift of god.
You just try. Practise what Buddha says. At least for one hour you become a non-doer. At least for one hour, deep in the night, sit alone. Don't do anything -- not even chanting a mantra, not even transcendental meditation. Don't do anything. Just sit, lie down, look at the stars. That too should not be hard. Look very softly. Don't focus; remain unfocussed like an unfocussed photograph -- hazy, blurred, not knowing where the boundaries are. Just remain silent in the darkness.

If thoughts come let them come. Don't fight with them either. They will come and they will go -- you just be a watcher. It is none of your business whether they come or they go. Who are you? They come without invitation, they go without pushing. They come and go, it is a constant traffic. You just sit by the side of the road and watch.
When I say watch, don't misinterpret me. Don't make watching an effort. Otherwise people become very stiff and they start watching in a very stiff and tense way. Again they have started doing. What I am saying, or what Buddha is saying is -- be in an attitude of not doing, be lazy.
Just be lazy, and see what happens. You will be amazed. Some day -- just sitting, just sitting, not doing anything -- some day, from some unknown source, a lightning, a benediction. Some day, in some moment, suddenly you are transfigured. Suddenly you see a quiet descending upon you. It is almost physical.
If a real meditator, a person who can relax, sits silently and allows, even somebody who is not a meditator will feel the presence -- that something is happening. You may not be able to figure it out what it is; you may feel strange or a little scared, but if you sit by the side of a meditator....
Now, it is difficult to use the right word, because the word 'meditator' again gives the impression as if he is doing something -- doing meditation. Remember again and again -- language has been developed by non-meditators, so the whole language is, in a subtle way, wrong. It cannot express.
When somebody is sitting there, just sitting there, like a tree, like a rock, not doing anything, it happens: something from the above descends, penetrates his very core of being.

A subtle light surrounds him... a glow, a blessing can be felt around him -- even by those people who don't know what meditation is. Even passing by the side, they will also feel the impact of it. This benediction has been called god. God is not a person, it is a deep experience when you are not doing anything and existence simply flows in you... the immensity of it, the beautitude of it, the grace of it.
You are not doing anything, you are not even expecting anything, you are not waiting for anything. You have no motive. You are just there like a tree standing in the winds, or like a rock just silently sitting by the side of a river. Or like a cloud perched on the hilltop -- just there, no movement of your own.
In that moment you are not a self, in that moment you are a no-self. In that moment you are not a mind, you are a no-mind. In that moment you don't have a center. In that moment you are immense... vastness with no boundaries -- suddenly the contact. Suddenly it is there! Suddenly you are fulfilled, suddenly you are surrounded by some unknown presence. It is tremendous.
That's what Buddha says:

PRACTISE THE DEED THAT IS NOT DOING; TO SPEAK THE SPEECH THAT IS INEXPRESSIBLE.

And if you want to say something, say that which cannot be said. Express the inexpressible. What is the point of saying things which can be said? -- anybody knows them, everybody knows them. If you really want to express something, express the inexpressible.

What is the way to express the inexpressible? It can be expressed only through being. Words are too narrow. It can be expressed only by your existence, by your presence -- in your walking, in your sitting, in your eyes, in your gestures, in your touch, in your compassion, in your love. The way you are -- it can be expressed through it.

Buddha talks, but that is not very essential. More essential is his being, that he is there. Through his talking he allows you to be with him. The talking is just persuading you. Because it will be difficult for you to be in silence with a Buddha. He has to talk, because if he is talking you feel that everything is okay, you can listen. If he is not talking how will you listen? You don't know how to listen when nobody is talking. You don't know how to listen to that which cannot be expressed.

But by and by, living around a master, a Buddha, a Jesus, by and by you will start imbibing his spirit. By and by, in spite of you, there will be moments when you will relax, and not only that which he is saying will be reaching into your heart, but that which he IS also will penetrate. And with him the whole dimension of happening opens. That's the meaning of satsanga -- being in the presence of a master.

... AND TO BE TRAINED IN THE DISCIPLINE BEYOND DISCIPLINE.

And Buddha says there is a discipline which is not a discipline. Ordinarily we think about discipline as if somebody else is trying to discipline you. Discipline carries a very ugly connotation -- as if you are being disciplined, as

if you are just to obey. The center that is disciplining you is outside you.
Buddha says that is not discipline, that is surrendering to slavery. Be free, no need to be disciplined from any outside source. Become alert, so that inner discipline arises in you. Become responsible, so that whatsoever you do you do with a certain order, a certain cosmos in it; so that your being is not a chaos, so that your being is not in a mess.
So there are two types of discipline: one, that can be forced from the outside. That's what politicians go on doing, priests go on doing, parents go on doing. And there is a discipline that can be provoked in you -- that can be done only by masters. They don't enforce any discipline on you, they make you simply more aware so you can find your own discipline.
People come to me and they ask, 'Why don't you give a certain discipline? What to eat, what not to eat. When to get up in the morning and when to go to bed.' I don't give you any such discipline, because any discipline that comes from outside is destructive.
I give you only one discipline -- what Buddha calls the discipline of the beyond, the discipline of transcendence.
I give you only one discipline and that is of being aware. If you are aware you will get up in the right time. When the body is rested you will get up. When you are aware you will eat only that which is needed, you will eat only that which is least harmful to you and to others. You will eat only that which is not based on violence. But awareness will be the decisive factor.

Otherwise you can be forced to become obedient, but deep down you go on being rebellious. I have heard a Second World War story.

A sergeant and a private were up on a charge of kicking the colonel. When asked for an explanation, the sergeant replied, 'Well, sir, the colonel came round the corner as I was coming from the gym. I only had my plimsoles on, he was in riding boots, and he trod on my toe. I am afraid the pain was so great, sir, that I lashed out -- and before I realized who it was, sir.'
'I see,' said the orderly officer. 'And what about you soldier?'
To which the private replied, 'I saw the sergeant kick the colonel, sir. So I thought to myself, "The war must be over, so I can also kick".'

Whenever somebody enforces a discipline on you, deep down you resent, deep down you are against it. You may surrender to it, but you surrender always reluctantly. And that's how it should be, because the deepest urge in a human being is for freedom, for moksha.
To be free is the search. Down the centuries, for millennia, in many lives, we have been searching how to be free. So whenever somebody comes -- even for your own sake, for your own good -- and enforces something upon you, you resist. It is against human nature, it is against human destiny.
Buddha says there is no need to be obedient to somebody else; you should find your own awareness -- be obedient to it. Be aware! -- that is the only scripture. Be aware! -- that

is the only master. Be aware! -- and nothing can ever go wrong. Awareness brings its own discipline like a shadow. And then the discipline is beautiful. Then it is not like a slavery, then it is like a harmony. Then it is not as if enforced, then it is a flowering out of your own being, a blooming.

AND TO BE TRAINED IN THE DISCIPLINE THAT IS BEYOND DISCIPLINE.

People ordinarily seek somebody to tell them what to do -- because they are afraid of their freedom, because they don't know that they can rely on their own sources, because they are not self-confident, because they have always been told what to do by somebody else, so they have become addicted to it. They are searching father-figures for their whole life. Their god is also a father, nothing else. That god is false which is a father. And the search for a father-figure is anti-life.

You should learn how to be free from all father-figures. You should learn how to be yourself. You should learn how to be aware and responsible. Then only you start growing. Maturity is always maturity towards freedom. Immaturity is always a sort of dependence and a fear of freedom.

A child is dependent -- it's okay, it can be understood. He is helpless. But why remain a child your whole life? That is the revolution Buddha brought into the world. He is one of the most rebellious thinkers of the world. He throws you to yourself. It is dangerous, but he takes that risk. And he says that everybody has to take that risk. There is every possibility you may go astray -- but life is risk.

It is better to go astray on your own accord than to reach heaven following somebody else. It is better to be lost forever and be yourself, than to reach paradise as a carbon copy, as an imitator. Then your paradise will be nothing but a prison. And if you have chosen your own hell on your own accord, out of your own freedom, your hell will also be heaven -- because freedom is heaven.

Now here you will see the difference between Christianity and Buddhism. Christianity says Adam was expelled because he disobeyed god. Buddha says obey only yourself, there is no other god to be obeyed. Christianity calls disobedience the original sin, and Buddha calls obedience the original sin. Tremendous is the difference. Buddha is a liberator, Christianity created an imprisonment for the whole humanity.

Buddha's liberation is pure. He teaches you rebellion, but his rebellion is not a political rebellion. He teaches you rebellion with responsibility, with awareness. His rebellion is not a reaction. You can be obedient, you can be disobedient. What is Buddha saying? Buddha is saying neither be obedient nor be disobedient -- because disobedience is again being conditioned by somebody else. You go on doing something because your father says don't do it, but again he is manipulating you in a negative way. You go on doing something because the society says don't do it, but again the society is determining what you should do.

Buddha says rebellion is not reaction. It is neither slavery nor reaction, neither obedience nor disobedience. It is an inner discipline. It is a discipline, it is a tremendous order, but it comes from your inner core. You decide it.

We go on throwing our responsibility on others. It is easier. You can always say that your father said to do it, so you have done it -- you are not responsible. You can always say the leader said to do it, so you have done -- you are not responsible. The whole country was going to do it, was going to war and was killing other countries -- you have done it because you simply obeyed orders, you simply obeyed.

When Adolf Hitler's colleagues were caught after the Second World War, they all confessed before the court that they were not responsible, they were simply obeying orders. Whatsoever order was given they were obeying. If the order was given, 'Kill a million Jews!' they killed. They were simply following orders, they were simply obedient. They were not responsible.

Now look and watch: you may be simply trying to find out someone who says 'do this' so you can throw the responsibility on him. But this is no way -- to throw the responsibility on anybody else. Life is yours and responsibility is yours.

If you understand Buddha, the world will be totally different. Then there cannot be any more Hitlers, then there cannot be any more wars -- because there cannot be any obedience from the outside, and everybody responsible will think on his own. Not that 'Hindus are killing Mohammedans, so I have to kill'; nor 'Mohammedans are burning temples, so I have to burn because I am a Mohammedan.' Each individual should become a light unto himself, and he should decide -- not as a Mohammedan, not as a Christian, not as an Indian, not as a Pakistani; he should decide according to his own consciousness; not

according to anything else. This is what Buddha calls the discipline that is beyond discipline.
This is the definition of a religious person: He thinks the thought that is unthinkable; he practises the deed that is not doing; he speaks that which is inexpressible, ineffable; and he practises the discipline that is beyond discipline.

THOSE WHO UNDERSTAND THIS ARE NEAR;
THOSE WHO ARE CONFUSED ARE FAR.

If these four things are understood, you are close to truth. If you don't understand then you are far away from the truth.

THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY. LOSE SIGHT OF IT TO AN INCH OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

Those who understand it are close.... Now let this be a criterion for you -- you can judge. Let this be a touchstone for your growth. If you feel these four things are happening in your life -- however, in whatsoever quantity... maybe a very small quantity, but if they are happening, then you are on the right track. If you are going away from these four things, you are going away from the way, the dhamma, the tao.

THE WAY IS BEYOND WORDS AND EXPRESSIONS, IS BOUND BY NOTHING EARTHLY.

The ultimate truth is not bound by anything that you can see, that you can touch. It is not dependent on your senses. The ultimate truth is not material, it is immaterial. It is not earthly. It can not be caused by anything. That's why it can never become part of science.

You can mix hydrogen and oxygen and you can cause water to be there. There is no way to create ecstasy that way. There is no way to cause god that way. There is no way to cause truth that way. You can destroy water by separating hydrogen and oxygen, you can create water by mixing hydrogen and oxygen, but there is no way to destroy truth or to cause it. It is uncaused.

It is not a chain of cause and effect. You cannot create it; it is already there. You cannot destroy it, because you are it. It is the very life. You can only do one thing -- either you can close your eyes towards it, either you can forget about it, you can become absolutely oblivious of it, OR you can remember, see, realize.

If you are lost in too much doing, ambition, riches, money, prestige, power, then you will lose track of the truth which is always by the side of you -- just by the corner, just within reach -- but you are keeping your back towards it.

OR you can allow it. If you become a little more meditative and less ambitious, if you become a little more religious and less political, if you become a little more unworldly than worldly, if you start moving more withinwards than without, if you start becoming a little more alert than sleepy, if you come out of your drunk state, if you bring a little light into your being, then... then you will be close, close home. You have never been away. Then your whole

life will be transformed, transfigured. Then you will live in a totally different way; a new quality will be there in your life which has nothing to do with your doing, which is a gift, a benediction.

LOSE SIGHT OF IT TO AN INCH, says Buddha, OR MISS IT FOR A MOMENT, AND WE ARE AWAY FROM IT FOREVER MORE.

Look into it for a single moment, come close to it even a single inch, and it is yours, and it has always been yours. This is the paradox of a siddhanta. This is not a doctrine, this is Buddha's realization. He is simply trying to share his realization with you. He is not propounding a philosophy or a system of thought. He is simply pointing towards the moon, the reality.

Don't look at his pointing fingers, otherwise you will miss; you will become a Buddhist. Look at the moon the finger is pointing to. Forget the finger completely and look at the moon and you will become a Buddha.

This is the problem that humanity has to settle. It is very much easier to become a Christian than to become a Christ, very much easier to become a Buddhist than to become a Buddha, but the reality is known only by becoming a Christ or a Buddha. By becoming a Christian or a Buddhist you are again becoming carbon copies. Don't insult yourself that way. Have a little respect for yourself. Never be a Christian and never be a Buddhist and never be a Hindu. Just be consciousness undefined, unbound, unmotivated. If you can do that much, all else will follow on its own accord.

The Discipline of Transcendence, Vol 2
Chapter #10
Chapter title: A hollow bamboo
9 September 1976 am in Buddha Hall

Question 1
CAN ONE LIVE AND FUNCTION IN THE WORLD IN A STATE OF ENLIGHTENMENT OR NO-MIND? IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

THE STATE OF ENLIGHTENMENT is not the state of individuality. There is no person in it. One who is enlightened is enlightened only because he is not; there is nobody to function. Activity continues, but there is nobody to do it. Functioning continues, but there is nobody to function it. Then it continues on its own... just as stars go on moving and the seasons move, and the sun rises, and the moon comes, and the tide, and the seas, and the rivers.
An enlightened person is one with the whole; the whole functions through him. His activity is perfect because he is not there to distort it. He is just like a hollow bamboo -- whatsoever song the whole chooses to sing through him, it is sung. There is nobody to hinder, there is nobody to obstruct.
An enlightened person is an enlightened emptiness... Luminous emptiness. He has disappeared. If you believe in the concept of god, if you use that term, then you can say god functions through him. If you don't like that term, then

you can say the whole functions through him. But he is not to function there.

When you function you create anxiety. All your functioning is in some way a sort of conflict with the whole. It is a struggle; there is motive, there is desire, there is ambition. When you are there, all illnesses are there. When you are there, neurosis is there -- the ego is neurotic. It tries to impose its own goals on the whole -- which is impossible. It tries to do that which cannot be done, hence gets more and more frustrated, enters deeper and deeper into hell and misery.

An enlightened person simply allows; whatsoever happens is a happening. It is very difficult to conceive it because it is not of the mind. It is very difficult to understand it because there is no experience. You can understand it only when you have dissolved, when you have become that. There is no way to understand a Buddha unless you become a Buddha -- because it is such a totally different dimension of existence. We have never tasted of it. It is simply impossible for the mind to conceive, because the mind functions through motive: there has to be a desire, there has to be a goal, there has to be the doer. The mind says if you don't do, how is it going to happen?

But millions of things are happening without anybody doing them. Who is doing the movement of the stars? Is not their functioning absolutely perfect? What is missing? What is lacking? Who is rushing these rivers to the ocean? Who goes on controlling the tide and the ebb? Who goes on maintaining this infinity, this immenseness? There is nobody. Because there is nobody, that's why it is so beautiful. Because there is nobody, that's why it is so

absolutely perfect. If somebody is there, there is a possibility of error. If somebody is there, then there is a possibility of mistakes.
There is nobody -- it is out of emptiness.
The seed goes on sprouting. Each moment is a miracle, because each moment existence comes out of nothingness. Each moment the flower happens out of the blue. Nobody is forcing it, nobody is pulling it up. There is nobody to open the bud; it opens on its own accord. This is what Buddha calls the dhamma, the law, the ultimate law of life. The enlightened person is no more in any conflict with the ultimate law; he has surrendered. He floats, he flows with the river. He has almost become a wave in the river, he does not exist separately.

CAN ONE LIVE AND FUNCTION IN THE WORLD IN A STATE OF ENLIGHTENMENT OR NO-MIND?

Yes, one can function. One has functioned. Buddha lived forty-two years after he became enlightened. Mahavir lived forty years after he became enlightened. They functioned perfectly well. And yet, the beauty is, the grandeur is, that there was nobody doing it.
It is a moment to moment miracle. It is absolutely unbelievable, it is incredible to function out of nothingness, to function out of no-motive, to function out of no-mind. Just to function without having a center, without having a self.
An enlightened person is natural, spontaneous. He has no explanation why he is functioning. He will shrug his shoulders if you ask the question 'Why?' He cannot explain

it, he can at the most say, 'It is how it is. It is how it is happening.' He will say, 'I don't know, because there is nobody to know it.' It is a mysterious functioning.
Of course the functioning is going to be totally different than your functioning. Out of your activity, anxiety arises, tension. Out of your activity, fear arises. Fear -- are you going to succeed or not? Tension -- because there is competition, conflict; others are also rushing towards the same goal. Will you be able to become rich? Will you be able to become that which you want? It doesn't seem to be easy.

Mulla Nasrudin was saying to me one day, 'When I was fourteen I decided that I was going to become the richest man in the world, whatsoever the cost.'
Then I asked him, 'Then what happened? You never became the richest man in the world. You may be the poorest. What happened then?'
He said, 'By the time I was twenty-one I thought it is easier to change my mind than to become the richest man in the world. It is easier to change my mind.'

Everybody wants to become the richest man of the world. Everybody wants to be the most powerful man in the world. Everybody wants to be the most strong, beautiful, intelligent, famous in the world. Of course much anxiety is created. In that anxiety you are in a sort of continuous illness, dis-ease, restlessness, a fever, in which you go on, continuously trembling. And every moment there is frustration waiting for you.

Hence people say, 'Man proposes and god disposes.' God has never disposed anything. In your very proposition you are disposing god, hence you get in trouble. Because the nature has its own way, the tao has its own way; it has its own destiny. It is as if a part is trying to go on its own journey, leaving the whole behind. It is not possible -- the part has to go with the whole. The tail has to go with the elephant. If the tail starts going on its own way against the elephant, separate from the elephant, then there is going to be trouble -- the tail will go mad. And actually it will have to drag with the elephant; there is no other way.

So there are only two types of people in the world. One, who have private goals -- they feel they are being dragged; they feel man proposes, god disposes. Then there is another type of people in the world -- very few, rare, far, far and few between, very few -- who have dropped all their propositions. They don't drag, they dance. They dance, because whatsoever god proposes they accept. And they have no private propositions, they don't have any desire of their own.

That's what Jesus says on the cross, that is his last message to the world -- 'Thy kingdom come, Thy will be done'. Just a moment before he has hesitated a little, just a moment before he shouted and said, 'Why have you forsaken me? Why? Why are you showing me all this?'

You cannot complain against Jesus -- that too is natural and human. He was only thirty-three, he was not yet old, he was just young, he had not seen the whole life yet, he had not tasted, he had not lived yet -- and suddenly he finds himself on the Cross, ridiculed, insulted, rejected by his own people. And it is natural that he shouts at god, 'Why have

you forsaken me? Why are you showing me all this?' -- human, very human.

But immediately he became aware of it. It must have escaped -- this shouting against god -- in a moment of unawareness. The pain may have been too much, the misery was too much. Death was just close by; he was shocked. But he regained balance. He was going to propose something. He simply said, 'Thy kingdom come, Thy will be done.' He surrendered. He died as Christ.

In a single moment he was no more Jesus, he was Christ. In a single moment he was no more human, he was superhuman. The gap is very small. That's why Buddha says, 'Miss it by a single inch, or by a single moment and you are thrown millions of miles away.' Just a single inch was the difference between these two sentences -- there was not much gap, maybe a single breath. But he was just ordinary when he shouted against god -- human, weak. Just a moment later on he was reconciled; there was no problem then. If this is the way god wants it to happen, then this is the way it has to happen. He accepted.

A smile must have come to his face, and not only to his face but to his heart also. In that moment he must have expanded. Now there was nothing to shrink, to remain closed. Even death was accepted. When you accept death, you have accepted god. Everybody desires for life. When you accept life you don't accept much. When you accept death you have accepted all.

An enlightened person is one who has not only accepted death, who has really died. He is no more there, the house is absolutely empty. Or he is that emptiness. That emptiness is luminous, full of light. Now he moves hand

and hand with god. Now wherever god takes him, to whatsoever land -- uncharted, unmapped -- he runs along, dancing. He is not dragged.

If you are dragged by life, then you must be fighting with it. If you are bored by life, then you must be fighting with it. If you are frustrated by life, you must be fighting with it. These are indications that you are not reconciled to life, that you have not yet become mature enough to surrender; you are childish, you are in a childish tantrum.

A man who is really mature has no will of his own. He says, 'Thy will be done.' It is only immature minds who go on carrying their own will, and of course they suffer. Will brings suffering, will is the way to hell. You bring suffering, you are the way to hell. You create suffering.

Of course, an enlightened person functions totally differently. He himself does not know where he is going, and he is not worried about it either. He does not think about it -- where he is going. He trusts: wherever he is going, it is good. His trust is total and infinite.

He trusts life, you trust yourself. He trusts the whole, you trust a tiny part. He trusts the immense, the infinite, you trust the mediocre human mind. His trust makes him wise, your trust makes you stupid. You doubt the whole and you trust yourself. He has dropped himself and he trusts the whole. He is never to be frustrated, he has no regrets. He never looks back, because whatsoever was, was -- and whatsoever was, was good.

And it is not just only a mind thing. He feels it, his whole existence is radiated with 'yes!' He says 'yes' to life, you go on saying 'no'. No-saying creates ego, yea-saying drops the ego, helps the ego to drop and disappear.

The enlightened person is an absolute, unconditional 'yes'. It is very difficult to understand it unless you have tasted something of it. That is the only way to know about it.

IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

That's why I say you can understand it only if you have known it, if you have become it. Otherwise you will go on asking questions which are irrelevant. For example: IS AN ENLIGHTENED PERSON SELF-SUFFICIENT IN THE WORLD?

He has no self, so how can he be self-sufficient? He has no self, so how can he be in any way self-sufficient? I am not saying that he is discontented. I am not saying that he is unsatisfied, and I am not saying that he is not sufficient. I am simply saying that he cannot be self-sufficient because he has no self.

An enlightened person comes to know that independence is impossible, dependence also impossible. The reality is neither dependent nor independent; the reality is interdependent. We exist together. And when I say 'we', the trees are included, the mountains are included, the skies are included. When I say 'we', everything is included, nothing is excluded. We exist together. We are together. Our very being is togetherness. Nobody is self-sufficient.

That's what ordinarily we are trying to become -- self-sufficient. That is our whole struggle -- so that we are no more dependent on anybody. But just think: is it possible to be self-sufficient? And if it is possible for a man to become self-sufficient, will he be alive? He will be dead. Only

when you are in your grave are you self-sufficient. Otherwise you will have to breathe -- and you cannot be self-sufficient about it. You will have to take in the breath, the vitality, the PRANA. You will have to wait for the sun to make you warm. You will have to eat the fruit of the trees so their juice becomes your blood. You will need billions of things. How can you be self-sufficient? The very idea is foolish.

But there are people, the so-called saints -- who go on teaching you 'become self-sufficient'. That is an ego trip. It is not possible in the nature of things to be self-sufficient because self is a falsity. Self is just an idea, it has no reality, so how can you create sufficiency around a false idea? Self in itself is non-existential, so how can you create sufficiency around something which does not exist?

The enlightened person is one who looks into life and comes to know that 'I am not, only god is, truth is. Truth is self-sufficient, the whole is self-sufficient. How can I be self-sufficient?' We are linked with everything else, and this linking is really complex. I am not only linked to you, you are not only linked to these trees, you are not only linked to the sun today -- you are linked to ALL the people who have ever lived on the earth. If your parents were not there you would not have been here. If your grandparents were not there you would not have been here. Just go back, go back -- if Adam and Eve were not there you would not have been here.

So not only are we linked with the contemporary existence, we are linked with the whole past -- not only of humanity, but of the whole universe. This is easy to understand -- that we are linked with the whole past -- otherwise how can we

be? We are part of a procession, part of a river, an ongoing river. You are also linked with the future. It is a little more difficult because we think that maybe it is right -- we are linked with the past -- but how are we linked with the future?

A river has two banks. It cannot flow with only one bank, otherwise it will never reach the ocean. The other bank may be hidden in deep mist, you may not be able to see it, it may be very far away. You cannot see it -- it is beyond the horizon -- but still you can think that it has to be there. The past is one bank of the river of time, the future is another bank. Without the future the past cannot exist; and without the past and the future the present cannot exist. The present is the river, the past is one bank, the future is another bank. We are not only linked with the past, we are linked with the future also. You are not only linked with your parents, you are linked with your children also -- children who are not born yet. You are not only one with the past that has been here, but with the future that is going to be here. You are linked with the yesterday and the tomorrow -- otherwise the today cannot exist. It has to exist between yesterday and the tomorrow -- yesterdays and tomorrows. The today is just a middle turn.

If you look that way, then in space we are linked with everything. If the sun dies today we all will die. It is so far; the light takes ten minutes to reach to us. Ten minutes doesn't look such a big time, but for light to travel that much it is really big, because the light travels so fast -- one hundred and eighty-six thousand miles per second.

The sun is ten minutes away. But if it dies, suddenly you will see these trees dying, suddenly you will see yourself

shrinking and dying. Suddenly you will see the whole beauty disappears from the earth, because the whole warmth disappears from the earth. Warmth is life. The very throb of the heart is connected with the sun. But the scientists say the sun itself is connected to some source of light, yet not discovered. Somewhere at the very center of the whole existence there must be a source the sun is connected with.

Everything is connected. Have you watched a spider's web? Just touch it anywhere and the whole web trembles. Exactly that way is life. Touch it anywhere... touch a leaf of grass and you have touched all the stars, because everything is so interconnected. There are no boundaries -- we are not islands, we are a continent. Nothing defines you. All definitions are manmade. All definitions are just like the fence around your house -- it does not divide the earth. All boundaries are like lines on the map -- it does not divide the earth, it does not divide the ocean, it does not divide the sky. It is only on the map.

An enlightened person is one who has dropped all demarcations; who is not a Christian, who is not a Hindu, who is not a Mohammedan, who is not a Buddhist, who is not a communist, who is not a fascist, who is not man, who is not woman, who is not young, who is not old -- who has dropped all lines of demarcation, who lives without definition. To live without definition is to live infinitely, because all definition is a finitude. To define means to make finite.

An enlightened person is indefinable, infinite. He has no lines.

Somebody asked Bokuju, a zen master, 'Master, you say everything is one. Then is a dog also a Buddha?' That is a zen way of asking, 'Is a dog also god?' Bokuju did not answer verbally; he jumped on his fours and started barking. He was a Buddha, an enlightened being. He simply showed that, 'Yes. Look -- here is a dog barking, and here is a Buddha too.' A dog is nothing but god in reverse. Just read it backwards; that is the only difference. Everything is divine and everything is one.

The enlightened person is not self-sufficient. He is sufficient, certainly -- but not self-sufficient. Sufficient because there is no problem for him -- the whole is there available for him. The whole goes on supplying him even without asking. The whole takes care. He has dissolved into the whole; now the whole is responsible. The whole takes care of him. He is protected by the whole, he is sheltered by the whole. He is at home in the whole. Whatsoever happens is welcome, because it is happening through the whole. How can it be wrong? 'Thy will be done, Thy kingdom come.' He is just a zero.

So I cannot say he is self-sufficient. He is tremendously sufficient, but not self-sufficient. His sufficiency comes not from his self, his sufficiency comes because he has dropped his self. He is sufficient because he is with the whole -- now how can he lack anything? It is impossible to lack anything. The sun is with him, the moon is with him, the trees, the rivers, the oceans -- he is no more poor.

An enlightened person is the richest person possible, but his richness comes from surrender, not from fight. He does not... he has not any conflict with the whole. He has fallen in harmony, he is in a harmonia.

Question 2
LISTENING TO YOU TODAY I BECAME A CHILD. I WANTED TO CALL OUT, 'BUT I AM ONLY THREE,' AS I HAD DONE ONCE, YEARS AGO AT A DANCING CLASS. WHAT TO DO?

The question is from Parijat. This too is a dance. Listening to me, you are in a subtle dance. Being with me, you are in a dance with me. It can happen. If you are really in a dance, your age can disappear. You can again become a child, you can regain that perceptivity that was yours when you were a child. You can regain that clarity that was yours when you were a child. You can come again close to god.
A child is very close to god because he is very close to nature. A child is yet uncivilized, he is yet a primitive. A child is more close to animals than the so-called human beings. A child still lives through innocence and not through knowledge.
That is my whole effort, Parijat. That is what I am trying to do: to destroy -- to destroy all that has become a blockage on you and on your childhood. Yes, that's what I am doing. I would like you to have another childhood. I would like you to enter into your innocence again, to gain that primal innocence, to be reborn.

Nicodemus asked Jesus, 'What should I do, master, to know the truth?'
Jesus looked at him and said, 'You will have to be reborn. As you are you cannot make any contact. You carry too

many obstacles, you carry too many blocks. You will have to become a child again.'

Once Jesus was standing in a market place, a crowd had gathered, and somebody asked, 'Master, you continuously talk about the kingdom of god, but you never say to us who will be capable to enter into that kingdom. Who will be the worthy ones?' Jesus looked around. A small child was also there in the crowd. He took him up onto his shoulders and said, 'Whosoever is like this child. Only those who are like children will be able to enter into the kingdom of god.'

There was one childhood which you have lost -- nothing to be worried about; it is natural. It had to be lost. It is just in the natural course of things. That childhood was too unconscious; you cannot carry it forever. It had to collapse and disappear. It was like the first teeth -- they are too soft. They will not be able to help for your whole life. They have to drop and give way for stronger teeth.
The first childhood is just like first teeth. They have disappeared, they are no more there, and you are living without teeth -- without your childhood -- hence the misery. You will have to regain your childhood again, you will have to grow your childhood again. And this childhood will be very strong, tremendously strong. Because now it will be something conscious, it will be something that you have grown to.
The first childhood was simply a gift of heaven, the second childhood will be more yours. It will be more deep-rooted. The first childhood was lost because it was unconscious, and the more you became conscious it disappeared. The

second childhood has to be conscious, then there will be no problem. Then it can be with you for eternity.

Again and again you come sometimes to a moment when you can hear the birds more clearly -- again as you used to hear in your childhood; when you can see the flowers more clearly -- they become psychedelic, more colourful. You can see the trees and their green. It is so strong it hurts! It goes penetrating into the heart.

Everything becomes very intense when you are a child. It was intense one day. Remember yourself running on the beach, collecting seashells, or running after butterflies in a garden. Remember again how things were totally different, how life was more colourful, how everything was a miracle and a surprise. How everything was simply amazing, how everything was just unbelievably beautiful. How everything used to catch your attention, how everything used to create a romance in you. And how you were full of energy, radiant, bubbling, joyous. How life was a totally different dimension. How you were delighted in small things, in meaningless things. How you were playful, how everything was a question mark, a mystery.

The same can happen again, should happen again. That's what all religion is about -- to give you a second childhood. In India we call that man who attains to the second childhood, dwij, twice-born. He is born again -- not physically, psychologically. The first birth is out of your parents, the second birth is out of your master. The first birth is only of the body, the second birth is of the soul.

Says Parijat, LISTENING TO YOU TODAY I BECAME A CHILD...

Blessed you are -- now don't lose it. In the beginning it will be very fragile. It will come like a breeze and will be gone. It will be there dancing around you for a moment, and the next moment it is not there. It will be there like a window opening and closing. It will be there very fragile, very vulnerable. Allow it more and more, enjoy it more and more. Cooperate with it more and more. Wait for it more and more, pray for it more and more -- and it will be coming more and more. Soon it will be like a strong wind. Soon it will not be just a glimpse, it will become more real, more solid.

In fact, when your second childhood becomes real, it has such a solidity that no matter can have that solidity. It is the most solid thing in existence. When it becomes solid, when it is always there -- asleep it is there, awake it is there, eating, talking, sitting in silence it is there, walking in the market place it is there -- when you are surrounded by it.... Even when you are too much active, it is always there in the background.

Whenever you are inactive it comes to the fore, whenever you are too much active it goes into the background -- but it goes on murmuring. Sometimes it is a distant murmur of a waterfall, sometimes it is a very wild uproar, but it remains always.

The first glimpse has happened, the first ray has entered. Now follow it, now catch hold of this ray. It will be your first connection with innocence. Don't be frightened by it, because to get frightened is very easy. To think oneself a child again, one becomes frightened. What is happening?

Because in our so-called world, so-called society and culture, all over the world, the child is not respected. The child is not thought to be real, the child is thought to be just a growing state. The child is thought to be just as a passage towards real life. The real life is when the childhood has disappeared -- that's what we have been taught. The childhood is nothing but a preparation. Go to the school, to the college, to the university; get prepared, get ready -- then begins the real life. So childhood is just like a preface, it is not the real book. That's what we have been taught.

So again when you feel childhood raising its head, one can become scared. What is happening? Am I losing my memory? Am I losing my learning? Am I losing my adulthood? Am I losing all that I have learned with such cost, with such difficulties, with such hard work? -- am I relapsing back? regressing?

If you ask a freudian analyst, he will say, 'Parijat, you are regressing. Beware, don't allow this. Otherwise all you have gained with such effort will be lost.' But I will tell you, you are not regressing. This is not the same childhood that you have lost; this is something absolutely new. It resembles the childhood, but it is something absolutely new. It is a new childhood, a second childhood, it is a rebirth. So don't get scared, don't start feeling that something is wrong.

It happened to another woman... and it can happen to women more easily than to men, because women are still a little more uncivilized than men. They are closer to nature still. Because this whole society is man-oriented, women have been left behind. In a way this is very fortunate.

Women are still more wild. That's why they can scream and get angry and cry and weep and tears can flow from their eyes. Man has become very frozen; women are still more fluid, liquid. So it is easier for women to enter the second childhood than for men. Men will have to make a little more arduous effort.

To another woman it happened. She was very old, almost seventy. She became very much afraid. She came to me and she said, 'What is happening? I feel like a child. Not only that -- I feel like behaving like a child, laughing like a child, talking like a child. Not only that -- I would like to tease people.' A seventy-year-old woman wants to tease people like a small child. She was afraid, naturally so. I said, 'You don't be worried. You start playing with children.' She said, 'What? Start playing with children? You really mean so?' I said, 'Yes.'

And she was really a good woman, a rare woman. She started playing with children -- Siddhartha and Purva, and small sannyasins became her friends. And even others were puzzled and surprised. And even others felt something tremendously beautiful happening. She used to play in the ashram with small children; small children of the labourers who worked for the Buddha Hall, with them also she became friends. It was a rare phenomenon. She accepted it and something started growing in her.

When she left, she again came and said, 'Now, I am going to be in trouble. Osho, you have put me in trouble. I have enjoyed it so much. For the first time in my life there has been something significant. But how am I going to protect it in the West? People will simply put me in a madhouse. Here it is okay. Here you are, and here sannyasins are

accepting, and they think that when Osho has said, then everything is okay. But who will protect me there? And I don't want to lose this dimension that has opened, I don't want to close this door. My whole life has been a wastage. These few days I have again become a child, I have loved to be, I have become so grateful to be -- a benediction has happened.'

The same is possible for Parijat. She has a very soft heart. Let this first ray become more and more strong. Move with it, dance with it. Start singing again, start playing again. Even if people think it is mad, don't be bothered about those people. Because they have always been thinking that way. They thought St. Francis was mad because he had become like a child. They thought Jesus was mad, they thought Buddha was mad. They have always been thinking in those terms.

In fact, they have lost all contact with nature. They are dead people. Whenever they see somewhere some radiance, some life arising, they start feeling humiliated. They cannot believe it -- that it is possible. Because it has not happened to them, how can it happen to somebody else? 'How do you dare? It has not happened to me, how can it happen to you? Impossible! You must be imagining, or you must be in some psychological trouble.'

Don't be bothered with these people. This society is mad. In this society every sane person is thought to be mad. He looks mad. It is a society of blind people. Suddenly your eyes open and you start talking about light, and all the blind people gather together and they say, 'What nonsense. This man has gone mad. Light does not exist. It is written in our scriptures that light does not exist. Our prophets have

proved it, our philosophers have argued about it -- light does not exist. There is no god, there is no possibility of a second childhood.' They will deny.
In fact, while they are denying, they are simply protecting themselves. They are afraid. If this is true, then it will create a restlessness in them, a discontent -- a divine discontent. And they are afraid of that discontent, because that will change their whole life, their whole style. It will destroy their past. For that they don't have courage enough. For that they are not brave enough. For that they will have to lose many conveniences, much comfort, a settled life, security -- no, they don't want to go that far.
It is better to say 'god is dead'. It is better to say 'god never existed'. It is better to say that people who talk about god are just poets, dreamers, day-dreamers; people who talk about samadhi, ecstasy, meditation, are just navel-gazers, escapists. It is better to condemn these people. That is very protective. Then you can avoid the venture of the unknown. People are cowards; don't be worried about them. Go on your way, go on your way dancing. Remember only one thing: whatsoever feels good is good, whatsoever feels beautiful is beautiful, and whatsoever makes you joyful, gay, delighted, is truth. Let that be your only criterion. Don't be bothered by others' opinions. Let this be your only touchstone -- whatsoever makes you happy is bound to be true. Ananda -- bliss -- is the only criterion of truth.
So, Parijat, if you feel good and happy, then don't be worried.

LISTENING TO YOU TODAY, I BECAME A CHILD. I WANTED TO CALL OUT 'BUT I AM ONLY THREE.'

Shout it to the trees, shout it to the world, shout it to the stars, that 'I am only three' -- and be. Three is exactly the age when a child dies, nearabout three. The child loses all contact with nature and becomes part of the society. It is the time, the boundary line which he crosses, loses all contact with his own being, becomes a member of the society. Up to then he was just like animals and trees and rocks. Then he is a citizen, then he starts learning manners, language, etiquette. Then, by and by, he is growing out of childhood, going farther and farther away from god.

So if it has happened and you remember that 'I am three', be, be that age, and soon you will start going even deeper. You will be two, you will be one. One day you will suddenly see you are being born, passing through the birth canal, and one day you will see you are in the womb, surrounded by your mother's warmth.

And at that moment first satori happens, first glimpse of samadhi. Because when you are in the womb there is no worry, no responsibility. You don't breathe even, the mother does that for you. When you are in a womb you are tremendously in surrender. In the womb there is no doubt, all is trust. In the womb the child knows no mind, he is simply there without any self.

The first glimpse of enlightenment comes when one has entered again into the womb, one has come to recognize that one is again in the womb -- this whole universe becomes a womb. It is a womb. The whole universe becomes your mother. The whole universe becomes suddenly warm, it is not cold. It is loving. You are not in a strange world, you are at home. You are not an outsider,

you are an insider. The first satori happens when you are again back in the womb of your mother.
So, Parijat, go backwards. And this going backwards is not really going backwards, it is going forwards. Because you don't have any other language, that's why 'childhood', 'birth', 'womb', have to be used.
Freud had a very uncanny, intuitive sense of recognizing a few things about which he was not even convinced. Sometimes he was against them, because he was not a religious person. But he had a very intuitive sense of recognizing things. Howsoever vaguely, but he recognized many things.
One of his great insights was this: that religion is a search for the womb, and a religious person is one who wants again to be a child in the mother's womb. Exactly it is so. He was talking about it in a negative way, he was condemning it. But it is exactly so. Then the circle is complete. You have come to the womb again; now the womb is the whole universe. Now your whole life has become circular, complete -- empty and complete, nothing and all.

Question 3
YOU HAVE SPOKEN OF SEX, LOVE AND COMPASSION. I KNOW WHAT SEX WITHOUT LOVE IS, AND I HAVE KNOWN ROMANTIC LOVE BASED ON UNFULFILLED DESIRES. BUT WHAT IS REAL LOVE WITHOUT SEX? WHAT IS COMPASSION?

Man has three layers: the body, the mind and the soul. So whatsoever you do, you can do in three ways. Either it can

be just from the body, or it can be from the mind, or it can be from the soul. Whatsoever you do, any act of yours, can have three qualities. Sex is love through the body; romantic love is sex through the mind; compassion is through the soul. But the energy is the same. Moving in a deeper way, its quality changes, but the energy is the same.

If you live your love life only through the body, you live a very poor love life, because you live very superficially. Sex, just of the body, is not even sex -- it becomes sexuality. It becomes pornographic, it becomes a little obscene, it becomes a little brutal, ugly, because it has no depth in it. Then it is just a physical release of the energy. Maybe it helps you to become a little less tense, but just to become a little more relaxed you are losing tremendous energy, tremendously valuable energy.

If it can become love you will not be losing it. In the same act you will be gaining also. On the physical level there is only loss -- sex is simply a loss of energy. Sex is a safety valve in the body: when the energy is too much and you don't know what to do with it, you throw it out. You feel relaxed because you are emptied of energy. A sort of rest comes, because the restless energy is thrown out -- but you are poorer than before, you are emptier than before.

And again and again this will happen. Then your whole life will become just a routine of collecting energy by food, by breathing, by exercise, and then throwing it away. This looks absurd. First eat, breathe, exercise, create energy, and then you are worried what to do with it -- then throw it. This is meaningless, absurd.

So sex becomes very soon meaningless. And a person who has known only sex of the body, and has not known the

deeper dimension of love, becomes mechanical. His sex is just a repetition of the same act again and again and again. Prem Chinmaya has sent me a beautiful joke.

There was this farmer and he was having a lot of trouble with his hens. He read an advertisement in a newspaper for a Super-cock: 'Five hundred dollars: we guarantee to double the fertility of your chickens.'
Five hundred dollars is five hundred dollars, and so it took the farmer a couple of weeks to reckon that it was worth it. Finally, a week after he sent his cheque off, a truck arrived, the back doors were swung open, and the driver pulled out a large case with 'Super-cock' written all over it in red, white and blue. No sooner had the farmer opened the case than out sprang Super-cock.
'Where is the hen house?' cried Super-cock. Amazed, the farmer pointed up some steps. Super-cock immediately ran over and up the steps and disappeared into the hen-house. Fifteen minutes later Super-cock emerged, victorious.
The farmer said, 'That was fantastic, I have never seen anything like it before in my life. You just sit down here and eat your fill of this grain.'
'No, no. Do you have any ducks? I love ducks also,' said the Super-cock. The farmer tried to get Super-cock to rest, as he knew how easily these new strains of cock became exhausted, and he had, after all, cost him five hundred dollars. Ten minutes later Super-cock returned from the stream where the farmer had reluctantly told him that the ducks were.
Now the farmer was really angry at Super-cock and told him that he really had to rest or he would kill himself. 'You

must have some turkeys? Which way is it to the turkeys?' cried the Super-cock. The farmer was so exasperated that he threw his arms in the air and walked off. Out of the corner of his eye he saw Super-cock strutting off in the direction of the turkey-house.
An hour later he happened to look up in the sky and saw buzzards wheeling over his nearby field. Cursing and swearing under his breath, he walked over to where he could now see, sure enough, his five hundred dollar Super-cock dead in the field -- on his back with his feet raised in the air. Just as he was just about to pick Super-cock up by the legs, Super-cock opened one eye and said, whispering, 'Go away, go away. They are getting nearer.'

A man who lives a life of physical sex is nothing but a Super-cock. He lives and dies just doing one thing, and all else is centered on that one thing. And it is futile, and it is not nourishing. Sex is not nourishing, it is destructive. Unless it becomes love it has no creative energy in it.

YOU HAVE SPOKEN OF SEX, LOVE AND COMPASSION. I KNOW WHAT SEX WITHOUT LOVE IS....

It is good that you recognize that you know what sex without love is. There are many people, millions of them, who will not recognize that, who will not even accept this -- they go on thinking and believing that they love. This is good -- this awareness is good; then possibilities open. Because once you recognize that you have touched only

one layer of your being, then the second layer can be opened, penetrated.

If you say that no, you know whatsoever there is to love, then it is very difficult to help you. So, good, the questioner is aware.... I KNOW WHAT SEX WITHOUT LOVE IS. It is miserable. It simply gives you a mechanical release. You can become addicted to it: you don't enjoy it then, but you will miss it. If you don't go into it you will feel restless, if you go into it there is nothing in it.

That is what is happening in the West. People are going beyond sex -- not towards love, not towards compassion -- because that beyond is within; people are going beyond sex in a negative way -- sex is becoming absurd. They are finished with it. They are searching something else. That's why drugs have become so important. Sex is finished -- that was the oldest drug, the natural LSD. Now it is finished, and people don't know what to do now. The natural drug is no more appealing, they have had enough of it. So chemicals, LSD, marijuana, psilocybin and other things are becoming more important.

In the West it is impossible now to prevent people from drugs. Unless sex starts becoming deeper and is transformed into love, there is no way: people will have to go towards drugs, helplessly. Even if they are reluctant they will have to go, because the old drug of sex is finished. It is not finished because it was futile, it is finished because people lived only on the superficial level. They never penetrated into the mystery of it.

At the most people know something about what they call romantic love -- that too is not love; that is repressed sex. When you don't have the possibility of making a sexual

contact, that repressed energy becomes romance. Then that repressed energy starts becoming cerebral, it starts moving into the head. When sex moves from the genital organs towards the head, it becomes romance. Romantic love is not really love, it is pseudo, it is a false coin. It is again the same sex but the opportunity was not there.

In the past ages people lived very much in the romantic love because sex was not so easy. It was very difficult, the society created so many obstacles. Sex was so difficult that people had to repress it. That repressed energy would start moving into their heads -- would become poetry, painting and romance, and they would have dreams, beautiful dreams.

Now that has disappeared, particularly in the West. In the East it is still there. In the West it has disappeared because sex has become available. Thanks to Freud there has been a great revolution in the West. The revolution has dropped all those barriers and inhibitions and repression upon sex energy. Now sex is easily available, there is no problem about it.

It is so much available, more than you need -- that has created a problem. Romantic love has disappeared. Now in the West no romantic poetry is being written. Who will write romantic poetry? Sex is so easily available in the market, who will think about it? There is no need to think about it.

Romantic love is the other side of the physical sex, the repressed side. It is not love. Both are ill. What you call sex, sexuality, and romantic love -- both are ill states of affairs. When body and mind meet, there is love. Love is

healthy. In sexuality only body is there, in romantic love only head is there. Both are partial.

In love, body and mind meet: you become a unity, more of a unity. You love the person and sex comes just as a shadow to it. It is not vice versa. You love the person so much, your energies meet with the person so deeply, you feel so good by the other's presence, the other's presence is so fulfilling -- it completes you. Love comes as a shadow to it.

Sex is not the center, love is the center; sex becomes the periphery. Yes, sometimes you would like to meet on the physical plane also, but there is no hankering for it. It is not an obsession, it is just a sharing of energy. The basic thing is deep. The periphery is good. With the center, the periphery is good; without the center, it becomes sexuality. Without the periphery, if it is only in the center, it becomes romantic love. When the periphery and the center are both together, there is a togetherness of body and mind. It is not only that you desire the other's body, but you desire the other's being -- then there is love. Love is healthy.

Sexuality and romantic love are ill, unhealthy. They are a sort of neurosis, because they create a split in you. Love is a harmony. It is not only the body of the other, but his very being, his very presence that is loved. You don't use the other person as a means for release. You love the person. He is not, or she is not, a means, but an end unto herself or unto himself. Love is healthy.

And there is another depth still left, which I call compassion. When body, mind and soul meet, then you have become a great unity. You have become a trinity. You have become trimurti. Then all that is in you, from the most

superficial to the deepest depth, is in a meeting. Your soul also is part of your love. Of course, compassion is possible only through deep meditation.
Sexuality is possible without any understanding, without any meditation. Love is possible only with understanding. Compassion is possible only with understanding and meditation, understanding and awareness. Not only do you understand and respect the other person, but you have come to your deepest core of being. Seeing your own deepest core, you have become capable of seeing the deepest core in the other also. Now the other does not exist as a body or a mind; the other exists as a soul. And souls are not separate. Your soul and my soul are one.
When two bodies meet, they are separate. When two body-minds meet, their boundaries are overlapping. When two souls meet, they are one. Compassion is the highest form of love. It is possible only for a Buddha, or a Christ, or a Krishna to have compassion.

But love is possible for many. A little more understanding of life, a little more watchfulness about life, will help many to become lovers. But if you are completely unconscious then you have to live the rotten life of sex. In compassion, the energy is purest; love completely has become of the depth. In fact in compassion love is no more a relationship, it has become a state.
When you are in sexuality you don't bother much to whom you are making love -- any body will do. You just need a woman or a man, any body will do. You just need the other's body. In love, any body won't do, anybody's body won't do. You need a person who is in deep love with you,

who has a certain affinity and harmony with you, in whose presence your heart starts singing, a deep bell starts ringing... in whose presence you feel a blessing. Then only is it possible for you to make love to the other person. To make love is possible only if the meeting -- the inner meeting -- has happened. Otherwise it is simply impossible to think, even to imagine that you are making love to a person you don't love.

In the state of compassion, sex completely disappears. In the state of love, sex remains but becomes secondary. In the state of sexuality, sex is the only thing and the primary thing. In the second state -- of love -- sex is secondary, follows like a shadow. The flame is there and sex follows like smoke. In the first stage of sex, there is only smoke, there is no flame; the fuel is too wet for flame. There is only smoke and smoke and smoke. In the second state there is flame but still smoke is there, surrounding the flame. The flame is clouded by the smoke. In the third state of compassion there is only flame, no smoke -- it is a smokeless flame. Purity has attained absolutely.

You can make sex to as many people as you want because there is no discrimination. It is animalistic. In the state of love you discriminate. Love is very individualistic, it is very choosey. In the state of compassion all individuality has disappeared; there is universality. You are simply compassion, you are simply love. Love goes on falling, overflowing. Whosoever comes close to you is fulfilled. Whosoever dares to come close to you is inflamed, carries a new glow.

In compassion it is not a question between you and the other. You are not there, neither is the other -- only one

energy, one tremendous energy of existence, dancing. It is NATARAJ, the dancing Shiva. The energy is in love with itself. It is tremendously ecstatic and happy. It is elated for no reason at all, it is extravagant. It has so much that it goes on pouring. It is a play.

Sex is like work; you are too much worried about it. You want to do it, you want to finish it somehow. It is like a burden on you. Love is not like a burden, it is enjoyment. You cherish it, you taste it -- as a connoisseur tastes the wine. There is no hurry. There is no hurry to finish it, you would like to linger in it. You are slow, unhurried, patient. Sex is momentary, love has a longer period for it -- it lingers slowly. Compassion is eternal, it is timeless. Whether somebody is there or not is not the question then. A man of compassion has compassion. Buddha sitting under his bodhi tree is as loving as when he is surrounded by his sannyasins. When he is moving in the crowd he is as loving as when he is alone. Now love is a state.

If you want to change from sex towards love, try to understand your sexuality. Watch it, watch the mechanicalness of it. See the futility, see the whole absurdity of it -- it is not leading you anywhere. Become a little more refined, become a little more subtle. Look not for the body, but somebody's being. Watch, explore. Sooner or later you will find somebody who fits with you. It can happen in the first sight even, because when energies fit, they fit. If they don't fit, they don't fit. You can struggle your whole life -- they will not fit. If they fit they fit immediately. Marriage has made love disappear badly, marriage has made love disappear from the earth. Because for other considerations marriage is arranged -- money,

finance, family, prestige, astrology -- all absurd. They have nothing to do with the heart of the two persons who are going to be married.

So marriage is almost always a failure; only in rare accidents it is not so -- but they are accidents, exceptions. They cannot be counted. Marriage is always on the rocks, because it is for wrong reasons. Only love can become the foundation of a real marriage, there is no other way. Because there is no other way to find that your wave length is exactly the same as the other's, that you vibrate in the same way as the other. There is no other way to find it out. Astrology is not helpful, neither somebody's prestige, family. No, nothing is important. Only one thing is important -- that two persons together vibrate in such a way that their vibrations become a pattern, a harmonious pattern. Only vibe can decide.

In a better world people will be allowed to move and mingle and meet as many people as possible so they can find really somebody who gets into them and they get into him, or into her -- somebody who has the same quality which fits and makes you complete and fulfills you.

Love is possible. If the society is a little more healthy and less perverted, love is possible. In a good healthy society, love should be natural. In a perverted society -- the society in which we live and the whole world lives -- love has become impossible; only sex has remained possible. But compassion will become possible only if you make all efforts to become meditative, otherwise not.

The last stage of compassion I call holy. The first stage I call unhealthy, ill; the second stage I call healthy, normal -- society can attain to the second stage. Only when society

hinders with the individual life and tries to manipulate the individual and dominate it, the first stage happens.
The third stage I call holy because it consists of the whole. That is possible only if you make individual efforts. Meditation will lead you to compassion. Buddha has said: If you meditate, compassion will arise automatically.

Question 4
OSHO, I HEAR WHAT YOU ARE SAYING, BUT EVERYTHING IN ME IS SAYING NO, NO, NO. I WANT TO LEAVE. I WANT TO GO HOME. YOGANANDA.

Yogananda, you are a fool. You have come home. Where else do you want to go?
It happened:

Once a drunkard came back to his home in the deep mid-night.
He was so drunk that he could not recognize his home. He knocked on the door. His old mother opened the door and said, 'Come in.'
But he said, 'Old woman, I have knocked only just to ask -- where is my home? Just tell me. I remember faintly -- my home exists somewhere in this neighbourhood. The road seems to be familiar.
The woman said, 'What are you talking? You fool! Come in! This is your home!'

Yogananda, the same is my answer to you. You have come home. To whom are you saying no, no, no? Say yes -- and enter.

The Discipline of Transcendence, Vol 2
Chapter #11
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THE BUDDHA SAID:
LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.
LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY. BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.
THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.
THE BUDDHA SAID:
YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED. EACH OF THEM HAS ITS OWN NAME AND THERE IS NO SUCH THING THERE KNOWN AS EGO. AS THERE IS REALLY NO EGO, IT IS LIKE UNTO A MIRAGE.

I AM REMINDED OF THE FATEFUL DAY of twenty-first March, 1953. For many lives I had been working -- working upon myself, struggling, doing whatsoever can be done -- and nothing was happening.

Now I understand why nothing was happening. The very effort was the barrier, the very ladder was preventing, the very urge to seek was the obstacle. Not that one can reach without seeking. Seeking is needed, but then comes a point when seeking has to be dropped. The boat is needed to cross the river but then comes a moment when you have to get out of the boat and forget all about it and leave it behind. Effort is needed, without effort nothing is possible. And also only with effort, nothing is possible.

Just before twenty-first March, 1953, seven days before, I stopped working on myself. A moment comes when you see the whole futility of effort. You have done all that you can do and nothing is happening. You have done all that is humanly possible. Then what else can you do? In sheer helplessness one drops all search.

And the day the search stopped, the day I was not seeking for something, the day I was not expecting something to happen, it started happening. A new energy arose -- out of nowhere. It was not coming from any source. It was coming from nowhere and everywhere. It was in the trees and in the rocks and the sky and the sun and the air -- it was everywhere. And I was seeking so hard, and I was thinking it is very far away. And it was so near and so close.

Just because I was seeking I had become incapable of seeing the near. Seeking is always for the far, seeking is always for the distant -- and it was not distant. I had become far-sighted, I had lost the near-sightedness. The eyes had become focussed on the far away, the horizon, and they had lost the quality to see that which is just close, surrounding you.

The day effort ceased, I also ceased. Because you cannot exist without effort, and you cannot exist without desire, and you cannot exist without striving.

The phenomenon of the ego, of the self, is not a thing, it is a process. It is not a substance sitting there inside you; you have to create it each moment. It is like pedalling bicycle. If you pedal it goes on and on, if you don't pedal it stops. It may go a little because of the past momentum, but the moment you stop pedalling, in fact the bicycle starts stopping. It has no more energy, no more power to go anywhere. It is going to fall and collapse.

The ego exists because we go on pedalling desire, because we go on striving to get something, because we go on jumping ahead of ourselves. That is the very phenomenon of the ego -- the jump ahead of yourself, the jump in the future, the jump in the tomorrow. The jump in the non-existential creates the ego. Because it comes out of the non-existential it is like a mirage. It consists only of desire and nothing else. It consists only of thirst and nothing else.

The ego is not in the present, it is in the future. If you are in the future, then ego seems to be very substantial. If you are in the present the ego is a mirage, it starts disappearing.

The day I stopped seeking... and it is not right to say that I stopped seeking, better will be to say the day seeking stopped. Let me repeat it: the better way to say it is the day the seeking stopped. Because if I stop it then I am there again. Now stopping becomes my effort, now stopping becomes my desire, and desire goes on existing in a very subtle way.

You cannot stop desire; you can only understand it. In the very understanding is the stopping of it. Remember,

nobody can stop desiring, and the reality happens only when desire stops.

So this is the dilemma. What to do? Desire is there and Buddhas go on saying desire has to be stopped, and they go on saying in the next breath that you cannot stop desire. So what to do? You put people in a dilemma. They are in desire, certainly. You say it has to be stopped -- okay. And then you say it cannot be stopped. Then what is to be done? The desire has to be understood. You can understand it, you can just see the futility of it. A direct perception is needed, an immediate penetration is needed. Look into desire, just see what it is, and you will see the falsity of it, and you will see it is non-existential. And desire drops and something drops simultaneously within you.

Desire and the ego exist in cooperation, they coordinate. The ego cannot exist without desire, the desire cannot exist without the ego. Desire is projected ego, ego is introjected desire. They are together, two aspects of one phenomenon. The day desiring stopped, I felt very hopeless and helpless. No hope because no future. Nothing to hope because all hoping has proved futile, it leads nowhere. You go in rounds. It goes on dangling in front of you, it goes on creating new mirages, it goes on calling you, 'Come on, run fast, you will reach.' But howsoever fast you run you never reach.

That's why Buddha calls it a mirage. It is like the horizon that you see around the earth. It appears but it is not there. If you go it goes on running from you. The faster you run, the faster it moves away. The slower you go, the slower it moves away. But one thing is certain -- the distance between you and the horizon remains absolutely the same.

Not even a single inch can you reduce the distance between you and the horizon.

You cannot reduce the distance between you and your hope. Hope is horizon. You try to bridge yourself with the horizon, with the hope, with a projected desire. The desire is a bridge, a dream bridge -- because the horizon exists not, so you cannot make a bridge towards it, you can only dream about the bridge. You cannot be joined with the non-existential.

The day the desire stopped, the day I looked and realized into it, it simply was futile. I was helpless and hopeless. But that very moment something started happening. The same started happening for which for many lives I was working and it was not happening.

In your hopelessness is the only hope, and in your desirelessness is your only fulfillment, and in your tremendous helplessness suddenly the whole existence starts helping you.

It is waiting. When it sees that you are working on your own, it does not interfere. It waits. It can wait infinitely because there is no hurry for it. It is eternity. The moment you are not on your own, the moment you drop, the moment you disappear, the whole existence rushes towards you, enters you. And for the first time things start happening.

Seven days I lived in a very hopeless and helpless state, but at the same time something was arising. When I say hopeless I don't mean what you mean by the word hopeless. I simply mean there was no hope in me. Hope was absent. I am not saying that I was hopeless and sad. I was happy in fact, I was very tranquil, calm and collected and centered.

Hopeless, but in a totally new meaning. There was no hope, so how could there be hopelessness. Both had disappeared. The hopelessness was absolute and total. Hope had disappeared and with it its counterpart, hopelessness, had also disappeared. It was a totally new experience -- of being without hope. It was not a negative state. I have to use words -- but it was not a negative state. It was absolutely positive. It was not just absence, a presence was felt. Something was overflowing in me, overflooding me. And when I say I was helpless, I don't mean the word in the dictionary-sense. I simply say I was selfless. That's what I mean when I say helpless. I have recognized the fact that I am not, so I cannot depend on myself, so I cannot stand on my own ground -- there was no ground underneath. I was in an abyss... bottomless abyss. But there was no fear because there was nothing to protect. There was no fear because there was nobody to be afraid.

Those seven days were of tremendous transformation, total transformation. And the last day the presence of a totally new energy, a new light and new delight, became so intense that it was almost unbearable -- as if I was exploding, as if I was going mad with blissfulness. The new generation in the West has the right word for it -- I was blissed out, stoned. It was impossible to make any sense out of it, what was happening. It was a very non-sense world -- difficult to figure it out, difficult to manage in categories, difficult to use words, languages, explanations. All scriptures appeared dead and all the words that have been used for this experience looked very pale, anaemic. This was so alive. It was like a tidal wave of bliss.

The whole day was strange, stunning, and it was a shattering experience. The past was disappearing, as if it had never belonged to me, as if I had read about it somewhere, as if I had dreamed about it, as if it was somebody else's story I have heard and somebody told it to me. I was becoming loose from my past, I was being uprooted from my history, I was losing my autobiography. I was becoming a non-being, what Buddha calls anatta. Boundaries were disappearing, distinctions were disappearing.

Mind was disappearing; it was millions of miles away. It was difficult to catch hold of it, it was rushing farther and farther away, and there was no urge to keep it close. I was simply indifferent about it all. It was okay. There was no urge to remain continuous with the past.

By the evening it became so difficult to bear it -- it was hurting, it was painful. It was like when a woman goes into labour when a child is to be born, and the woman suffers tremendous pain -- the birth pangs.

I used to go to sleep in those days near about twelve or one in the night, but that day it was impossible to remain awake. My eyes were closing, it was difficult to keep them open. Something was very imminent, something was going to happen. It was difficult to say what it was -- maybe it is going to be my death -- but there was no fear. I was ready for it. Those seven days had been so beautiful that I was ready to die, nothing more was needed. They had been so tremendously blissful, I was so contented, that if death was coming, it was welcome.

But something was going to happen -- something like death, something very drastic, something which will be

either a death or a new birth, a crucifixion or a resurrection -- but something of tremendous import was around just by the corner. And it was impossible to keep my eyes open. I was drugged.

I went to sleep near about eight. It was not like sleep. Now I can understand what Patanjali means when he says that sleep and samadhi are similar. Only with one difference -- that in samadhi you are fully awake and asleep also. Asleep and awake together, the whole body relaxed, every cell of the body totally relaxed, all functioning relaxed, and yet a light of awareness burns within you... clear, smokeless. You remain alert and yet relaxed, loose but fully awake. The body is in the deepest sleep possible and your consciousness is at its peak. The peak of consciousness and the valley of the body meet.

I went to sleep. It was a very strange sleep. The body was asleep, I was awake. It was so strange -- as if one was torn apart into two directions, two dimensions; as if the polarity has become completely focused, as if I was both the polarities together... the positive and negative were meeting, sleep and awareness were meeting, death and life were meeting. That is the moment when you can say 'the creator and the creation meet.'

It was weird. For the first time it shocks you to the very roots, it shakes your foundations. You can never be the same after that experience; it brings a new vision to your life, a new quality.

Near about twelve my eyes suddenly opened -- I had not opened them. The sleep was broken by something else. I felt a great presence around me in the room. It was a very small room. I felt a throbbing life all around me, a great

vibration -- almost like a hurricane, a great storm of light, joy, ecstasy. I was drowning in it.
It was so tremendously real that everything became unreal. The walls of the room became unreal, the house became unreal, my own body became unreal. Everything was unreal because now there was for the first time reality. That's why when Buddha and Shankara say the world is maya, a mirage, it is difficult for us to understand. Because we know only this world, we don't have any comparison. This is the only reality we know. What are these people talking about -- this is maya, illusion? This is the only reality. Unless you come to know the really real, their words cannot be understood, their words remain theoretical. They look like hypotheses. Maybe this man is propounding a philosophy -- 'The world is unreal'.
When Berkley in the West said that the world is unreal, he was walking with one of his friends, a very logical man; the friend was almost a skeptic. He took a stone from the road and hit Berkley's feet hard. Berkley screamed, blood rushed out, and the skeptic said, 'Now, the world is unreal? You say the world is unreal? -- then why did you scream? This stone is unreal? -- then why did you scream? Then why are you holding your leg and why are you showing so much pain and anguish on your face. Stop this? It is all unreal.
Now this type of man cannot understand what Buddha means when he says the world is a mirage. He does not mean that you can pass through the wall. He is not saying this -- that you can eat stones and it will make no difference whether you eat bread or stones. He is not saying that.
He is saying that there is a reality. Once you come to know it, this so-called reality simply pales out, simply becomes

unreal. With a higher reality in vision the comparison arises, not otherwise.

In the dream; the dream is real. You dream every night. Dream is one of the greatest activities that you go on doing. If you live sixty years, twenty years you will sleep and almost ten years you will dream. Ten years in a life -- nothing else do you do so much. Ten years of continuous dreaming -- just think about it. And every night.... And every morning you say it was unreal, and again in the night when you dream, dream becomes real.

In a dream it is so difficult to remember that this is a dream. But in the morning it is so easy. What happens? You are the same person. In the dream there is only one reality. How to compare? How to say it is unreal? Compared to what? It is the only reality. Everything is as unreal as everything else so there is no comparison. In the morning when you open your eyes another reality is there. Now you can say it was all unreal. Compared to this reality, dream becomes unreal.

There is an awakening -- compared to THAT reality of THAT awakening, this whole reality becomes unreal.

That night for the first time I understood the meaning of the word maya. Not that I had not known the word before, not that I was not aware of the meaning of the word. As you are aware, I was also aware of the meaning -- but I had never understood it before. How can you understand without experience?

That night another reality opened its door, another dimension became available. Suddenly it was there, the other reality, the separate reality, the really real, or whatsoever you want to call it -- call it god, call it truth,

call it dhamma, call it tao, or whatsoever you will. It was nameless. But it was there -- so opaque, so transparent, and yet so solid one could have touched it. It was almost suffocating me in that room. It was too much and I was not yet capable of absorbing it.

A deep urge arose in me to rush out of the room, to go under the sky -- it was suffocating me. It was too much! It will kill me! If I had remained a few moments more, it would have suffocated me -- it looked like that.

I rushed out of the room, came out in the street. A great urge was there just to be under the sky with the stars, with the trees, with the earth... to be with nature. And immediately as I came out, the feeling of being suffocated disappeared. It was too small a place for such a big phenomenon. Even the sky is a small place for that big phenomenon. It is bigger than the sky. Even the sky is not the limit for it. But then I felt more at ease.

I walked towards the nearest garden. It was a totally new walk, as if gravitation had disappeared. I was walking, or I was running, or I was simply flying; it was difficult to decide. There was no gravitation, I was feeling weightless -- as if some energy was taking me. I was in the hands of some other energy.

For the first time I was not alone, for the first time I was no more an individual, for the first time the drop has come and fallen into the ocean. Now the whole ocean was mine, I was the ocean. There was no limitation. A tremendous power arose as if I could do anything whatsoever. I was not there, only the power was there.

I reached to the garden where I used to go every day. The garden was closed, closed for the night. It was too late, it

was almost one o'clock in the night. The gardeners were fast asleep. I had to enter the garden like a thief, I had to climb the gate. But something was pulling me towards the garden. It was not within my capacity to prevent myself. I was just floating.

That's what I mean when I say again and again 'float with the river, don't push the river'. I was relaxed, I was in a let-go. I was not there. IT was there, call it god -- god was there.

I would like to call it IT, because god is too human a word, and has become too dirty by too much use, has become too polluted by so many people. Christians, Hindus, Mohammedans, priests and politicians -- they all have corrupted the beauty of the word. So let me call it IT. IT was there and I was just carried away... carried by a tidal wave.

The moment I entered the garden everything became luminous, it was all over the place -- the benediction, the blessedness. I could see the trees for the first time -- their green, their life, their very sap running. The whole garden was asleep, the trees were asleep. But I could see the whole garden alive, even the small grass leaves were so beautiful. I looked around. One tree was tremendously luminous -- the maulshree tree. It attracted me, it pulled me towards itself. I had not chosen it, god himself has chosen it. I went to the tree, I sat under the tree. As I sat there things started settling. The whole universe became a benediction.

It is difficult to say how long I was in that state. When I went back home it was four o'clock in the morning, so I must have been there by clock time at least three hours --

but it was infinity. It had nothing to do with clock time. It was timeless.

Those three hours became the whole eternity, endless eternity. There was no time, there was no passage of time; it was the virgin reality -- uncorrupted, untouchable, unmeasurable.

And that day something happened that has continued -- not as a continuity -- but it has still continued as an undercurrent. Not as a permanency -- each moment it has been happening again and again. It has been a miracle each moment.

That night... and since that night I have never been in the body. I am hovering around it. I became tremendously powerful and at the same time very fragile. I became very strong, but that strength is not the strength of a Mohammed Ali. That strength is not the strength of a rock, that strength is the strength of a rose flower -- so fragile in his strength... so fragile, so sensitive, so delicate.

The rock will be there, the flower can go any moment, but still the flower is stronger than the rock because it is more alive. Or, the strength of a dewdrop on a leaf of grass just shining; in the morning sun -- so beautiful, so precious, and yet can slip any moment. So incomparable in its grace, but a small breeze can come and the dewdrop can slip and be lost forever.

Buddhas have a strength which is not of this world. Their strength is totally of love... Like a rose flower or a dewdrop. Their strength is very fragile, vulnerable. Their strength is the strength of life not of death. Their power is not of that which kills; their power is of that which creates.

Their power is not of violence, aggression; their power is that of compassion.

But I have never been in the body again, I am just hovering around the body. And that's why I say it has been a tremendous miracle. Each moment I am surprised I am still here, I should not be. I should have left any moment, still I am here. Every morning I open my eyes and I say, 'So, again I am still here?' Because it seems almost impossible. The miracle has been a continuity.

Just the other day somebody asked a question -- 'Osho, you are getting so fragile and delicate and so sensitive to the smells of hair oils and shampoos that it seems we will not be able to see you unless we all go bald.' By the way, nothing is wrong with being bald -- bald is beautiful. Just as 'black is beautiful', so 'bald is beautiful'. But that is true and you have to be careful about it.

I am fragile, delicate and sensitive. That is my strength. If you throw a rock at a flower nothing will happen to the rock, the flower will be gone. But still you cannot say that the rock is more powerful than the flower. The flower will be gone because the flower was alive. And the rock -- nothing will happen to it because it is dead. The flower will be gone because the flower has no strength to destroy. The flower will simply disappear and give way to the rock. The rock has a power to destroy because the rock is dead.

Remember, since that day I have never been in the body really; just a delicate thread joins me with the body. And I am continuously surprised that somehow the whole must be willing me to be here, because I am no more here with my own strength, I am no more here on my own. It must be the will of the whole to keep me here, to allow me to linger a

little more on this shore. Maybe the whole wants to share something with you through me.
Since that day the world is unreal. Another world has been revealed. When I say the world is unreal I don't mean that these trees are unreal. These trees are absolutely real -- but the way you see these trees is unreal. These trees are not unreal in themselves -- they exist in god, they exist in absolute reality -- but the way you see them you never see them; you are seeing something else, a mirage.
You create your own dream around you and unless you become awake you will continue to dream. The world is unreal because the world that you know is the world of your dreams. When dreams drop and you simply encounter the world that is there, then the real world.
There are not two things, god and the world. God is the world if you have eyes, clear eyes, without any dreams, without any dust of the dreams, without any haze of sleep; if you have clear eyes, clarity, perceptiveness, there is only god.
Then somewhere god is a green tree, and somewhere else god is a shining star, and somewhere else god is a cuckoo, and somewhere else god is a flower, and somewhere else a child and somewhere else a river -- then only god is. The moment you start seeing, only god is.
But right now whatsoever you see is not the truth, it is a projected lie. That is the meaning of a mirage. And once you see, even for a single split moment, if you can see, if you can allow yourself to see, you will find immense benediction present all over, everywhere -- in the clouds, in the sun, on the earth.

This is a beautiful world. But I am not talking about your world, I am talking about my world. Your world is very ugly, your world is your world created by a self, your world is a projected world. You are using the real world as a screen and projecting your own ideas on it.
When I say the world is real, the world is tremendously beautiful, the world is luminous with infinity, the world is light and delight, it is a celebration, I mean my world -- or your world if you drop your dreams.
When you drop your dreams you see the same world as any Buddha has ever seen. When you dream you dream privately. Have you watched it? -- that dreams are private. You cannot share them even with your beloved. You cannot invite your wife to your dream -- or your husband, or your friend. You cannot say, 'Now, please come tonight in my dream. I would like to see the dream together.' It is not possible. Dream is a private thing, hence it is illusory, it has no objective reality.
God is a universal thing. Once you come out of your private dreams, it is there. It has been always there. Once your eyes are clear, a sudden illumination -- suddenly you are overflooded with beauty, grandeur and grace. That is the goal, that is the destiny.

Let me repeat. Without effort you will never reach it, with effort nobody has ever reached it. You will need great effort, and only then there comes a moment.when effort becomes futile. But it becomes futile only when you have come to the very peak of it, never before it. When you have come to the very pinnacle of your effort -- all that you can

do you have done -- then suddenly there is no need to do anything any more. You drop the effort.

But nobody can drop it in the middle, it can be dropped only at the extreme end. So go to the extreme end if you want to drop it. Hence I go on insisting: make as much effort as you can, put your whole energy and total heart in it, so that one day you can see -- now effort is not going to lead me anywhere. And that day it will not be you who will drop the effort, it drops on its own accord. And when it drops on its own accord, meditation happens.

Meditation is not a result of your efforts, meditation is a happening. When your efforts drop, suddenly meditation is there... the benediction of it, the blessedness of it, the glory of it. It is there like a presence... luminous, surrounding you and surrounding everything. It fills the whole earth and the whole sky.

That meditation cannot be created by human effort. Human effort is too limited. That blessedness is so infinite. You cannot manipulate it. It can happen only when you are in a tremendous surrender. When you are not there only then it can happen. When you are a no-self -- no desire, not going anywhere -- when you are just herenow, not doing anything in particular, just being, it happens. And it comes in waves and the waves become tidal. It comes like a storm, and takes you away into a totally new reality.

But first you have to do all that you can do, and then you have to learn non-doing. The doing of the non-doing is the greatest doing, and the effort of effortlessness is the greatest effort.

Your meditation that you create by chanting a mantra or by sitting quiet and still and forcing yourself, is a very

mediocre meditation. It is created by you, it cannot be bigger than you. It is homemade, and the maker is always bigger than the made. You have made it by sitting, forcing in a yoga posture, chanting 'rama, rama, rama' or anything -- 'blah, blah, blah' -- anything. You have forced the mind to become still.

It is a forced stillness. It is not that quiet that comes when you are not there. It is not that silence which comes when you are almost non-existential. It is not that beautitude which descends on you like a dove.

It is said when Jesus was baptized by John the Baptist in the Jordan River, god descended in him, or the holy ghost descended in him like a dove. Yes, that is exactly so. When you are not there peace descends in you... fluttering like a dove... reaches in your heart and abides there and abides there forever.

You are your undoing, you are the barrier. Meditation is when the meditator is not. When the mind ceases with all its activities -- seeing that they are futile -- then the unknown penetrates you, overwhelms you.

The mind must cease for god to be. Knowledge must cease for knowing to be. You must disappear, you must give way. You must become empty, then only you can be full.

That night I became empty and became full. I became non-existential and became existence. That night I died and was reborn. But the one that was reborn has nothing to do with that which died, it is a discontinuous thing. On the surface it looks continuous but it is discontinuous. The one who died, died totally; nothing of him has remained.

Believe me, nothing of him has remained, not even a shadow. It died totally, utterly. It is not that I am just a

modified RUP, transformed, modified form, transformed form of the old. No, there has been no continuity. That day of March twenty-first, the person who had lived for many many lives, for millennia, simply died. Another being, absolutely new, not connected at all with the old, started to exist.

Religion just gives you a total death. Maybe that's why the whole day previous to that happening I was feeling some urgency like death, as if I am going to die -- and I really died. I have known many other deaths but they were nothing compared to it, they were partial deaths. Sometimes the body died, sometimes a part of the mind died, sometimes a part of the ego died, but as far as the person was concerned, it remained. Renovated many times, decorated many times, changed a little bit here and there, but it remained, the continuity remained.

That night the death was total. It was a date with death and god simultaneously.

Now this sutra.

THE BUDDHA SAID:
LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.
LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY. BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.
THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.

Look. You don't look, you never look. Before you look you have an idea. You never look in purity, you never look unprejudiced. You always carry some prejudice, you always carry some opinion, ideology, scripture -- your own experience or others' experiences, but you always carry something in the mind. You are never naked with reality. And when Buddha says, LOOK UP TO HEAVEN AND DOWN ON EARTH, he means look with a naked eye, with no coatings of opinions, ideas, experiences, borrowed or otherwise.

Have you seen a naked eye? As far as humanity is concerned it is very rare to come across a naked eye. All eyes are so dressed up. Somebody has a christian eye, somebody has a hindu eye, somebody has a mohammedan eye. They look differently.

When a Mohammedan reads the Gita he never reads the same thing that a Hindu reads in it. When a Jaina reads the Gita he reads something else again. A Hindu can read the Bible but he will never read that which a Christian reads. The Bible is the same. From where does this difference come? The difference must be coming from the eye, the difference must be coming from the mind.

Have you ever read a single page of a book without bringing your mind in it, without corrupting it by your mind, by your past? Without interpreting it, have you ever looked at anything in life? If not then you have not looked

at all, then you don't have real eyes. You have just holes not eyes.

The eye has to be receptive, not aggressive. When you have a certain idea in the eye, in your mind, it is aggressive. It immediately imposes itself on things. When you have an empty eye, naked, undressed, not Christian, not Hindu, not Communist, just pure look, innocent... primal innocence -- innocent as an animal's eye or a child, a newborn child. A just-born child looks around -- he has no idea of what is what. What is beautiful and what is ugly, he has no idea. That primal innocence has to be. Only then you will be able to see what Buddha says.

You have been looking in life but you have not come to see that all is impermanence. Everything is dying, everything is decaying, everything is on a death procession. People are standing in a death queue. Look around -- everything rushing towards death. Everything is fleeting, momentary, fluxlike; nothing seems to be of eternal value, nothing seems to abide, nothing seems to hold, nothing seems to remain. Everything just goes on and on and on, and goes on changing. What else is a dream?

Buddha says this life, this world that you live in, that you are surrounded with, that you have created around yourself, is but a dream -- impermanent, temporary. Don't make your abode there, otherwise you will suffer. Because nobody can be contented with the temporary. By the time you think it is in your hands it is gone. By the time you think you have possessed it, it is no more there. You struggle for it -- by the time you achieve it, it has disappeared.

The beauty is fleeting, love is fleeting, everything in this life is fleeting. You are running to catch shadows. They look real; by the time you have arrived they prove mirages.

LOOK UP TO HEAVEN AND DOWN ON EARTH AND THEY WILL REMIND YOU OF THEIR IMPERMANENCY.
LOOK ABOUT THE WORLD AND IT WILL REMIND YOU OF ITS IMPERMANENCY.

It is one of the most fundamental principles of Gautam the Buddha -- that one should become aware of the impermanent world we are surrounded with. Then immediately you will be able to understand why Buddha calls it a dream, a maya, illusion.
In the East our definition of truth is that which abides forever, and of untruth, that which is there this moment and next moment is not there.
Untruth is that which is temporary, momentary, impermanent. And truth is that which is, always is, has been, will be. Behind these fleeting shadows find the eternal, penetrate to the eternal, because there can be bliss only with the eternal; misery only with the momentary.

BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT...

That's why I was reminded of my own experience and I talked about it to you.

... BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

Wisdom cannot be found through scriptures; it is an experience. It is not knowledge, wisdom is not knowledge. You cannot gather it from others, you cannot borrow it. It is not information. You cannot learn it from the scriptures. There is only one way to become wise and that is to enter into a live experience of life.

Something is said by Buddha -- you hear it; something I say -- you hear it -- but you don't become wise by hearing it. It will become knowledge. You can repeat it, you can repeat it even in a better way. You can become very skillful, efficient, in repeating it. You can say it in a better language, but you don't have the experience.

You have never tasted the wine yourself. You have simply seen some drunkard moving, wobbling on the road, fallen in a gutter. You have simply watched a drunkard, how he moves, how he stumbles, but you don't know what the experience is. You will have to become a drunkard -- there is no other way.

You can watch a thousand and one drunkards and you can collect all information about them, but that will be from the outside and the experience is inner. That will be from without, and you will collect it as a spectator. And the experience cannot be attained by seeing, it can be attained only by being.

Now the modern world has become very obsessed by seeing; the modern world is the spectator's world. People are sitting for hours in the movie houses, just watching,

doing nothing. In the West people are glued to their chairs for hours, six hours, eight hours even, just sitting before their tv:s. You listen to somebody singing and you see somebody dancing and you see somebody making love -- that's why people are so much interested in pornography -- but you are a spectator.

The modern man is the falsest man that has ever existed on the earth, and his falsity consists in that he thinks he can know by just seeing, just by being a spectator. People are sitting for hours seeing hockey matches, volley ball matches, cricket matches -- for hours. When are you going to play yourself? When are you going to love somebody? When are you going to dance and sing and be?

This is a very borrowed life. Somebody dances for you; maybe you can enjoy it, but how can you know the beauty of dance unless you dance? It is something inner. What happens when a person is dancing? What happens to his innermost core?

Nijinsky, one of the greatest dancers, used to say that there come moments when he disappears, only the dance remains. Those are the peak moments -- when the dancer is not there and only the dance is. That's what Buddha is saying -- when the self is not there.

Now Nijinsky is moving into an ecstasy, and you are just sitting there watching the movement. Of course those movements are beautiful. Nijinsky's movements have a grace, a tremendous beauty, but it is nothing compared to what he is feeling inside. His dance is a beauty, even when you are just a spectator, but nothing compared to what is happening inside him.

He used to say that there are moments when gravitation disappears. I can understand because I have come across the feeling myself when gravitation disappears. And it was only for moments that gravitation disappeared for me. Now I have lived for years without gravitation. I know what he means.

Even scientists were very much puzzled, because there were moments in Nijinsky's dance when he would leap and jump -- and those leaps were tremendous, almost impossible leaps. A man cannot leap that way; the gravitation does not allow. And the most beautiful and amazing part was that when Nijinsky would be coming back from the leap he would come so slowly that it is impossible. He would come so slowly as if a leaf is falling from a tree... very slowly, very slowly, very slowly.

It is not possible, it is against the physical law, it is against physics. The gravitation does not make any exceptions, not even for a Nijinsky. And he was asked again and again, 'What happens? How do you fall so slowly? Because it is not within your power to control -- the gravitation pulls you.' He said, 'It does not happen always, only rarely -- when the dancer disappears. Then sometimes I am also puzzled, surprised, not only you. I see myself coming so slowly, so gracefully, and I know that the gravitation does not exist in that moment.'

He must be functioning in another dimension where the physical law does not exist, where another law starts working that spiritualists call the law of levitation.

And it seems absolutely rational and logical to have both the laws, because each law has to be counterbalanced by another law in the opposite direction. If there is light there

is darkness, if there is life there is death, if there is gravitation there must be levitation that pulls you up. There must be ways where a person is pulled up.

There are stories... especially the story about Mohammed -- that he went to heaven with his physical body; not only with his physical body, with his horse. Sitting on the horse, he simply went to heaven, upwards. It looks absurd, Mohammedans have not been able to prove it, but the meaning is clear. The story may have not exactly happened, but the meaning is clear.

The meaning is to be understood, it is very symbolical. It simply says that there is a law of levitation and if Mohammed cannot be pulled by levitation, then who will be pulled? He is the right person, a person who exists not. The ego is under gravitation, the no-ego is not under gravitation -- a weightlessness arises.

Nijinsky went mad because he was simply a dancer and he never knew anything about meditation, ecstasy, enlightenment. That became a trouble for him.

If you don't understand and if you don't move with awareness and suddenly you stumble upon something which cannot be explained by ordinary laws, you will go mad. Because you will be disturbed by it. It is so weird, it is so eerie. You cannot explain it. You start getting disturbed by it. He himself started getting disturbed by the phenomenon. Finally it was so staggering it disturbed his whole mind.

God is very destructive. If you don't go rightly, you will be destroyed, because god is fire. Many people go mad if they don't move rightly. If they don't move under right guidance

they can go mad. It is not a child's play, one has to understand.

And god -- if he happens like an accident -- you will not be able to absorb. Your old world will be shattered and you will not be able to create a new order, a new understanding. Because for the new understanding you will need new concepts, a new framework, a new gestalt. That is the whole meaning of finding a master.

It is not just from gullibility that people become attached to masters, it has a scientific base to it. Moving into the unknown is a tremendous risk. One should move with somebody who has already moved into it. One should move hand in hand with somebody who knows the territory. Otherwise the thing can happen so shatteringly that you will be at a loss.

Many people go mad if they don't know that somebody's help is needed. Somebody is needed like a midwife. You will be born, but somebody will be needed to watch over it. His very presence will be helpful; you can relax. The midwife is there, the doctor is there -- you can relax. They don't do much -- you can ask Dr. Ajit Saraswati -- they don't do much; what can they do? -- but their very presence relaxes the woman who is going under labour. She knows the doctor is there, the nurse is there, the midwife is there. Everything is okay, she goes, she relaxes, she is no more fighting. She knows if something goes wrong people are around who will put it right. She can relax, she can trust.

The same happens to a disciple. It is a process of rebirth. A master is needed. But from the master don't go on

collecting knowledge; from the master take hints and move into experience.
I talk about meditation. You can do two things. You can collect whatsoever I say about meditation, you can compile it. You can become a great, knowledgeable person about meditation -- because every day I go on talking about meditation from different dimensions in different ways. You can collect all that, you can get a Ph. D. from any university. But that is not going to make you wise, unless you meditate.
So whatsoever I am saying, try it in life. While I am here don't waste time in collecting knowledge. That you can do without me, that you can do in a library. While I am here take a jump, a quantum leap into wisdom. EXPERIENCE these things I am saying to you.

BUT WHEN YOU GAIN SPIRITUAL ENLIGHTENMENT YOU SHALL THEN FIND WISDOM.

Wisdom is only through one's own experience. It is never from anybody else. Wisdom always happens as a flower opens... just like that. When your heart opens, you have a fragrance -- that fragrance is wisdom. You can bring a plastic flower from the market, you can deceive neighbours.

I used to live near Mulla Nasrudin once. I used to see him every day pouring water into a pot which was hanging in his window, with beautiful flowers. I watched him many times. Whenever he would be pouring water, there was no

water, the pot was empty. I could see that there was no water and the pot was empty, but he would pour twice every day, religiously.
I asked Nasrudin, 'What are you doing? You don't have any water and you go on pouring it, which is not there! And I have been watching you for many days.' He said, 'Don't get disturbed. These flowers are plastic flowers. They don't need water.'

Plastic flowers don't need water, they are not alive. They don't need soil, they are not alive. They don't need fertilizers, they are not alive. They don't need any manure, they are not alive.
Real flowers are like wisdom. Wisdom is like real flowers, knowledge is plastic. That's why it is cheap. It is very cheap, you can get it for nothing, because it is borrowed. Experience is a radical change in your life; you cannot be the same.
If you want to become wise you will have to go through transformations, a million and one transformations. You will have to pass through fire. Only then whatsoever is there which is ugly and useless will be burnt, and you will come out as pure gold.

THE KNOWLEDGE THUS ATTAINED LEADS YOU ANON TO THE WAY.

... And the wisdom only. The knowledge thus attained through one's own experience, through one's own enlightening experience, through one's own satori, samadhi, makes you capable of falling in tune with the way.

The Buddha calls it dhamma, tao. Then you are in harmony -- what Pythagoras calls harmonia. Then you are suddenly not there, only the law is there, the dhamma is there, the way is there -- or call it god... is there. Then you are simply with the whole. You go with it wherever it goes. Then you don't have any goal of your own. Then the whole's destiny is your destiny. Then there is no anxiety, no tension. Then one is immensely relaxed.
In fact, one is so relaxed that one is not! The ego is nothing but accumulated tensions through lives. When you are totally relaxed and you look within, there is nobody. It is simple purity, emptiness, vastness.

THE BUDDHA SAID:
YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED. EACH OF THEM HAS ITS OWN NAME AND THERE IS NO SUCH THING THERE KNOWN AS EGO. AS THERE REALLY IS NO EGO, IT IS LIKE UNTO A MIRAGE.

Buddha says ego is just a concept, an idea; it does not exist in reality. When a child is born he is born without any 'I'. By and by he learns it, by and by he learns that there are other people and he is separate from them. Have you watched small children when they start speaking? They don't say, 'I am thirsty.' They say, 'Bobby is thirsty.' They don't say, 'I am thirsty.' They don't have any 'I'.
By and by they learn the 'I', because they start feeling 'thou'. Thou comes first, then comes I, as a reaction to thou. They started feeling that there are other people who are

separate from Bobby, and they are called 'thou', you. Then by and by he starts learning the 'I'.
But it is just a utility. Useful, perfectly useful -- use it. I'm not saying stop using 'I', because that will create troubles. But know well that there is no 'I' within you; it is just a linguistic convenience. Just as the name is a convenience so is the 'I'.
When a child is born he has no name. Then we call him Ram or Krishna, and he becomes a Ram. Later on if you insult the name 'Ram' he will start fighting, and he had come in the world without a name. And he has no name, it is just a label -- utilitarian, needed, but nothing true in it. He can as well be called Krishna or Mohammed or Mansoor or anything. Any name will do because he is nameless.
That's why I change your names when I initiate you into sannyas -- just to give you a feeling that the name can be changed, it does not belong to you. It can easily be changed. It has a utility in the world, but it has no reality. The child learnt that his name is Ram. The name is for others to call him. He cannot call himself Ram because that too will be confusing. Others call him Ram, he has to call himself something else, otherwise it will be confusing. Swami Ram Teerth used to call himself Ram, in the third person. It was very confusing. He was a beautiful man, and just not to use 'I' -- because the 'I' has created so much trouble -- just as a gesture, he used to call himself Ram. When he went to America he would say suddenly, 'Ram is thirsty,' and people would not understand. What does he mean? -- 'Ram is thirsty.' They would look around -- who is Ram? And he would say, 'This Ram is thirsty.' But this is

confusing. You say, 'I am thirsty,' and things are settled. Because when you use the name it seems that somebody else is thirsty.
So there is a need for a name others can call you, and there is a need for something, a symbol, that you can call yourself. It is a need of the society, it has nothing to do with existence or reality.

YOU SHOULD THINK OF THE FOUR ELEMENTS OF WHICH THE BODY IS COMPOSED...

Buddha says the body is composed of fire, earth, water, air -- these four things are there, they are real things, and there is nothing else. Behind these four things there is just pure space inside you. That pure space is what you really are -- that zero space.
Buddha does not want to call it even a self, because the self carries again some distant reflection of the ego. So he calls it no-self, ANATTA. He does not call it ATMA, self, he calls it ANATMA, no-self. And he is right, he is absolutely right. One should not call it any name.
I have come across it. It has no name, and it has no form. It has no substance, and it has no center. It is just immense, pure, empty, full. It is pure bliss -- satchidananda. It is truth, it is consciousness, it is bliss, but it has no 'I'-sense in it. It is not confined by anything, it has no boundaries. It is pure space. To attain to that purity is what Buddha says is nirvana.
The word nirvana is beautiful. It means 'blowing out a flame'. There is a lamp, you go and blow the flame of the lamp. Then Buddha says, 'Do you ask where the flame has

gone now? Can anybody answer where the flame has gone now?' Buddha says it has simply disappeared into infinity. It has not gone anywhere, it has gone everywhere. It has not gone to any particular address, it has become universal. Blowing out a flame is the meaning of the word nirvana. And Buddha says when you blow out your ego, the flame of the ego, only pure space is left. Then you are nobody in particular, you are everybody. Then you are universal. Then you are this vast benediction, this bliss, this beautitude. Then you are IT.

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THE SUTRA OF FORTY-TWO CHAPTERS
THE BUDDHA SAID:
"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY

STRICKEN IN YEARS. IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY, YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK. HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRED, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."

THE BUDDHA SAID:

"PEOPLE CLEAVE TO THEIR WORLDLY POSSESSIONS AND SELFISH PASSIONS SO BLINDLY AS TO SACRIFICE THEIR OWN LIVES FOR THEM. THEY ARE LIKE A CHILD WHO TRIES TO EAT A LITTLE HONEY SMEARED ON THE EDGE OF A KNIFE. THE AMOUNT IS BY NO MEANS SUFFICIENT TO APPEASE HIS APPETITE, BUT HE RUNS THE RISK OF WOUNDING HIS TONGUE."

THE BUDDHA SAID:

"MEN ARE TIED UP TO THEIR FAMILIES AND POSSESSIONS MORE HELPLESSLY THAN IN A PRISON. THERE IS AN OCCASION FOR THE PRISONER TO BE RELEASED, BUT HOUSEHOLDERS ENTERTAIN NO DESIRE TO BE RELIEVED FROM THE TIES OF FAMILY. WHEN A MAN'S PASSION IS AROUSED NOTHING PREVENTS HIM FROM RUINING HIMSELF. EVEN INTO THE MAWS OF A TIGER HE WILL JUMP. THOSE WHO ARE THUS DROWNED IN THE FILTH OF PASSION ARE CALLED THE IGNORANT. THOSE WHO ARE ABLE TO OVERCOME IT ARE SAINTLY ARHATS."

THE WAY OF THE BUDDHA is not a religion in the ordinary sense of the term, because it has no belief-system, no dogma, no scripture. It does not believe in God, it does not believe in the soul, it does not believe in any state of moksha. It is a tremendous unbelief -- and yet it is a religion.

It is unique. Nothing has ever happened before like that in the history of human consciousness, and nothing afterwards. Buddha remains utterly unique, incomparable.

He says that God is nothing but a search for security, a search for safety, a search for shelter. You believe in God, not because God is there; you believe in God because you feel helpless without that belief. Even if there is no God, you will go on inventing. The temptation comes from your weakness. It is a projection.

Man feels very limited, very helpless, almost a victim of circumstances -- not knowing from where he comes and not knowing where he is going, not knowing why he is here. If there is no God it is very difficult for ordinary man to have any meaning in life. The ordinary mind will go berserk without God.

God is a prop -- it helps you, it consoles you, it comforts you. It says, "Don't be worried -- the Almighty God knows everything about why you are here. He is the Creator, He knows why He has created the world. You may not know but the Father knows, and you can trust in Him." It is a great consolation.

The very idea of God gives you a sense of relief -- that you are not alone, that somebody is looking after the affairs; that this cosmos is not just a chaos, it is REALLY a cosmos; that there is a system behind it, that there is logic

behind it; that it is not an illogical jumble of things, that it is not anarchy. Somebody rules it; the sovereign King is there looking after each small detail -- not even a leaf moves without His moving it. Everything is planned. You are part of a great destiny. Maybe the meaning is not known to you, but the meaning is there -- because God is there.

God brings a tremendous relief. One starts feeling that life is not accidental; there is a certain undercurrent of significance, meaning, destiny. God brings a sense of destiny.

Buddha says: There is no God -- it simply shows that man knows not why he is here. It simply shows man is helpless. It simply shows that man has no meaning available to him. By creating the idea of God he can believe in meaning, and he can live this futile life with the idea that somebody is looking after it.

Just think: you are in an air flight and somebody comes and says, "There is no pilot." Suddenly there will be a panic. No pilot?! 'No pilot' simply means you are doomed. Then somebody says, "Believe the pilot is there -- invisible. We may not be able to see the pilot, but he is there; otherwise how is this beautiful mechanism functioning? Just think of it: everything is going so beautifully -- there must be a pilot! Maybe we are not capable of seeing him, maybe we are not yet prayerful enough to see him, maybe our eyes are closed, but the pilot is there. Otherwise, how is it possible? This aeroplane has taken off, it is flying perfectly well; the engines are humming. Everything is a proof that there is a pilot."

If somebody proves it, you relax again into your chair. You close your eyes, you start dreaming again -- you can fall asleep. The pilot is there, you need not worry.
Buddha says: The pilot exists not -- it is a human creation. Man has created God in his own image. It is man's invention; God is not a discovery, it is an invention. And God is not the truth -- it is the greatest lie there is.
That's why I say Buddhism is not a religion in the ordinary sense of the term. A God less religion -- can you imagine? When for the first time Western scholars became aware of Buddhism, they were shocked. They could not comprehend that a religion can exist -- and without God! They had known only Judaism, Christianity and Islam. All these three religions are in a way very immature compared to Buddhism.
Buddhism is religion come of age. Buddhism is the religion of a mature mind. Buddhism is not childish at all -- and it doesn't help any childish desires in you. It is very MERCILESS. Let me repeat it: There has never been a man more compassionate than Buddha, but his religion is merciless.
In fact, in that mercilessness he is showing his compassion. He will not allow you to cling to any lie. Howsoever consoling, a lie is a lie. And those who have given you the lie, they are not friends to you, they are enemies -- because under the impact of the lie you will live a life full of lies. The truth has to be brought to you, howsoever hard, howsoever shattering, howsoever shocking. Even if you are annihilated by the impact of the truth it is good.
Buddha says: The truth is that man's religions are man's inventions. You are in a dark night surrounded by alien

forces. You need someone to hang on to, someone to cling to.

And everything that you can see is changing -- your father will die one day and you will be left alone, your mother will die one day and you will be left alone, and you will be an orphan. And from the very childhood you have been accustomed to having a father to protect you, a mother to love you. Now that childish desire will again assert itself: you will need a father-figure. If you cannot find it in the sky, then you will find it in some politician.

Stalin became the father of Soviet Russia; they had dropped the idea of God. Mao became the father of China; they had dropped the idea of God. But man is such that he cannot live without a father-figure. Man IS childish. There are very few rare people who grow to be mature.

My own observation is this, that people remain near about the age of seven, eight, nine. Their physical bodies go on growing, but their minds remain stuck there somewhere below the age of ten.

Christianity, Judaism, Islam, Hinduism, are the religions below the age of ten. They fulfil whatsoever are your needs; they are not too much worried about the truth. They are more worried about you, they are more worried how to console you.

The situation is such: the mother has died and the child is crying and weeping, and you have to console the child. So you tell lies. You pretend that the mother has not died: "She has gone for a visit to the neighbours -- she will be coming. Don't be worried, she will be just coming."Or: "She has gone for a long journey. It will take a few days but she will I be back." Or: "She has gone to visit God -- nothing to be

worried about. She IS still alive: maybe she has left the body, but the soul lives for ever."

Buddha is the most shattering individual in the whole history of humanity. His whole effort is to drop all props. He does not say to believe in anything. He is an unbeliever and his religion is that of un-belief. He does not say "Believe!" he says "Doubt!"

Now, you have heard about religions which say "Believe!" You have never heard about a religion which says "Doubt!" Doubt is the very methodology -- DOUBT to the very core, doubt to the very end, doubt to the very last. And when you have doubted everything, and you have dropped everything out of doubt, then reality arises in your vision. It has nothing to do with your beliefs about God. It is nothing like your so-called God. Then arises reality: absolutely unfamiliar and unknown.

But that possibility exists only when all the beliefs have been dropped and the mind has come to a state of maturity, understanding, acceptance that "Whatsoever is is, and we don't desire otherwise. If there is no God, there is no God, and we don't have any desire to project a God. If there is no God, then we accept it."

This is what maturity is: to accept the fact and not to create a fiction around it; to accept the reality as it is, without trying to sweeten it, without trying to decorate it, without trying to make it more acceptable to your heart. If it is shattering, it is shattering. If it is shocking, it is shocking. If the truth kills, then one is ready to be killed.

Buddha is merciless. And nobody has ever opened the door of reality so deeply, so profoundly as he has done. He does not allow you any childish desires. He says: Become more

aware, become more conscious, become more courageous. Don't go on hiding behind beliefs and masks and theologies. Take hold of your life into your own hands. Burn bright your inner light and see whatsoever is. And once you have become courageous enough to accept it, it is a benediction. No belief is needed.

That is Buddha's first step towards reality: all belief-systems are poisonous; all belief-systems are barriers.

He is not a theist. And remember: he is not an atheist either -- because, he says, a few people believe that there is God and a few people believe that there is no God, but both are believers. His non-belief is so deep that even those who say there is no God, and believe in it, are not acceptable to him. H.e says that just to say there is no God makes no difference. If you remain childish, you will create another source of God.

For example, Karl Marx declared: "There is no God," but then he created a God out of history. History becomes the God; the same function is being done now by history that was done previously by the concept of God. What was God doing? God was the determining factor; God was the managing factor. It was God who was deciding what should be and what should not be. Marx dropped the idea of God, but then history became the determining factor, then history became the fate, then history became kismet -- then history is determining. Now what is history? And Marx says communism is an inevitable state. History has determined that it will come, and everything is determined by history. Now history becomes a super-God.

But somebody to determine is needed. Man cannot live with indeterminate reality. Man cannot live with reality as

it is: chaotic, accidental. Man cannot live with reality without finding some idea which makes it meaningful, relevant, continuous, which gives it a shape which reason can understand; which can be dissected, analysed, into cause and effect.

Freud dropped the idea of God, but then the unconscious became the God -- then everything is determined by the unconscious of man, and man is helpless in the hands of the unconscious. Now these are new names for God; it is a new mythology.

The Freudian psychology is a new mythology about God. The name is changed but the content remains the same; the label has changed, the old label has been dropped; a fresh, newly-painted label has been put on it -- it can deceive people who are not very alert. But if you go deeper into Freudian analysis you will immediately see that now the unconscious is doing the same work that God used to do.

So what is wrong with poor God? If you have to invent something, and man has always to be determined by something -- history, economics, unconscious, this and that -- IF MAN CANNOT BE FREE, then what is the point of changing mythologies, theologies? It makes not much difference.

You may be a Hindu, you may be a Mohammedan, you may be a Christian, you may be a Jew -- it makes not much difference. Your mind remains childish, you remain immature. You remain in search, you continue to search for a father-figure: someone somewhere who can explain everything, who can become the ultimate explanation.

The mature mind is one who can remain without any search even if there is no ultimate explanation of things.

That's why Buddha says: I am not a metaphysician. He has no metaphysics. Metaphysics means the ultimate explanation about things -- he has no ultimate explanation. He does not say, "I have solved the mystery." He does not say, "Here I hand over to you what truth is."
He says, "The only thing that I can give to you is an impetus, a thirst, a tremendous passion, to become aware, to become conscious, to become alert; to live your life so consciously, so full of light and awareness, that YOUR life is solved."
Not that you come to some ultimate explanation of existence -- nobody has ever come. Buddha denies metaphysics completely. He says metaphysics is a futile search.
So the first thing: he denies God.

THE SECOND THING: he denies MOKSHA, paradise, heaven. He says: Your heaven, your paradise, are nothing but your unfulfilled sexual desires, unfulfilled instincts, being projected into the other life, the life beyond, the life after death. And he seems to be absolutely true.
If you see the depiction, the description of heaven and paradise in Islam, in Christianity, in Judaism, you will understand it perfectly, what he is saying. Whatsoever remains unfulfilled here you go on projecting in the hereafter. But the desire seems to be the same!
Hindus say there are trees they call KALPVRAKSHA -- you sit under them and whatsoever you desire, without any lapse of time, it is fulfilled. You desire a beautiful woman, she is there -- immediately, instantly. In the West you have invented instant coffee and things like that just now. India

discovered a wish-fulfilling tree -- down the centuries it has believed in that. That is REALLY instantly fulfilling -- really instantly, without any time lapse. Here the idea arises, there it is fulfilled; not even a single second passes between the two. The idea is its fulfillment! You desire a beautiful woman, she is there. You desire delicious food, it is there. You desire a beautiful bed to rest on, it is there. Now, this is simple psychological analysis -- that man is unfulfilled in life. And he goes on. His whole life he goes on trying to fulfil it, still he finds it cannot be fulfilled, so he has to project in the future. Not that in the future it can be fulfilled -- desire as such is unfulfillable.

Buddha has said: The very nature of desire is that it remains unfulfilled. Whatsoever you do, regardless of what you do about it, it remains unfulfilled -- that is the very intrinsic nature of desire. Desire as such remains unfulfilled. So you can sit under a wish-fulfilling tree -- it doesn't make any difference. You can feel many times it is being fulfilled, and again it arises. Ad infinitum it will go on arising again and again and again.

The Christian, the Muslim, the Jewish, the Hindu -- all heavens and paradises, are nothing but unfulfilled projected desires, repressed desires, frustrated desires. Of course, they console man very much: "If you have not been able to fulfil here -- there. Sooner or later you will reach to God; the only thing you have to do is go on praying to Him, go on bowing down before some image or some idea or some ideal, and keep Him happy, keep God happy, and then you are going to reap a great crop of pleasures and gratifications.That will be His gift to you -- for your prayers, for your appreciation, for continuous surrender, for

again and again touching His feet, for your obedience -- that is going to be the reward."

The reward is, of course, after death, because even cunning priests canNOT deceive you in this life -- even they cannot deceive. They know desire remains unfulfilled, so they have to invent an after-life. Nobody has known the afterlife; people can be deceived very easily.

If somebody comes and says to you, "God can fulfil your desire here and now," it will be difficult to prove it -- because nobody's desire has ever been fulfilled herenow. Then their God will be at stake. They have tried a very cunning device; they say, "After this life." Is not your God potent enough to fulfil here? Is not your God potent enough to create wish-fulfilment trees on the earth? Is not your God powerful enough to do something while people are alive? If He cannot fulfil here, what is the proof that He is going to fulfil hereafter?

Buddha says: Look into the nature of desire. Watch the movement of desire -- it is very subtle. And you will be able to see two things: one, that desire by its very nature is unfulfillable; and second, the MOMENT you understand that desire is unfulfillable, desire disappears -- and you are left desireless. That is the state of peace, silence, tranquillity. That is the state of fulfilment! Man never comes to fulfilment through desire; man comes to fulfilment only by transcending desire.

Desire is an opportunity to understand. Desire is a great opportunity to understand the functioning of your own mind -- how it functions, what the mechanism of it is. And when you have understood that, in that very understanding is transformation. Desire disappears, leaves no trace

behind. And when you are desireless, not desiring anything, you are fulfilled. NOT that desire is fulfilled, but when desire is transcended there is fulfilment.

Now see the difference: other religions say, "Desires can be fulfilled in the other world." The worldly people say, "Desires can be fulfilled here" -- the communists say, "Desires can be fulfilled here. Just a different social structure is needed, just the capitalists have to be thrown, the proletariat has to take over, the bourgeoisie has to be destroyed, that's all -- and desires can be fulfilled here, the heaven can be created on this earth here."

The worldly people say, "You can fulfil your desires -- struggle hard." That's what the whole West goes on doing: "Struggle, compete, cheat, by any means and methods! Acquire more wealth, more power!" That's what the politicians all over the world go on doing: "Become more powerful and your desires can be fulfilled." That's what scientists say, that only a few more technologies have to be invented and the paradise is just by the corner.

And what do your religions say? They don't say anything different. They say, "Desires can be fulfilled, but not in this life -- after death." That is the only difference between the so-called materialists and so-called spiritualists.

To Buddha, both are materialists; and to me also, both are materialists. Your so-called religious people and your so-called ir-religious people are both in the same boat. Not a bit of difference! Their attitudes are the same, their approaches are the same.

Buddha is really religious in this way, that he says: Desire CANNOT be fulfilled. You have to look into desire. Neither here nor anywhere else has desire ever been

fulfilled, never. It has never happened and never is it going to happen -- because it is against the nature of desire.
What is desire? Have you looked into your desiring mind ever? Have you encountered it? Have you tried any meditation on it? What is desire?
You desire a certain house; you work for it, you work hard. You destroy your whole life for it -- then the house is there. But is fulfilment there? Once the house is there, suddenly you feel very empty -- you feel more empty than before, because before there was an occupation to achieve this house. Now it is there: immediately your mind starts looking for something else to get occupied with. Now there are bigger houses; your mind starts thinking of those bigger houses. There are bigger palaces.... You desire a woman and you have achieved your desire, then suddenly your hands are again empty. Again you start desiring some other woman.
This is the nature of desire. Desire always goes ahead of you. Desire is always in the future. Desire is a hope. Desire cannot be fulfilled because its very nature is to remain unfulfilled and projected in the future. It is always on the horizon.
You can rush, you can run towards the horizon, but you will never reach: wherever you reach you will find the horizon has receded back. And the distance between you and the horizon remains absolutely the same. You have ten thousand rupees, the desire is for twenty thousand rupees; you have twenty thousand rupees, the desire is for forty thousand rupees. The distance is the same; the mathematical proportion is the same.
Whatsoever you have, desire always goes ahead of it.

Buddha says: Abandon hope, abandon desire. In abandoning hope, in abandoning desire, you will be herenow. Without desire you will be fulfilled. It is desire that is deceiving you.

So when Buddha said that these so-called religious people are ALL materialists, of course Hindus were very angry -- very angry; they have never been so angry against anybody. They tried to uproot Buddha's religion from India, and they succeeded. Buddhism was born in India, but Buddhism doesn't exist in India -- because the religion of the Hindus is one of the most materialistic religions in the world. You just look in the Vedas: all prayer, all worship, is just asking for more, for more, from gods or from God -- all sacrifice is for more. All worship is desire-oriented. "Give us more! Give us plenty! Better crops, better rain, more money, more health, more life, more longevity -- give us more!" The whole Veda is nothing but desire written large. And sometimes very ugly. In the Veda not only do the so-called rishis go on praying "Give us more!" -- they also pray: "Don't give to our enemies! Give more milk to MY cow, but let the enemy's cow die or let its milk disappear!" What type of religion is this? Even to call it religion looks absurd. If this is religion, then what is materialism? And even so-called ascetic people who have renounced the world... and there were many in the days of Buddha. He himself had gone to many masters while he was searching, but from everywhere he came back empty-handed -- because he could not see that anybody had really understood the nature of desire. They themselves were desiring; of course, their desire was projected in the faraway future, the other life, but still the object of desire

was the same, the desiring mind was the same. It is only a question of time.

A few people desire before death, a few people desire after death, but what is the difference? -- that does not make any difference. They desire the same things -- THEY DESIRE! The desire is the same.

Buddha went to many teachers and was frustrated. He could not see religion flowering anywhere, blossoming -- they were all materialistic people. They were great ascetics: somebody was fasting for months, somebody was standing for months, somebody had not slept for years -- they were just skeletons. You could not call them worldly and materialistic if you looked at their bodies; but look at their mind, ask them, "Why are you fasting? Why are you trying so hard? For what?" and there arises the desire to attain to paradise to heaven, to have eternal gratification in the afterlife.

Listen to their logic and they all will say, "Here things are fleeting. This life is temporary. Even if you attain, everything is taken away when you die, so what is the point? This life is not going to be for ever. We are searching for something which will remain for ever -- we are after immortality, we are after ABSOLUTE gratification. People who are running here, in this life, after desires are fools because death will take everything away. You accumulate wealth, and here comes death and all is left behind. We are searching for some treasure which we can take with ourselves, which will never be lost, which cannot be stolen, no government can tax it -- nobody can take it away, not even death."

You call these people religious people? They seem to be even more worldly than the so-called worldly; they are more materialistic than the materialists. Of course, their materialism is garbed in a disguise; their materialism has a flavour of spiritualism -- but it is a deception. It is as if on a dung-heap you have thrown some beautiful perfume. The dung-heap remains the dung-heap; the perfume can only deceive fools.

Buddha was not fooled, he could see through and through. And he could always see that the desire is there. If desire is there you are a materialist and you are worldly.

So he is not preaching any paradise to you, he does not believe in any paradise. Not that he does not believe in blissfulness, no. He believes in blissfulness, but that is not a belief: when all paradises are lost, when all desires drop, suddenly it is your innermost nature to be blissful. For it, nothing is needed -- no virtue is needed, no asceticism is needed, no sacrifice is needed. Just understanding is enough.

The Way of the Buddha is the way of understanding.

AND THE THIRD THING BEFORE WE ENTER IN THE SUTRAS: He does not believe in the soul -- no God, no paradise, no soul. Now, this seems to be very difficult.

We can accept there is no God -- maybe it is just a projection; who has seen it? We can accept there is no paradise -- maybe it is just our unfulfilled desire dreaming about it. But no soul? Then you take the whole ground from underneath. No soul? -- then what is the point of it all? If there is no soul in man, if there is nothing immortal in man, then why make so much effort? why meditate? for what?

Buddha says this idea of the self is a misunderstanding. You are, but you are not a self. You are, but you are not separate from the universe. The separation is the root-idea in the concept of self: if I am separate from you then I have a self; if you are separate from me then you have a self.
But Buddha says: Existence is one. There are no boundaries. No-body is separate from anybody else. We live in one ocean of consciousness. We ARE one consciousness -- deluded by the boundaries of the body, deluded by the boundaries of the mind. And because of the body and the mind, and because of the identification with the body and mind, we think we are separate, we think we are selves. This is how we create the ego.
It is just like on the map you see India, but on the earth itself there is no India -- only on the map of the politicians. On the map you see the American continent, the African continent as separate, but deep down, down under the oceans, the earth is one. All continents are together, they are all one earth.
We are separate only on the surface. The deeper we go, the more separation disappears. When we come to the very core of our being, suddenly it is universal, there is no selfhood in it, no soul there.
Buddha has no belief for God, for soul, for MOKSHA. Then what is his teaching? His teaching is a way of life, not a way of belief. His teaching is very scientific, very empirical, very practical. He is not a philosopher, not a metaphysician. He is a very down-to-earth man.
Buddha says: You can change your life -- these beliefs are not needed. In fact, these beliefs are the barriers for the real change. Start with no belief, start with no metaphysics, start

with no dogma. Start absolutely naked and nude, with no theology, no ideology. Start empty! That is the only way to come to truth.
I was reading an anecdote:

This travelling salesman opened the Gideon Bible in his motel room. On the front page he read the inscription: "If you are sick, read psalm 18; if you are troubled about your family, read psalm 45; if you are lonely, read psalm 92." He was lonely, so he opened to psalm 92 and read it. When he was through, he noticed on the bottom of the page the hand-written words: "If you are still lonely call 888-3468 and ask for Myrtle."

If you look deep down into your scriptures you will always find a footnote which will be more true. Look for the footnote on every scripture page! Sometimes it may not be written in visible ink, but if you search hard you will always find it there -- a footnote which is more real. Buddha says all your scriptures are nothing but your desires, your instincts, your greed, your lust, your anger. All your scriptures are nothing but creations of your mind. So it is bound to be so, that they will carry all the seeds of your mind. Scriptures are man-made. That's why religions try hard to prove that their scripture at least is not man-made.
Christians say the Bible is not man-made; the Ten Commandments were delivered to Moses directly from God, directly from the boss Himself. The New Testament is a direct message from His own son, the only begotten son, Jesus Christ. It has nothing to do with humanity -- it comes

from above. Hindus say the Vedas are not man-made, they are God-made. And the same story goes on being repeated: Mohammedans say the Koran descended on Mohammed from heaven above.
Why do these religions insist that their scriptures, and especially ONLY THEIR scriptures, not anybody else's...? Mohammedans are not ready to accept that the Vedas are God-made, neither are Hindus ready to accept that the Koran is God-made -- only THEIR Vedas are God-made and everything else is just manufactured by man. Why this insistence? Because they are aware that whatsoever man will create will have the imprint of man's mind and man's desires.
Buddha says all the scriptures are man-made -- and he is true. He is not a fanatic at all. He does not belong to any country, and he does not belong to any race; he does not belong to any religion, to any sect. He is simply a light unto himself. And whatsoever he has said is the purest statement of truth ever made.

I was reading... Paritosh has sent me this beautiful anecdote:

One of the religious leaders in Ireland was asked by his followers to select a suitable burial place and monument for his mortal remains. A 'religious' war was in progress and his life had been threatened.
Three separate plans had been submitted to him, and to the dismay of the committee he chose the least expensive.

He was asked why he had made this selection, why he had chosen this humble resting-place, when the other two designs were of magnificent tombs.
"Well, my dear friends," he told them, "I appreciate your generosity. But is it worth all this expense when I don't expect to remain in my tomb for more than three days?"

Now, this sort of stupidity you will never find in Buddha. This sort of dogmatic certainty you will never find in Buddha. He is very hesitant. There is only one other name who is also so hesitant and he is Lao Tzu; these two persons are very hesitant.
Sometimes, because of their hesitance, you may not be impressed by them -- because you are confused you need somebody to be so confident that you can rely on him. Hence, fanatics impress you very much. They may not have anything to say, but they beat the table so much, they make such a fuss about it, that their very fuss gives you a feeling that they must be knowing, otherwise how can they be so certain? The witnesses of Jehovah and people like that -- stupid people, but they are so dogmatic in their assertions that they create a feeling of certainty. And confused people need certainty.
When you come to a Buddha, you may not be immediately impressed because he will be so hesitant, he will not assert anything. He knows better than that: he knows that life cannot be confined to any statement, and ALL statements are partial. No statement can contain the whole truth, so how can you be certain about it? He will remain always relative.

Two great Masters of India, Buddha and Mahavir, both were very deep in relativity. Einstein discovered it very late; Einstein brought relativity to the world of science. Before Einstein, scientists were very certain, dogmatically certain, absolutely certain. Einstein brought relativity and brought humbleness to science, and brought truth to science.

The same was done by Buddha and Mahavir in India: they brought relativity, the concept that truth cannot be asserted totally, that we can never be certain about it, that at the most we can hint at it. The hint has to be indirect; we cannot pinpoint it directly -- it is so big, so vast. And it is natural that we fragile human beings should hesitate. This hesitation shows his alertness.

You will always find stupid, ignorant people very dogmatic. The more ignorant a person is, the more dogmatic. This is one of the greatest misfortunes in the world, that the foolish are absolutely certain, and the wise are hesitant. Buddha is very hesitant. So if you really want to understand him, you will have to be very alert in your listening, very open. He is not delivering truths to you wholesale. He is simply hinting at... indications at the most, and they too are very subtle.

And, as I told you, Buddha is very down-to-earth. He never flies high into metaphysics. He never introduces, in fact; he has no preface to his statements. He simply says them directly, immediately, as simply as possible. Sometimes his statements may not look of any profound depth -- they are. But he does not beat around the bush, he does not make any fuss about it.

I have heard:

She was a sweet young thing; he was a fast-rising account executive with the well-known Madison Avenue advertising agency, BITTNER, BERMAN, DIRSTEIN AND OSMAN. Everyone thought it was an ideal marriage. But alas, there was a problem.... with sex. The honeymoon hadn't even begun.
"B-b-eing an advertising man," she sobbed to a friend, "all he does every night is sit on the edge of the bed and tell me how wonderful it's going to be!"

But it never happens! You can understand about an advertising man: he simply goes on saying how wonderful it is going to be.
Buddha has no preface. He never advertises what he is going to say. He simply says it and moves ahead.

THE BUDDHA SAID:
"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY STRICKEN IN YEARS. IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY, YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK.HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRED, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."

A very simple and matter-of-fact statement.

"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY."

WHAT IS A SELFISH DESIRE? In the Buddhist way of expression, a selfish desire is one that is based in the self. Ordinarily, in ordinary language, we call a desire selfish if it is against somebody else and you don't care about others. Even if it harms others, you go ahead and you fulfil your desire. People call you selfish because you don't care for others, you don't have any consideration for others.

But when Buddha says a desire is selfish, his meaning is totally different. He says: If a desire is based in the idea of self then it is selfish.

For example: you donate, a million rupees you donate, for some good cause -- hospitals to be made or schools to be opened, or food to be distributed to the poor, or medicine to be sent to poor parts of the country -- nobody will call it a selfish desire. Buddha will say it is -- IF there is any motivation of self. If you are thinking that by donating a million rupees you are going to earn some virtue and you are going to be rewarded in heaven, it is a selfish desire. It may not be harmful to others -- it is not -- in fact, everybody will appreciate it. People will call you a great man, religious, virtuous; a great man of charity, love, compassion, sympathy. But Buddha will say the only thing that determines whether a desire is selfish or not is motivation.

If you have donated without any motivation, then it is not selfish. If there is any motivation hidden somewhere -- conscious, unconscious -- that you are going to gain

something out of it, here or hereafter, then it is a selfish desire. That which comes out of the self is a selfish desire; that which comes as part of the ego is a selfish desire. If you meditate just to attain to your selfhood, then it is a selfish desire.
Buddha has said to his disciples: Whenever you meditate, after each meditation, surrender all that you have earned out of meditation, surrender it to the universe. If you are blissful, pour it back into the universe -- don't carry it as a treasure. If you are feeling very happy, share it immediately -- don't become attached to it, otherwise your meditation itself will become a new process of the self. And the ultimate meditation is not a process of self. The ultimate meditation is a process of getting more and more into un-self, into non-self -- it is a disappearance of the self.

"MOVED BY THEIR SELFISH DESIRES, PEOPLE SEEK AFTER FAME AND GLORY. BUT WHEN THEY HAVE ACQUIRED IT, THEY ARE ALREADY STRICKEN IN YEARS."

And Buddha says: Look, you can attain to fame, to glory, to power, to prestige, respectability, in the world -- but what are you doing? Are you aware? You are wasting a great opportunity -- for something absolutely meaningless. You are collecting rubbish and destroying your own life-time, life-energy.

"IF YOU HANKER AFTER WORLDLY FAME AND PRACTISE NOT THE WAY..."

Buddha always calls his religion 'The Way' -- DHAMMA -- just the Way, because he says: Don't be bothered about the goal; the goal will take care of itself. You simply follow the Way, not even with the motivation to reach any goal, but just out of sheer delight of meditating, of praying, of loving, of being compassionate, of sharing. Out of sheer delight you practise the Way. Not that you are going to gain any profit out of it; don't make it a business.
Ordinarily the mind is a businessman.

The old father was dying and his family was gathered around the bed waiting for him to take his last breath. As the old man wheezed away life, his oldest son said to one and all, "When Papa goes, if it's tonight, we can bury him early tomorrow from the big funeral parlor downtown. Since the funeral will be early in the morning, we won't be able to get in touch with too many people, so we won't need a lot of cars or the big room, and it won't cost too much."
His daughter was standing there and she said to the brother, "You know, death to me is a very personal thing. Why do we have to call a bunch of strangers together to witness such a sad scene -- if you two boys are there and I'm there, who needs anyone else?"
The youngest son looked at them both and said, "I couldn't agree with you more. In fact, why do we need the expense of taking Papa to an undertaker? He is dying in the house, let's bury him from the house."
All of a sudden the old man's eyes flew wide open. He looked at his three children and shouted, "Give me my pants!"

They answered in a chorus, "Papa, you are a very sick man. Where do you want to go?"
He replied, "Give me my pants. I'll walk to the cemetery -- I am a businessman."

The whole life people simply go on saving, saving -- for what? The life is slipping by; each moment a precious moment is gone and it cannot be reclaimed. Buddha says: Don't waste it in foolish things.
Fame is foolish, it is pointless, meaningless. Even if the whole world knows you, how does it make you richer? How does it make your life more blissful? How does it help you to be more understanding? to be more aware? to be more alert? to be more alive?
If you are not practising the Way:

"... YOUR LABOURS ARE WRONGFULLY APPLIED AND YOUR ENERGY IS WASTED. IT IS LIKE UNTO BURNING AN INCENSE STICK. HOWEVER MUCH ITS PLEASING ODOUR BE ADMIRED, THE FIRE THAT CONSUMES IS STEADILY BURNING UP THE STICK."

That's how life is: each moment burning. You are always on the funeral pyre because each moment death is coming closer, each moment you are less alive, more dead. So before this whole opportunity is lost, Buddha says, attain to a state of no-self -- then there will be no death. And then there will be no misery. And then there will be no constant hankering for fame, power, prestige.

In fact, the more empty you are within, the more you seek fame; it is a sort of substitute. The more poor you are within, the more you seek riches; it is a substitute to somehow stuff yourself with something.

I observe every day: people come to me, and whenever they have a problem with their love, they immediately start eating too much. Whenever they feel that their love is in a crisis, they are not being loved, or, they are not able to love, something has blocked their love-energy, they immediately start stuffing themselves with things, they go on eating. Why? What are they doing with the food? They feel empty -- that emptiness makes them afraid. They have to somehow stuff it with food.

If you are feeling happy inside, you don't bother about fame;only unhappy people bother about fame. Who bothers whether anybody knows you or not if you know yourself? If you know yourself who you are then there is no need. But when you don't know who you are you would like everybody to know -- everybody to know who you are. You will collect opinions, you will collect people's ideas, and out of that collection you will try to arrange some identity, that "Yes, I am this man. People say, 'You are very intelligent' -- I am intelligent." You are not certain. If you were certain, who bothers what people say or not?

You go on looking into people's eyes to see your face -- you don't know your face. You beg: "Say something about me. Say -- you are beautiful. Say -- you are lovely. Say -- you are charismatic. Say something about me?!" Have you watched yourself begging: "Say something about my body, about my mind, about my understanding -- say something!"

You immediately grab if somebody says something. And if somebody says something which is shocking and shattering, you become very angry. He is destroying your image if he says something against you. If he says something in favour of you, he helps your image to be a little more decorated, it becomes a little more ornamental -- you come home happy. If people applaud you you feel happy. Why?

You don't know who you are. That's why you go on seeking. You go on asking people "Who am l? Tell me!" And you have to depend on them. And the beauty of it is, or the irony of it is, that those same people don't know who they are. Beggars begging from other beggars. They have come to beg from you, so there is a mutual deception.

You come across a woman; you say, "How beautiful! How divine!" And she says, "Yes, and I have never come across such a beautiful man as you." This is a mutual deception. You may call it love -- this is a mutual deception. Both are hankering for a certain identity about themselves. Both fulfil each other's desires. Things will go well -- till one day one of the two decides that enough is enough and starts dropping the deception. Then the honeymoon is over... and marriage starts. Then things go ugly. Then you think "this woman deceived me" or "this man deceived me." Nobody can deceive you unless you are READY to be deceived, remember. Nobody has ever deceived anybody -- unless you are ready to be deceived, unless you were WAITING to be deceived.

You cannot deceive a person who knows himself, because there is no way. If you say something he will laugh. He will say, "Don't be worried about it -- I already know myself

who I am. You can drop that subject and go ahead with whatsoever you have to say. Don't be bothered about me -- I know myself who I am."

Once you have an inner richness of life, you don't seek wealth, you don't seek power.

Psychologists have become aware that when people start becoming impotent, they start finding some sexual, phallic symbols. If a person becomes impotent then he wants some phallic symbol to replace it. He may try to have the biggest car in the world -- that is a phallic symbol. He would like to have the most powerful car in the world; now his own power is lost, his own sexual energy is gone -- now he would like a substitute. While rushing his car to the maximum speed, he will feel good -- as if he is making love to his woman. The very speed will give him power. He will get identified with the car.

Psychologists have been watching the phenomenon for many years, that people who have a certain inferiority complex always become ambitious. In fact, nobody goes into politics unless he is deeply rooted in an inferiority complex. Politicians are basically inferiority complex people. They have to prove their superiority in some way, otherwise they will not be able to live with their inferiority complex.

What I am trying to point out is: whatsoever you miss within, you try to accumulate something outside as a substitute for it. If you don't miss your life within, you are enough unto yourself. And only then are you beautiful. And only then you are.

THE BUDDHA SAID:

"PEOPLE CLEAVE TO THEIR WORLDLY POSSESSIONS AND SELFISH PASSIONS SO BLINDLY AS TO SACRIFICE THEIR OWN LIVES FOR THEM. THEY ARE LIKE A CHILD WHO TRIES TO EAT A LITTLE HONEY SMEARED ON THE EDGE OF A KNIFE. THE AMOUNT IS BY NO MEANS SUFFICIENT TO APPEASE HIS APPETITE, BUT HE RUNS THE RISK OF WOUNDING HIS TONGUE.

NOTHING IS ENOUGH IN THIS LIFE TO FULFIL YOUR DESIRES, to fulfil your appetite. This world is a dream-world -- nothing can fulfil because only reality can be fulfilling.

Have you watched? In a dream someday, you feel hungry in the night and in the dream you go to the fridge and open it and you eat to your heart's desire. Of course, it helps in a way -- it does not disturb your sleep; otherwise, the hunger will not allow you to sleep, you will have to wake up. The dream creates a substitute; you continue to sleep, you feel "I have eaten enough." You have deceived your body.

The dream is a deceiver. In the morning you will be surprised -- you are still hungry -- because a feast in the dream is equivalent to a fast. Feast or fast -- both are the same in a dream, because a dream is unreal. It cannot fulfil. To quench real thirst real water is needed. To fulfil, a real life reality is needed.

Buddha says: You go on taking the risk of wounding yourself, but no fulfilment comes out of this life. Maybe here and there you have a taste of honey -- sweet, but very dangerous, unfulfilling. And the honey is smeared on the

edge of a knife; there is every danger you will wound your tongue.

Look at old people: you will not find anything else but wounds; their whole being is nothing but wounds -- ulcers and ulcers and ulcers. When a person dies you don't see blossoming flowers in his being; you simply see stinking wounds.

If a person has really lived and not been deceived by his dreams and illusory desires, the older he grows the more beautiful he becomes. In his death he is superb.

Sometimes you may come across an old man whose old age is more beautiful than his youth ever was. Then bow down before that old man -- he has lived a true life, a life of inwardness, a life of 'interiorness'. Because if life is lived truly, then you go on becoming more and more beautiful and a grandeur starts coming to you, a grace; something of the unknown starts abiding in your surroundings -- you become the abode of the infinite, of the eternal. It has to be so because life is an evolution.

If when you are no longer young and you become ugly, that simply means in your youth you tasted honey on too many knives -- you have become wounded. Now you will suffer these canceric wounds. Old age becomes a great suffering. And death is very rarely beautiful, because very rarely have people really lived.

If a person has really lived -- like a flame burning from both ends -- then his death will be a tremendous phenomenon, an utter beauty.You will see his life aglow when he is dying, at the maximum, at the optimum. In the last moment he will become such a flame; his whole life will become a concentrated perfume in that moment, a

great luminosity will arise in his being. Before he leaves, he will leave behind him a memory.
That's what happened when Buddha left the world. That's what happened when Mahavir left the world. We have not forgotten them, not because they were great politicians or great people of power -- they were nobodies, but we cannot forget them. It is impossible to forget them. They had not done anything as far as history is concerned. We can almost omit them from history, we can neglect them from history -- nothing will be lost. In fact, they never existed in the main current of history; they were by the side of it, but it is impossible to forget them. Their very last moment has left such a glory to humanity. Their last glow has shown us our own possibilities, our infinite potentialities.

THE BUDDHA SAID:
"MEN ARE TIED UP TO THEIR FAMILIES AND POSSESSIONS MORE HELPLESSLY THAN IN A PRISON. THERE IS AN OCCASION FOR THE PRISONER TO BE RELEASED, BUT HOUSEHOLDERS ENTERTAIN NO DESIRE TO BE RELIEVED FROM THE TIES OF FAMILY. WHEN A MAN'S PASSION IS AROUSED NOTHING PREVENTS HIM FROM RUINING HIMSELF. EVEN INTO THE MAWS OF A TIGER WILL HE JUMP. THOSE WHO ARE THUS DROWNED IN THE FILTH OF PASSION ARE CALLED THE IGNORANT. THOSE WHO ARE ABLE TO OVERCOME IT ARE SAINTLY ARHATS."

Buddha says: Those who are lost into the filth of passion and never transcend it, those who never transcend as the

lotus transcends the mud it is born into, they are the ignorant people, the worldly people. Those who transcend lust and desire, those who understand the futility of desire, and those who become understanding about the whole nonsense that the mind creates and the dreams that it manufactures, they are the great ARHATS.

'Arhat', the very word means one who has overcome his enemies. Buddha says desire, desiring, is your enemy. Once you have overcome your desire, you have overcome your enemy, you have become an Arhat. Arhat is the goal: to become desireless -- because only when you are desireless is there benediction.

Our so-called religions are based in fear. Buddha's religion is based in an inner benediction. We worship God because we are afraid, because we don't know what to do with our lives. We are continuously trembling, scared -- death is coming and we don't know what to do, how to protect ourselves. We need a protector. It is out of fear. Buddha's religion is based in an inner benediction, in an inner blessing -- it has nothing to do with fear.

Let me tell you one anecdote:

Henry went on his first hunting trip. When he got back to his office his partner Morris couldn't wait to hear all about his trip. Henry told him, "Well, I went into the woods with the guide. You know me, two minutes in the woods, I get lost. I'm walking extra quiet, when all of a sudden the biggest bear you ever did see is standing right in front of me. I turn around and run just as fast as I can and that bear, he is running even faster. Just when I feel his hot breath on

my neck, he slipped and fell. I jumped over a brook and kept running, but I was losing my breath and sure enough there was that bear getting close to me again. He was almost on top of me when he slipped again and fell. I kept on running and finally I found myself in the clearing of the woods. The bear was running as fast as he could and I knew I didn't stand a chance. I saw the other hunters and shouted for help, and just then the bear slipped and fell again. My guide was able to take aim and he shot the bear and killed him."
Morris said, "Henry, that was quite a story. You are a very brave man. If that would have happened to me, I would have made in my pants."
Henry looked at him and shrugged, "Morris, what do you think the bear was slipping on?"

The so-called religions are just out of fear. And anything based on fear can never be beautiful. Your gods, your churches, your temples, if they have come out of your fear they stink -- they are bound to stink of your fear. Buddha's religion is not based in fear at all. That's why he says the first step is to drop all beliefs. Those beliefs are because of the fear. Dropping the beliefs you will become aware of your fear, and that is good, to become aware of your fear. You will become aware of your death. You will become aware of this whole infinite cosmos -- nowhere to go, nobody to guide, nowhere to find any security. In that fear, in that awareness of fear, the only place left will be to start going withinwards -- because there is no point in going anywhere. It is so vast.

THE INTERIOR JOURNEY STARTS when you have dropped all beliefs and you have become aware of the fear, death, desire. And once you are in, suddenly you see fears are disappearing; because in the deepest core of your being there has never been any death, there cannot be. Your innermost core is absolutely a non-self.

A self can die. The no-self cannot die. If there is something, it can be destroyed. That's why Buddha says there is nothing inside you -- you are a pure nothing. That nothing cannot be destroyed. And once you have understood it, that death cannot destroy, that this nothingness is in itself so beautiful, there is no need to go on stuffing it with money, power, prestige, fame. This nothingness is so pure and so innocent and so beautiful that you are blessed in it. You start dancing in that nothingness. That nothingness starts a dance. Buddha hints you towards that dance.

When Buddha was dying, Ananda started crying and he said, "What will I do now? You are leaving and I have not yet become enlightened."

Buddha said, "Don't cry, because I cannot make you enlightened -- only you can do that miracle to yourself. Be a light unto yourself -- APPA DEEPO BHAVA."

Buddha throws humanity into the interiormost core. Buddha says: Go within -- and there is nowhere else to go. YOU ARE THE SHRINE. Go within! And there is no other God anywhere to worship. The more you move inwards, the more a worshipping consciousness will arise -- without any object for worship; a prayer will arise, not addressed to anybody. A pure prayer... out of bliss, out of being, out of inner benediction.

The Discipline of Transcendence, Vol 3
Chapter #2
Chapter title: Let There Be Prayer
22 October 1976 am in Buddha Hall

The first question:

Question 1
YOUR LECTURE YESTERDAY WAS RUTHLESS, SHARP AND SHATTERING. I FELT THROUGHOUT THE LECTURE THAT A DEEP SURGICAL OPERATION IS HAPPENING WITHIN MY PSYCHE. WHAT IS THIS, OSHO? ALONG WITH THE VERBAL TALK WHAT ELSE DO YOU TRANSMIT TO THE LISTENER?

THE WORD, THE VERBAL, has nothing to do with transferring anything to you. The verbal is just a toy, so you can play with it. When you are absorbed with the words, I have -- an opportunity to do something to your being -- otherwise you won't allow me.
So whatsoever I am saying is just to keep you engaged. Once your mind is engaged with the words, you are available to me, your heart is available to me. When the mind is not engaged, the mind functions like a barrier, the heart becomes unavailable.
So the real work is not through the words -- the real work is through the presence. If you stop thinking and you can put aside your mind, then there is no need for me to talk at all, then silence will do -- because that which is going to

happen is going to happen through silence. It is going to happen not through any verbal communication, it is going to happen on a deeper level than words can reach, on a deeper level of your being where mind has nothing to say. The mind is only the surface, the circumference of your being. It is not your centre. But the circumference has become too strong. It surrounds you like a hard crust, it has become your prison. You need something so intriguing, so interesting, that your mind gets totally absorbed into it.
And sometimes I will be shattering -- I have to be. Sometimes I have to be merciless, because that is the only way to help you, that is the only way to destroy you, annihilate you, and give you an opportunity to be reborn. As you are you have to disappear. As you are you have to die, only then can the new arise out of you. The ego has to disappear for your real being to be. The mind has to cease for God to be. The known has to be dropped for the unknown to be welcomed.
Sometimes I am persuasive. Sometimes I am shattering. Sometimes through affection and love I try to seduce you to drop the mind. Sometimes I hammer hard on it. I change like the climate around the year. And you have to be with me in all the climates -- only then will you be able to know me. And you have to be with me in all of my forms -- only then will you be able to see the formless.
If you allow me easily, then the operation is very easy. If you don't allow me easily, if you struggle, resist, don't cooperate, you create conflict, then too the operation is going to be done -- once I have accepted you as my disciples, now it is my responsibility that you should be transformed -- then the operation will be hard. But the

hardness will come because of your resistance, remember it.
I have to be shattering sometimes only because you resist too much.

Let me tell you one anecdote:

Joe Levy went to a leading mountain resort for a week's vacation. That night when he ordered dinner the waiter told him that he highly recommended the chicken soup. Joe replied, "I hate soup. I never eat soup. I couldn't care less." He ate his dinner, played cards, and retired to his room early and fell asleep.
In the middle of the night, the man in the room below his took sick suddenly and the house doctor recommended that they get a nurse and give an enema. The nurse arrived and in error entered Joe Levy's room, and before he even realised what was happening to him, gave him the enema and left.
When he got back to New York, his friends asked him how he had liked the hotel. He said, "It was very nice, but if you ever go there and the waiter suggests that you eat soup, eat it, otherwise they shove it into you anyway."

So please cooperate with me...!

The second question:

Question 2
OSHO,

YOU TELL US SO MANY JOKES -- WHAT IS THE BASIC SECRET OF A JOKE AND WHY DO YOU TELL THEM?

I HAVE TO TELL JOKES TO YOU, otherwise you will fall asleep. A joke shocks you back into awareness. It is a small electric shock. That's the beauty of a joke, and that's the secret of a joke. It is impossible even for the dullest mind to remain unalert when a joke is being told. Even the dullest, the most stupid, will become interested -- even one who is snoring will come out of his snoring and will start listening to what is going on.

That's the beauty of a joke. A joke is something that brings in you a subtle awareness. The awareness comes because you have to listen to the joke very alertly, otherwise you will miss the punchline. If you miss a single word in a joke, it is lost. A joke is a very small thing -- a few lines. You cannot afford to be unaware. If you miss one line, you will not be able to catch hold of it.

And a joke takes a sudden turn -- that is its secret -- a very unexpected turn. A joke is not logical, that's why I love jokes -- they are illogical. Still, they have a logic of their own. A joke is illogical and yet logical -- very paradoxical. A joke takes such an illogical turn that you had never expected. If you can expect, then that much pleasure will be lost.

If a joke is a simple syllogism, an Aristotelian syllogism, that you can simply go on and you can feel what conclusion is coming, and you can conclude because the premises are given already; if you can conclude logically, as if two plus two is four, this cannot be a joke -- because two plus two is

four. When somebody is saying 'two plus two' you have already known the conclusion: it is going to be four. If a joke is absolutely logical and the conclusion is not absurd, then it is not a joke, it will not shock you into awareness. The joke takes a very unexpected turn. And yet, when you have listened to the punchline, you suddenly realise that there is a logic in it -- not Aristotelian, non-Aristotelian. When you have heard the punchline, then you suddenly recognize, yes, everything becomes clear. If a joke is absolutely absurd, then too it will be meaningless, because then the conclusion will not be in continuity with the whole story; then there will be discontinuity and you will not be able to know how to connect them.

The joke has not to be absolutely logical, the joke has not to be absolutely illogical -- it has to be somewhere in the middle, very ambiguous, vague, surrounded by mist. You cannot figure out where it is going, and that's why it becomes intriguing. And it takes the turn so suddenly that in a single line it is there in its totality.

Let me tell you one joke:

A Jewish synagogue was collecting money for a new building for the synagogue -- the old one was rotten and was falling apart. They were doing everything that can be done to collect more money.

They had sold lottery tickets and then the lottery was opened, and the president of the community declared the third prize: it was a beautiful TV set, and the man who got it was very happy. Then he declared the second prize -- of course, the man whose name was declared was hoping for

something like a Cadillac, Impala, Mercedes, something like that. But when he came the president gave him a small box. He immediately opened it -- mm? -- he was puzzled as to what was there in the box. And there was nothing much: chocolates, cookies. He said, "What is this? You must have forgotten, you must have misplaced something. For the third prize you have given a TV set -- and second prize, just cookies? This is nonsense!"
The president said, "You don't understand it: the rabbi's wife herself has prepared it for you."
The man was annoyed. He said, "Screw the rabbi's wife!"
The president said, "That's the first prize."

Now this is a joke! You cannot expect, it is impossible, but once it is there then everything becomes clear. The conclusion makes the whole story clear. But if the conclusion has not been given to you, you will not be able to come to it logically.
Logic proceeds in steps, from the beginning to the end. A joke spreads backwards, from the end to the beginning -- that is the beauty of it. And it brings laughter, because when the story is going on you become tense -- mm? -- you want the conclusion immediately. You become very curious about it, what is going to happen. You start throbbing with energy. You become alert, more alert, more alive -- and the energy is there; you cannot release it. It becomes a crescendo. Then comes the shattering punchline and the whole energy spreads all over your being. That's what laughter is.
And I have to tell jokes, because the things that I am saying are so subtle, so deep and profound, that if I simply go on

telling you those things, you will fall asleep and you will not be able to listen or to understand. You will remain almost deaf.
The profounder the truth I have to tell you, the worst joke I choose for it. The highest the truth I am trying to relate, then the lowest I have to go in search for a joke. That's why even dirty jokes... I don't bother. Even a dirty joke can be helpful -- more so because it can shock you to the very roots, to the very guts. And that's the whole point! It helps you to come again and again to your alertness. When I see you are alert, I again go relating that which I would like to relate to you. When I see again you are slipping into your sleep, I have to bring in a joke again.
If you really listen with alertness, there will be no need -- I can say the truth directly. But it is difficult. You start yawning... and it is better to laugh than to yawn.

The third question:

Question 3
I AM GOING SOON TO THE WEST. OSHO, IF I CALL YOU THERE, WILL YOUR HELP BE AVAILABLE TO ME AS IT HAS BEEN AVAILABLE HERE?

CALL ME ONLY WHEN IT IS ABSOLUTELY NEEDED, when you find that now nothing can be done. First try to do all that you can do. And out of a hundred cases, ninety-nine you will not need to call me. And if you have not called me for ninety-nine cases, you have earned for the hundredth case -- you can expect me in every possible way. But don't make it an everyday thing.

Let me tell you one anecdote -- and it is a true anecdote. It has already happened. And I say it is true because it comes to me from a very reliable source: Kamal has sent this story to me.

One day, Swami Arup Krishna, alias Chinani, and Sadar Gurdayal Singh were coming towards the ashram. It had rained for two, three days, and the roads were muddy and dirty water had collected everywhere, and the gutters were overflowing. And on a banana peel, Gurdayal slipped. Not only that: a small coin fell from his pocket and was lost into the gutter.
He immediately cried, "Satya Sai Baba, Satya Sai Baba -- help me!"
Of course, Arup Krishna was very surprised. He said, "Gurdayal, have you gone crazy? You are Osho's disciple!"
Gurdayal said, "What do you mean? Should I call Osho in this dirty water in the gutter?!"

So remember it: whenever you need really, and it is not dirty water and a gutter, and not only a small coin is lost -- then follow Gurdayal.

The fourth question:

Question 4
CAN THE MIND COMMIT SUICIDE?

THE MIND CANNOT COMMIT SUICIDE, because whatsoever the mind can do will strengthen the mind. Any

doing on the part of the mind makes the mind more strong. So suicide is impossible.
Mind doing something means mind continuing itself -- so that is not in the nature of things. But suicide happens. Mind cannot commit it -- mm? -- let me make it absolutely clear: mind cannot commit it, but suicide happens. It happens through watching the mind, not by doing anything. The watcher is separate from the mind, it is deeper than the mind, higher than the mind. The watcher is always hidden behind the mind. A thought passes, a feeling arises -- who is watching this thought? Not the mind itself -- because mind is nothing but the process of thought and feeling. The mind is just the traffic of thinking. Who is watching it? When you say, "An angry thought has arisen in me," who are 'you'? In whom has the thought arisen? Who is the container? The thought is the content -- who is the container?
The mind is like when you print a book: on white, clean paper, words appear. That empty paper is the container and the printed words are the content. Consciousness is like empty paper. Mind is like written, printed paper. Whatsoever exists as an object inside you, whatsoever you can see and observe, is the mind. The observer is not the mind, the observed is the mind.
So if you can go on simply observing, without condemning, without in any way creating a conflict with the mind, without indulging it, without following it, without going against it, if you can simply be there indifferent to it, in that indifference suicide happens. It is not that mind commits suicide: when the watcher arises, the witness is there, mind simply disappears.

Mind exists with your cooperation OR your conflict. Both are ways of cooperating -- conflict too! When you fight with the mind, you are giving energy to it. In your VERY fight you have accepted the mind, in your very fighting you have accepted the power of the mind over your being. So whether you cooperate or you conflict, in both the cases the mind becomes stronger and stronger.

Just watch. Just be a witness. And, by and by, you will see gaps arising. A thought passes, and another thought does not come immediately -- there is an interval. In that interval is peace. In that interval is love. In that interval is all that you have always been seeking -- and finding never. In that gap, you are no more an ego. In that gap you are not defined, confined, imprisoned. In that gap you are vast, immense, huge! In that gap you are one with existence -- the barrier exists not. Your boundaries are no more there. You melt into existence and the existence melts in you. You start overlapping.

If you go on watching and you don't get attached to these gaps either... because that is natural now, to get attached to these gaps. If you start hankering for these gaps... because they are tremendously beautiful, they are immensely blissful. It is natural to get attached to them, and desire arises to have more and more of these gaps -- then you will miss, then your watcher has disappeared. Then those gaps will again disappear, and again the traffic of the mind will be there.

So the first thing is to become an indifferent watcher. And the second thing is to remember that when beautiful gaps arise, don't get attached to them, don't start asking for them, don't start waiting that they should happen more often. If

you can remember these two things -- when beautiful gaps come, watch them too, and keep your indifference alive -- then one day the traffic simply disappears with the road, they both disappear. And there is tremendous emptiness. That's what Buddha calls 'Nirvana' -- the mind has ceased. This is what I call suicide -- but mind has not committed it. Mind cannot commit it. You can help it to happen. You can hinder it, you can help it to happen -- it depends on you, not on your mind. All that mind can do will always strengthen the mind.
So meditation is not really mind-effort. Real meditation is not effort at all. Real meditation is just allowing the mind to have its own way, and not interfering in any way whatsoever -- just remaining watchful, witnessing. It silences, by and by, it becomes still. One day it is gone. You are left alone.

That aloneness is what your reality is. And in that aloneness nothing is excluded, remember it. In that aloneness everything is included -- that aloneness is God. That purity, that innocence, uncorrupted by any thought, is what God is.

The fifth question:

Question 5
I HOO MY GUTS OUT IN THE DYNAMIC, I LAUGH WITH YOU IN THE LECTURE, I DANCE FOR YOU IN NATARAJ, I CRY AND SCREAM AFTER NADABRAHMA, I WATCH MY TENSIONS IN KUNDALINI, AND LISTEN TO THE BIRDS WHICH

COME TOGETHER SPECIALLY FOR THE MEDITATIONS WITH MUSIC -- THEY ENJOY TREMENDOUSLY.
I PROVIDE DINNER FOR THE MOSQUITOES IN GOURISHANKAR. IN AND BETWEEN THE MEDITATIONS IT SEEMS I AM DOING ALL THE GROUPS AT ONCE. I FEEL VERY VERY CRAZY. I KNOW YOU LOVE IT -- HOW CAN I LOVE IT TOO?

THEN YOU ARE NOT VERY VERY CRAZY... otherwise the question would never arise. When you are very very crazy, you have already fallen in love with it. A crazy person is one who is still resisting. A very very crazy person is one who has surrendered to it. That's the only difference! A crazy person is one who feels that there is something which is going crazy, but he is still fighting it, resisting it, repressing it -- still is against it, not allowing it. If you do that, then one day you will really go crazy. And when I say 'really go crazy', I mean it will not be a spiritual growth -- it will be simply a fall.

If you go on repressing craziness... everybody has craziness, because God Himself is crazy. He never creates anybody without a certain streak of craziness in him. And the greater the person is, the more crazy, more eccentric. Buddha, Mahavir, Krishna, Christ -- these are eccentric people. And psychologists are right in a way: they call them abnormal. They are abnormal because they are super-normal. They are abnormal because they are not the common lot.

If a Buddha walks on the earth, he is absolutely unique. No precedent, never has it happened before -- and never again is it going to happen! He happens only once. He is unrepeatable, irreplaceable. He is a unique moment in the consciousness of humanity. Of course, eccentric; bound to be a little crazy. People will think that he has gone mad: he was the son of a king; he renounced the palace, his beautiful wife, all comforts -- and became a beggar! Does it seem normal ?

The normal is just the reverse: a beggar wants to become the emperor -- that is normal. Every beggar wants to become the emperor. Everybody wants to become the emperor. Ambition is very ordinary. To become rich, to become famous, to become known to the world, to become very powerful, is an ordinary phenomenon, nothing special in it. But an emperor getting down from his throne and moving like a beggar -- it is eccentric, crazy, very very crazy.

If you go on suppressing your craziness.... Craziness is your uniqueness. Craziness is simply that element in you which cannot fit with anybody else in the world, which can never become part of the machinery of the society, which can never be a cog in the wheel. That's what craziness is. Your individuality is your craziness.

The society does not want your individuality: it wants efficient mechanisms, robots. It does not want crazy people. It does not want Picasso's, it does not want Buddhas, it does not want Wagners, Nietzsches -- no. Once in a while they are good just for a change, but too many of them the world does not need. And they are very disturbing people: they shatter many ideals, they go on pulling

humanity ruthlessly towards some unknown goal. They are never for the ordinary. Something extraordinary has to happen, only then can man feel at home. The usual and the ordinary and the common is futile, frustrating.

The society does not want them. The society can tolerate a few -- that too society has learnt with much difficulty. Otherwise, why should Jesus be crucified? The society could not tolerate the man. He was risking not only his own life -- he was risking other people's lives. He was opening some crazy door, not only for himself but for others also. The society was afraid.

Society wants people almost dead. Only one requirement is needed of living people by the society and that is that they should be efficient. They should work hard, produce more, be obedient, good citizens, live comfortably, and die silently. They should not create any noise in the world. They should not even sing a song. They should not dance on the streets. They should simply live as if they never existed. They should live as numbers not as individuals. They should not assert their individuality in any way. They should not say "I am." They should be slaves. They should not be free people.

Society represses all sorts of individuality. And that repressed individuality, if it becomes too much, one day explodes -- then a person is crazy. This is my observation: that the crazy people who are confined in mental asylums are very sensitive people, more sensitive than the ordinary lot. They could not tolerate their inner individuality -- it exploded. They tried hard! They forced it as deep as possible, but they were fragile people, sensitive people; they were not dull.

To be crazy, some intelligence is needed. To be just a part of the collective, no intelligence is needed -- any stupid person can become a perfect citizen. In fact, the more stupid you are, the more obedient you will be, the less rebellious you will be. Always you will be ready to fall in line with any fool who comes to command. Anybody who shouts loudly, you will fall into his feet; he will become your leader.

But to be an individual you need intelligence, sharp consciousness, because it is very difficult to live an individual life. Surrounded by so many stupid people, surrounded by the crowd, surrounded by the dull and the dead, it is very difficult to remain alive, throbbing, streaming. Then you are very alone.

So those who are very sensitive.... And now in the West, modern psychiatrists have become aware of the fact that whomsoever you call crazy are the cream. You ask R. D. Laing. Now they say the crazy people are the cream; they should have been allowed more freedom, they should have been helped to be individuals, and then humanity would have risen higher than ever -- because they are the vanguard.

Have you ever heard about any stupid person going mad? I am not talking about retarded people; when I say 'mad', I don't mean the retarded. The retarded person is physically retarded; the problem is not of the mind. A crazy person is one who is not retarded. In fact, crazy people have higher I.Q.'s than ordinary people. Crazy people have higher I.Q.'s than your politicians. A mad Nietzsche has a greater I.Q. than Richard Nixon. A mad Van Gogh has a higher I.Q. than Lenin, Mao, Stalin. A Picasso has greater intelligence

than any Adolf Hitler. But they are all crazy people. In fact, they look crazy because the world is very dull.

If everybody is allowed individuality, crazy people will not be found anywhere. If everybody is allowed to be rebellious and to be himself, authentically to be himself, there will be no need for mental asylums. Mad people are victims of the society, of a repressive society. First the society forces sensitive people to go crazy and then forces them into mental asylums or forces them into hospitals, gives them electric shocks, insulin shocks, forces them onto the psychiatrist's couch for years together -- a sheer wastage of potential, and of the purest potential.

In primitive societies, crazy people don't exist. The more primitive a society is, the less is the possibility of anybody going mad -- because in a primitive society individuality is accepted. In a primitive society craziness is accepted as individuality. Somebody wants to live in this way, somebody else wants to live in some other way. If somebody walks naked in a primitive society, people accept it. It is his choice, nothing is wrong in it! But if you walk naked in London, or in New York, you are mad.

Just think of Mahavir: he was very clever -- he chose India to be born in, and he chose a right time. If he had to choose the twentieth century and he was to be born in New York, can you think what would have happened to him? He would have been under psychiatric treatment. Naked! -- they would have given him shocks, electric shocks; they would have dulled his mind. They would not have been able to accept his individuality.

What is wrong? A man wants to live naked under the sky, with the wind, with the sun; a man wants to be open to

nature -- what is wrong in it? Why should a man be forced to wear clothes? If he likes to -- perfectly good. There is no need to force him to remain naked, because then you do the same again. But if somebody likes to be naked, what is wrong in it?

Just think of yourself sitting naked in your drawing-room, and a guest comes, and you welcome him -- he will escape! He will not come again. He will go directly to the police station. And you were not doing anything to anybody: just sitting in your drawing-room, naked, enjoying, listening to music.

You don't allow even small children to be naked. Such a repressive and violent society! The by-product is craziness, madness.

I accept you as you are. I have never come across any crazy person, because the very word is meaningless. People are different! -- that's all. And the difference is beautiful. That's what makes life rich. That's what gives life variety. That's what gives life spice. Crazy people are the very salt of the earth. But if you reject it, if you become afraid of it, if you choose the social structure rather than your own individual freedom, then you will go on accumulating your craziness in the basement of your being. One day or other, if you are an intelligent person, a sensitive person, that will explode -- you are sitting on a volcano. And once it explodes, then you will not be capable -- then you will go mad.

The only way not to go mad is to accept your individual forms, individual styles, to accept so totally that you never repress anything -- and you will always remain sane.

NOW THE QUESTIONER SAYS: "I feel very, very crazy. I know you love it -- how can I love it too?"

Accept it, enjoy it! Love will arise by and by if you start enjoying it. Something great is happening to you; something very significant, spiritual. Your individuality is asserting itself. You are starting to feel that you are individual, not just a cog in the wheel of the mechanism that surrounds you. You are throbbing again with life. You are being reborn. This is going to be a new birth, the second birth. Enjoy it!

My whole effort in this ashram is to give you absolute space to be yourself. It is very difficult, because this ashram also has to exist in the society. But let it be difficult -- it has to be done. Even if a few pockets, a few oases on the earth exist, where a person is not CONDEMNED as crazy, we will be creating a new sort of world and a new sort of society.

And this is going to be the society of the future. This is going to be the shape of things to come. This small ashram is just a miniature world of the future, and you are pioneers -- feel blessed that you are creating a new sort of human being, who lives in freedom and yet with tremendous responsibility.

One thing more I would like to say about this question: when you feel crazy you are completely allowed to be crazy -- but your craziness should not be forced upon anybody else, that's all. Otherwise you start repressing the other person.

You want to sing a song loudly in the middle of the night -- nothing is wrong -- but then go far away from the town, because you are not allowed to disturb others' sleep. Your

idea is perfectly beautiful: the middle of the night is so beautiful -- who would not like to sing a song? It's perfectly okay. Nothing is wrong in it, but others are sleeping. You need not disturb anybody. This is what I call responsibility. Freedom for you; responsibility for others. If you can keep yourself between these two, a balance will arise. And if you are responsible, society will not force you too much because you will not be coming in its way. If you are irresponsible, then the society will immediately catch hold of you and will not allow you to be crazy. So to be responsible is a good policy also.

If you really want to be free, then responsibility has to be taken care of otherwise you will not be allowed freedom. And what are you against this big society? They can crush you. If they can kill Jesus, they can poison Socrates, they can kill anybody, they can poison anybody It is very simple. A man is so fragile, a man is like a flower -- can be crushed very easily.

So if you really want to be free, then never be irresponsible. The more a person wants to be free, the more he has to learn the ways of responsibility. And if you can remain alert about responsibility, you will have more and more freedom available to you. Even in this society you can remain absolutely free -- I have remained, that's why I say it to you. I have never done anything that I never wanted to do. I have done only that which I always wanted to do. But then you have to be very, very intelligent, and you have to be very, very alert. I am a crazy person -- very, very crazy. But there is no problem in it. I don't suffer from it -- I celebrate it.

Start enjoying it, rejoicing in it, and love will arise. Love always follows joy, and joy always follows love -- they are together. Either start by loving; or, if it is difficult, then start by rejoicing. If you can love your craziness, good -- joy will come out of it. If the question has arisen: I low to love it? then forget about loving -- you enjoy it and love will follow it. They go together, they are one phenomenon.

The sixth question:

Question 6
ARE ALL DESIRES THE SAME? WHAT IS MY DESIRE FOR LOVE?

IN THE ULTIMATE SENSE, all desires are the same -- because desire means you are not contented with yourself as you are. Desire is a discontent.
Essentially, desire is a longing for that which is not. Essentially, desire is a complaint against existence. You say: "This is not the way I want to be. This is not the house I want to live in, and this is not the woman I want to love and be loved by. This is not the world, this is not the society, this is not the body, this is not the mind, that I can be content with."
Desire means discontent, and desire means a hope in the.future -- that somewhere there must be a place where everything will fall in tune with you. Desire means that "I am not in tune with the world as it is, so I hope for another world with which I can be in tune." But you are not going to be in tune anywhere, because all the time you are learning only one thing, and that is not being in tune with.

Yesterday you were not in tune with, the day before yesterday you were not in tune with. In childhood there was no harmony between you and the world. Young you were not in harmony. Old you are not in harmony. And you are hoping: "Tomorrow I will be in tune with things and things will be in tune with me." And the whole life is disciplined, trained, for NOT being in tune with. Tomorrow will always be the same as yesterday.

In Hindi, we have the same word for both, for yesterday and tomorrow. That is something very significant -- the SAME word for both! Yesterday also we call KAL, and tomorrow also we call KAL. It simply means that your tomorrow is going to be nothing but a repetition of your yesterday, your future is nothing but a repetition of your past. So don't wait for the future because then the future will only be a repetition of the past.

To be desireless means to be herenow, contented: whatsoever is is good; whatsoever is is the only way for things to be -- there is no other way, it cannot be otherwise. It is the way life is and life is meant to be. Suddenly you are surrounded by peace.

Just see: this very moment I can see peace surrounding you. This moment being with me, there is no yesterday, no tomorrow. The past is not there, the future is not there -- you are just herenow. This nowness, this hereness, this is what desirelessness is. You are just happy being with me. This is the way to live your whole life. Let this be your DHAMMA -- the Way. Each moment, whatsoever is, enjoy it, celebrate it, feel thankful for it.

So, ultimately, all desires are the same, because the nature of desire is the same. But if we don't think about the

ultimate meaning of desire, then there are differences, then there are many differences.
You have asked: "What is my desire for love?"
Now the desire for love can have three meanings -- it depends on you. The ultimate meaning is certainly one, and that meaning is that you are not happy with yourself. You think you will be happy with somebody else. Now this is stupid, now this is not possible. You are not happy even with yourself? How can you be happy with someone else? And you can manage somebody else to live with you only if that someone else is also not happy with himself or herself -- otherwise why should she or he bother about you? You can manage and persuade somebody to live with you only because he or she is also in the same trap of desire. Now two unhappy persons meet. Now two persons who are not happy with themselves meet. You are asking for miracles -- miracles don't happen.
Two unhappy persons meeting cannot make each other happy; they will become doubly unhappy, that's all. It is simple arithmetic. They will become very very unhappy. Not only doubled, in fact, their unhappiness will be multiplied because their unhappinesses will clash. They will be angry at each other. They will take revenge on each other. They will think the other has been a cheat, because "the other promised me a garden of roses, and there seems to be no possibility of any delivery."
All promises prove false -- because out of unhappiness how can you promise? Out of unhappiness how can you give? You don't have it in the first place, how can you share? You share only that which you have. If you are happy, you share

happiness. If you are unhappy, you share unhappiness. If you are sad, you share sadness.
So you ask me: "What is my desire for love?" It will depend on you.
First thing: it can be just a desire for sex. That is simple, not very complicated -- very gross. In fact, to call it love is not right. But we call everything love. Somebody says, "I love ice-cream." Somebody says, "I love my house. I love my dog. I love my wife. I love golf!" So what to do?
'Love' is one of the most misused words. We use it for a thousand and one things. So when people need sex, they call it love. Sex is a very rudimentary form of love, very primitive, just the ABC of love. Cannot go very deep and cannot be very fulfilling. Or you can really mean love by 'love'. Then it means that you are a happy person and you would like to share your happiness. You are burdened with your happiness.
When your love means sex, you simply are burdened with sexual energy and you would like to release it. It is going to be a relief. You want somebody to help you relieve it. The sexual love is very physical.
If you really mean love by 'love' then you have to be happy, content, rejoicing in your life. Then celebration is needed in your heart, so that you can share. This is sharing of the heart. Sex is sharing of the body: love is sharing of the heart.
And there is still another possibility I call prayer. When you have even gone beyond the heart, your whole being is in deep need to flower, bloom, needs to be shared, then it is prayer.

Sex exists between two bodies; it can exist even with a dead body. That's what happens when you go to a prostitute. The prostitute is not there; just the body is there. The prostitute makes her body available to you, and she simply escapes from the body -- because she never loved you, how can she be there? She becomes absent. That is the whole art of being a prostitute. She becomes absent to you; she simply forgets all about you. She may start thinking about her boyfriend; she may create a dream about her boyfriend, and she will completely forget you and leave the body at your disposal. It is a dead body. You can use it, but it is just a means. It is ugly, it is tremendously ugly, to make love to a dead body.

But I am not saying that it happens only with prostitutes -- it may be happening to you with your wife. Your wife may not be there. If love is not there, how can she be there? Your wife may not be present to you when you are making love to her; or, your husband may not be present there. He may be simply fulfilling a duty. Then again it is prostitution. Maybe marriage is a more permanent sort of prostitution, more institutional, more convenient and secure, but the difference is not of quality -- maybe of quantity, but not of quality.

Whenever you love a person and the person is not present, you love a person and you are not present, then only bodies are there. It is a mechanical thing. When you love a person, you have to be present to the person; you have to be present to the presence of the person. Two presences meet, overlap, merge, and there is tremendous joy, there is peace, silence.

So many religious people are against sex because they have not yet understood what love is. They have understood love

only as the first gross thing -- sex. So they go on talking against it. They have not understood the beauty of love; they have known only ugly sex. If you find a saint still talking about sex and being against it, you can be certain he has never known love. And a person who has never known love cannot know prayer, whatsoever his pretensions -- because sex becomes refined in love, and love becomes refined in prayer. It is a hierarchy, it is a pyramid. The base is sex and the peak is prayer, and between the two is the expanse of love.

When you are present to another's presence, and fulfilled in the presence, and happy in the presence, there is a sharing. Love may become sexual, love may have a sexual dimension too, but then sex is elevated, then sex itself is no longer gross, then sex itself has come to a higher altitude. Then it has a different quality to it.

When you love a person and sex happens spontaneously, just as a sharing -- not that there is any greed for it, not that you have been desiring it, not that you have been planning it, not that it has been in your mind, it has not been there at all -- you were simply sharing the presence, and out of that sharing even bodies started meeting and merging into each other, then sex is also different.

In love, either sex disappears or is transformed. First it is transformed, then by and by it disappears. Then arises another, higher quality of love -- that is prayer. In prayer there is no sex left. Love is just in the middle between prayer and sex.

In love, both are the possibilities: love may spread to the very roots, to sex; and love may sometimes rise to the very peak of prayer. Loving a person, sometimes you may love

in a sexual way, and sometimes you may love in a prayerful way. Love will spread to both the banks. Love is the river; it touches both the banks. Sometimes even the body, and sometimes the person will be so transfigured that you will see god or a goddess. Unless your love starts feeling the presence of the other as divine, then there is no prayer. When you move to prayer then sex completely disappears. From prayer there is no fall to sex, that is impossible. Prayer is the other shore. From sex there is no contact with prayer -- sex is the other shore. They are far apart. They meet in love, so love is the MOST complex thing in human experience, because in love there is a meeting of two shores. In love, matter and spirit meet, body and soul meet, the creator and the creation meet. Never miss any opportunity to grow into love.

BUT IT DEPENDS. You ask me: "Are all desires the same? What is my desire for love?"
You will have to watch. I cannot give you an answer for it right now. You will have to observe. Be very clear about your own feelings. If it is sexual, nothing to hide, nothing to be worried -- it is natural. It has to rise from that natural source; you have to begin from there. Don't hide it, don't rationalize it -- let it be whatsoever it is. If it is sex, it is sex. Try to understand it. Help it to move towards more loving -- more and more towards the person, less and less towards the body.
If you feel it is love, then help it to move in the direction of prayer. Then love the person, but remember God. Then hug the person, but remember God. Then hold the person of your love, the hand of your beloved, your lover, but

remember that that hand belongs to God. Then let this remembrance go deeper and deeper.
I cannot give you an answer -- you will have to find it. Even if I give you an answer, you will interpret it in your own way. I may talk about prayer, but if your energy remains stuck at sex you will interpret it in a sexual way.
I have been saying for years that religion is a bridge from sex to superconsciousness. All sorts of people have heard it. Those who are obsessed with sex, they think: "Very good, so samadhi is also sex." They reduce samadhi to sex. Those who are really flowing into samadhi, they become very happy so they say, "Good, so now there is no need to condemn anything -- even sex has an element of samadhi in it. We can accept it, absorb it, and can be deep in peace, because when there is no conflict there is peace."
I have talked to many people, but they understand always in their own way. Let me tell you one anecdote before you fall asleep:

Mulla Nasrudin went to his doctor. He is old, very old, almost ancient, and he was looking very weak. And the doctor said, "Nasrudin, tell me about your love-life, because it seems you are wasting too much energy."
He said, "My love-life is very simple: four times a week I make love to my wife; four times a week I make love to my secretary; and four times a week I make love to my typist."
The doctor was horrified. He said, "Nasrudin, you will kill yourself! It is time you should take yourself in hand."
Nasrudin said, "That too I do four times a week."

Your understand ing is your understanding. Even if I talk about prayer, you will understand whatsoever you can understand. It is better you observe, it is better you go into your own mind, its functionings.

Just one thing I would like to tell you: don't condemn, never condemn. A condemnatory mind will never be able to understand life. Never judge. Never evaluate. Just be a simple observer. Because once you have a judgement, then you don't allow your mind to open itself completely to you -- your judgement becomes a barrier. If you are already convinced that sex is sin, then how can you face your own sexuality? You will garb it. You will deceive yourself. You will rationalize it. You will find ways and means and words and philosophies to hide it.

Never keep any prejudice, so that your existence becomes transparent to you. And whatsoever it is, at least with.me, everything is good -- whatsoever it is, it is good. It is your mind, it is your body, it is your energy. The first basic requirement is to see it clearly, and from that vision things start moving.

If it is sex, nothing to be worried. It is good that you are not impotent -- think of that. It is sex, it is good -- you have energy. Now you can use that energy. Have you ever heard of any person who was impotent and became enlightened? I have not heard. And, believe me, it has not happened -- it cannot happen. An impotent man is the poorest man in the world because enlightenment cannot happen to him. Even if he tries, it cannot happen -- because he has no energy in the first place to transform.

And let me tell you another truth: that whenever enlightenment has happened it has happened to a very

sexual person -- always! Because more energy... and you can ride on it. It has not happened to so-called lukewarm people -- nothing happens to them; they are stuck with their lukewarmness. It has happened to very hot people.
Buddha was very hot. He had lived a very sexual life, and out of that he became more and more understanding. And one day when he became aware of how much energy he was throwing unnecessarily, he started channelizing that energy into a different direction -- towards love, prayer, compassion, meditation.
It is the same energy! There is only one energy in the world and that energy is sexual energy. Even if God has to create something, He has to do it through it. A child is born, life is born, out of sex. A flower blooms -- it is sexual energy. The cuckoo goes on singing a crazy song -- it is out of sexual energy. Just look all around! The whole world is throbbing with sexual energy. It is the only energy there is! Sex is the stuff the universe is made of. So don't condemn it. Ride on the waves, the roaring waves of sex, and you will start feeling new dimensions, new altitudes.
The first entry will be in love, and the second door will be of prayer. But you can start only from where you are. So the first thing to be absolutely certain about is where you are -- and only you can be certain about it.
Watch... and just go on noting. And if you are not condemning, if you are not justifying, if you are not saying good or bad, if you are not a puritan moralist, if you are simply a pure observer, you will be able to see -- because it is within you, where your energy is. And once you have known where it is, start working.

If it is hanging around the sex centre, then nothing to be worried. Just remember one thing: never make love to a person you don't love. That is a perversion -- because then you will remain obsessed with sex. Make love to a person you really love, otherwise wait -- because when you love a person, the very love will pull the energy upwards. And once the energy has started moving towards love, love is so satisfying that who bothers about sex? Sex has never satisfied anybody. It creates more and more dissatisfaction. Sex has never fulfilled anybody -- it knows no fulfilment. Have a sexual relationship only when you have a loving relationship, so love and sex become associated. And love is a greater centre, a higher centre. Once sex is hitched to love, it starts moving upwards. Once you feel that you are loving, then never go to pray in a temple or in a mosque or in a church -- that is foolish. Then again do the same as you did in the first place: your first prayer has to happen with your beloved or with your lover. Either before you make love, let there be prayer; or, after you have made love, let there be prayer; or -- and the third is the best -- while you are making love, let there be prayer.
If love becomes joined with prayer, then it can hitch-hike, then it can be pulled by prayer. Love has to pull sex energy up, and then prayer has to pull love energy up. Once you are at the point of prayer, SAHASRAR -- the one-thousand-petalled lotus in your head -- opens. It only opens at the moment of prayer.

These are the three basic centres: the sex centre, the heart centre, and the SAHASRAR -- the one-thousand-petalled lotus. The heart centre is just in the middle, between the

SAHASRAR and the sex centre. From the heart centre the roads go to both the centres. From sex nobody can jump directly to SAHASRAR; one has to pass through love, through the heart centre. From the heart centre you can spread both ways -- nothing is wrong in it. Once you have reached SAHASRAR, the ultimate flowering of your inner lotus, then sex completely disappears. Then there is no sex left.
In sex there is no prayer. In prayer there is no sex. In love both meet and mingle. That's why I repeat again: Love is the door of entering into this world, or entering into the other world. Love is the door which opens both the ways. Jesus is right when he says: God is love. But I would like to say -- and I feel my statement is better than Jesus' -- I would like to say to you: Love is God. Jesus says: God is love. I say: Love is God.

Somebody asked me, a small child, "What is your name?"
I said, "My name is love."
And let that be your name also. Once you understand what love is, you have understood life. You have understood all that is needed to be understood.

The seventh question:

Question 7
DO YOU GIVE THE LADY SANNYASINS A MORE DIFFICULT TIME THAN THE MEN, OR AM I IMAGINING THINGS AGAIN?

LADY -- you are imagining.

The last question:

Question 8
THE DAY BEFORE YESTERDAY YOU PARTED WITH YOUR OLD COMPANION HAND-TOWEL, CELEBRATING THE SILVER JUBILEE OF THE FRIENDSHIP. YOU HAD SAID THAT EVERYBODY SHOULD REMAIN SITTING AT HIS OR HER PLACE IN MEDITATION, AND LET THE TOWEL LAND ON SOME SANNYASIN AS COD DESCENDS IN THE SAME WAY. THEN WITH A HISTORIC, LOVING GESTURE YOU TOSSED THE TOWEL, BUT STRANGELY ENOUGH, IT STRUCK THE WALL BEAM AND LANDED ON THE EMPTY FLOOR IN FRONT OF YOU ABOUT TWO FEET AWAY FROM MAITREYA AND TEERTHA. MAITREYAJI STRETCHED HIS HAND AND TOOK IT.
YOU PLAYED THIS MYSTERIOUS JOKE AND YOU WITNESSED IT TOO. NOW TO WHOM DOES THE TOWEL GO? IT REMAINS UNSOLVED! TO APPROACH MULLA NASRUDIN IS NOT POSSIBLE. WHO KNOWS WHERE HE IS? -- IN IRAN, IRAQ, IN BAGHDAD OR MAYBE IN OSHO'S ROOM! I DID APPROACH SWAMI YOGA CHINMAYA WITH THE PUZZLE. HE REDIRECTS ME TO YOU.
OSHO, HELP ME WITH YOUR COMMENTS!

NOW LET IT REMAIN A PUZZLE. It will be good for centuries to come to think about it. It is a koan.
Let me tell you one anecdote:

A mailman was delivering letters on a new route in the heavily Irish south side of Boston. At one house there was such a racket from an argument going on inside that he was afraid to approach.

Suddenly a little boy appeared on the porch. "What is all the noise about, sonny?" the mailman asked.
"It is my parents fighting," answered the boy. "They are always fighting."
The mailman glanced at his letters. "What is your father's name?" he asked.
"That's just what they're always fighting about," said the boy.

Now there is no way... and it is good that it should remain a mystery. Let people fight about it. Let people think about it. And the towel did well it landed on the floor. If it had landed on somebody's head, I would not have believed it, because God never descends on anybody's head. It would have been absolutely wrong! It did well. It descended on the floor, the empty floor. Whosoever is as humble as the floor, only on him does God descend.

The Discipline of Transcendence, Vol 3
Chapter #3
Chapter title: There Is Nothing Like Lust
23 October 1976 am in Buddha Hall

THE BUDDHA SAID:
"THERE IS NOTHING LIKE LUST. LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION. FORTUNATELY, WE HAVE BUT ONE THING WHICH IS MORE POWERFUL. IF THE THIRST FOR TRUTH WERE WEAKER THAN PASSION, HOW MANY OF US IN THE WORLD WOULD BE ABLE TO FOLLOW THE WAY OF RIGHTEOUSNESS?"

THE BUDDHA SAID:
"MEN WHO ARE ADDICTED TO THE PASSIONS ARE LIKE THE TORCH-CARRIER RUNNING AGAINST THE WIND; HIS HANDS ARE SURE TO BE BURNT."

THE LORD OF HEAVEN OFFERED A BEAUTIFUL FAIRY TO THE BUDDHA, DESIRING TO TEMPT HIM TO THE EVIL PATH. BUT THE BUDDHA SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?" THEN, THE GOD REVERENTLY BOWED AND ASKED THE BUDDHA ABOUT THE ESSENCE OF THE WAY, IN WHICH HAVING BEEN INSTRUCTED BY THE BUDDHA, IT IS SAID, HE ATTAINED THE SROTAAPANNA FRUIT.

THE ESSENCE OF THE RELIGION OF BUDDHA IS AWARENESS. There is no prayer in it, there cannot be -- because there is no God. And there cannot be any prayer in it because prayer is always motivated. Prayer is a form of desire, a form of lust.

Prayer has deep down hidden in it the very cause of misery. The cause of misery is that we are not contented as we are. The cause of misery is that we would like a different type of life, a different situation, a different world, and the world that is before us pales down before our imagination. The cause of misery is imagination, desire, hope. And in prayer all the causes are present, so there is no possibility for prayer in Buddha's religion. Only awareness is the key. So we have to understand what awareness is.

When you pray, you ask for something. When you meditate, you meditate upon something. But when you are aware, you are simply centred in your being. The other is not important at all. The other is irrelevant. You are simply aware.

Awareness has no object to it. It is pure subjectivity. It is a grounding in your being, it is a centring in your being. Standing there inside your being, you burn bright. Your flame is without any smoke. In your light the whole life becomes clear.

In that clarity is silence. In that clarity, time ceases to be. In that clarity, the world disappears. Because in that clarity there is no desire, no motivation. You simply are... not wanting anything whatever. Not wanting any future. Not wanting any better world. Not wanting heaven, MOKSHA. Not wanting God. Not wanting knowledge, liberation. You simply are.

Awareness is a pure presence, a centred consciousness. Buddha's whole effort is how to make you centred, grounded, a flame without smoke, a flame which knows no wavering. In that light, everything becomes clear and all

illusions disappear and all dreams become non-existential. And when the dreaming mind stops, there is truth.
Remember it: only when the dreaming mind has stopped is there truth. Why? Because the dreaming mind continuously projects and distorts that which is. If you look at a thing with desire, you never look at the thing as it is. Your desire starts playing games with you.
A woman passes by, a beautiful woman, or a man passes by, a handsome man -- suddenly there is desire: to possess her, to possess him. Then you cannot see the reality. Then your very desire creates a dream around the object. Then you start seeing the way you would like to see. Then you start projecting -- the other becomes a screen and your deepmost desires are projected. You start colouring the object; then you don't see that which is. You start seeing visions, you start moving into fantasy.
Of course, this fantasy is bound to be shattered; when the reality erupts, your dreaming mind will be shattered. It happens many times. You fall in love with a woman; one day suddenly the dream has disappeared. The woman does not look so beautiful as she used to look. You cannot believe how you were deceived into it. You start finding faults with the woman. You start finding rationalizations -- as if she tricked you into it, as if she deceived; as if she pretended to be beautiful while she was not. Nobody is cheating you, nobody can cheat you -- except your own desiring and dreaming mind. You created the illusion. You never saw the reality of the woman.Sooner or later reality will win over.
That's how all love affairs are always on the rocks. And lovers become afraid, by and by, to see the reality -- they

avoid. The wife avoids the husband, the husband avoids the wife. They don't look direct. They are afraid. They are already aware that the dream has disappeared. Now, don't rock the boat. Now, avoid each other.
I have heard:

A man was very much worried about his wife. He had heard rumours that she was moving with somebody. Naturally, he was disturbed. He asked a detective to follow the woman and to make a film: with whom she is moving, what they are doing.
Within a few weeks, the detective was back with the film ready. The film was shown to the man. He watched it; again and again he would shake his head as if he could not believe it. The wife was swimming with somebody, was going to a movie, hugging, kissing, making love to the man, and he was shaking his head in tremendous disbelief. The detective could not contain himself: "Why does he go on shaking his head?"
Finally, when the film was over, the man said, "I cannot believe it!"
The detective said, "This is too much -- you have seen the film, now what more proof do you need?"
He said, "Don't misunderstand me. I cannot believe that my wife can make somebody so happy! Now try to find out what that man sees in my wife, because I have lived with her and I don't see anything at all. What does this man see in her?"

Husbands stop seeing things that they used to see in their wives. Wives stop seeing things in their husbands that they

used to see. What happens? The reality remains the same, only against the reality the dream cannot win for ever. Sooner or later the dream IS shattered. And that happens in all directions.

You are after money, you are dreaming about money; you never look at the people who have money, you don't see them. You are just after money. You think when the money is there everything will be beautiful. Then you will rest and then you will enjoy, and then you will celebrate and sing and dance, and do whatsoever you always wanted to do when there was no money to do it and no opportunity to do it.

But have you ever looked at people who have money? They are not dancing, they are not celebrating. They don't look happy. It is possible that sometimes you may come across a beggar who looks happy, but it is impossible to come across a rich man who looks happy. It is almost impossible to find a rich man who is happy. Because the beggar can still dream, that's why he can be happy. The beggar can still hope, that's why he can still be happy. He can believe that tomorrow things will be better, or the day after tomorrow things are going to be better.

There is future for the beggar, but for a rich man the whole future has disappeared. He has attained whatsoever he wanted to attain, and there is nothing in it. When the money is piled up, he suddenly feels frustrated. Whatsoever he was seeing in the money, now he can no longer find in it. That dream has disappeared.

Man continuously dreams for power, prestige, respectability. And whenever he gets it, there is frustration. The happiest people are those who never attain to their

desires. The unhappiest people are those who have succeeded in attaining their desires -- then there is frustration.

The nature of desire is dreaming, and you can dream only when things are not there. You can dream about the neighbour's wife -- how can you dream about your own wife? Have you ever dreamt about your own wife? It never happens. You can dream about somebody else's wife. HE may be dreaming about your wife.

Whatsoever is far away looks beautiful. Come closer, and things start changing. Reality is very shattering.

Buddha says that to be aware means not to dream, to be aware means to drop this unconscious sleep in which we live ordinarily. We are somnambulists, sleep-walkers. We go on living, but our living is very superficial. Deep down there are dreams and dreams and dreams. An undercurrent of dreaming goes on -- and that undercurrent goes on corrupting our vision. That undercurrent of dreaming goes on making our eyes cloudy. That undercurrent of dreams goes on making our heads muddled.

A person who lives in a sort of sleep can never be intelligent -- and awareness is the purest flame of intelligence. A man who lives in sleep becomes more and more stupid. If you live in stupor, you will become stupid, you will become dull.

This dullness has to be destroyed. And it can be destroyed only by becoming more aware. Walk with more awareness. Eat with more awareness. Talk with more awareness. Listen with more awareness. I have heard:

Once there was a mother monkey who had a philosophic turn of mind. This would make her forgetful and often inattentive to her baby whose name was Charles. Like many modern mothers, she just did not take enough care, distracted as she was by her thoughts. Nevertheless, she went through the routine as her mother had done before her, but not in the same spirit. She just hitched him on her back and absently scaled the palms. So there it was. And as she rummaged amongst the more midding nuts, revolving matters in her mind, baby just slipped off, with all his young life before him too.
On the way down, Charles, who also tended to brood, called up, "Mother, why are we here?"
"We are here," she observed, "to hang on."

We are here to hang on -- all his life a sleepy person is doing only that. He goes on trying to hang on -- with hope, with dream, with future. He goes on somehow hanging around, as if that is the only goal in life, as if just to be here is enough. It is not enough. Just to be alive is not enough -- unless you come to understand what life is. Just to be here is not enough, unless you are so fully aware of being here that in that awareness is ecstasy, that in that awareness is contentment, that in that awareness is peace.
A man can live in two ways. One is just to go on hanging around. Or, to be more aware: why I am here, and who I am. Buddha says the whole of religion is nothing but a tremendous effort to become aware.

The first sutra:

THE BUDDHA SAID:
"THERE IS NOTHING LIKE LUST.
LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION."

PEOPLE CAN BE DIVIDED IN TWO CATEGORIES very easily and very scientifically. People whose whole life is sex-oriented; whatsoever they do, whatsoever they say, is just superficial: deep down remains their obsession with sex. It starts when you are a small child not even aware of what sex is. Children start playing around, and children start learning things around. And it continues the whole life. And when people are dying in their old age, then too they remain sex-obsessed.

This is one of my observations, that when a person is dying you can see in his face, in his eyes, what type of life he has lived. If he is dying in a reluctant way, resistant, fighting against death, does not want to die, feels helpless, wants to cling to life, then his has remained a sex-obsessed life. And in that moment of great crisis, in that moment of death, all his sexuality will surface in his consciousness.

People die thinking of sex; ninety-nine per cent of people die thinking of sex. You will be surprised. Only rarely is there one person who dies not thinking of sex. A person who dies thinking of sex is immediately reborn -- because his whole idea is nothing but an obsession with sex. Immediately he enters into a womb. And this has to be so because in the moment of death your whole life becomes condensed. Whatsoever you have lived for simply has to be encountered in the moment of death.

If you have lived a life of awareness, then death is very relaxed, peaceful, graceful; then there is an elegance and grace to it. Then one simply slips into it, welcoming it. There is no resistance -- there is beauty. There is no conflict -- there is cooperation. One simply cooperates with death. A sexual person is afraid of death because death is against sex. This has to be understood. Sex is birth; death is against sex, because death will destroy whatsoever birth has given to you. Death is NOT against life. Let me remind you -- in your mind this is the dichotomy, life and death, that is wrong -- death is not directly opposed to life. Death is directly opposed to sex, because sex is synonymous with birth; birth is out of sex. Death is against birth; death is against sex. Death is not against life.

If you live a life of awareness, by and by the energy that was moving in sexuality is transformed. Not that you have to transform it -- just by being aware, dreams disappear; exactly as you bring a burning torch into the room and the darkness disappears. Sex is like darkness in your being. It can exist only if you are unaware. And Buddha says:

"THERE IS NOTHING LIKE THAT, NOTHING LIKE LUST. LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION."

It starts very early. If you listen to the Freudians, and they have to be listened to because they are more right than your so-called saints... your saints may be telling you convenient and comfortable truths, but truth is never convenient and never comfortable. Only lies are convenient and

comfortable. Freud is telling very uncomfortable truths. Truth is uncomfortable, because you have lived a life of lies.
Whenever somebody says a truth it shocks you, it hits deep, it hits on your lies, it makes you uneasy, uncomfortable. You start protecting your lies. When Freud asserted this, that a child from the very beginning is sexual, he was opposed all over the world. All so-called religious people opposed him. Now, I cannot believe it, that a religious person can oppose such a tremendous truth.
A child is BORN in sex, HAS to be sexual. A child is OUT of sex, HAS to be sexual. And children start preparing for their sexual life. I was reading a beautiful story:

A little four-year-old girl and a three-year-old boy walked hand in hand up to the front of their neighbour's house. "We are playing house," the little girl said when the neighbour opened the door. "This is my husband and I am his wife. May we come in?"
The lady was enchanted with the scene. "Do come in," she said.
Once inside, she offered the children some lemonade and cookies, which they gracefully accepted. When a second glass of lemonade was offered, the little girl refused by saying, "No thanks -- we have to go now -- my husband just wet his pants."

It starts very early: the husband and the wife and playing house. They are preparing. And it goes to the very end. Another story:

The octogenarian went to the psychiatrist to complain about her husband's impotence.
"And how old is your husband?" the doctor asked.
"He's ninety."
"And when did you first notice his disinterest in you physically?"
"Well," she said, "the first time was last night -- and again this morning."

A ninety-year-old man, and the wife is worried about his impotence -- and she has noticed it last night and this morning too. It goes on -- the whole life is obsessed with sex, from beginning to end.
You gain energy by eating food, by breathing oxygen, by exercise; by living you create energy. Man is a dynamo. He continuously creates energy. And when this energy accumulates in your being, you are uneasy, you want to throw it out -- because it feels like a burden. Sex is simply used as a relief. Now this is foolish.
On the one hand, you go on working hard -- how to have better food, how to have more nourishment, how to have a better house, more rest -- on one hand, you want to have better air, more sun, more of the beach, more of the sky, more greenery: you work hard. Then you accumulate energy, you generate energy -- and then you are worried how to throw it somewhere, how to throw it down the drain. And when you have thrown it, again you are accumulating. This is a vicious circle.
From one end you go on accumulating energy, from another end you go on throwing it. This is the whole life! -- gathering energy, throwing energy; gathering energy,

throwing energy. If this is all, then what is the point of it all? Why should one live? It is a repetition. It is a vicious circle. When energy is lost you are hungry for the energy; when energy is there you are ready to lose it. You find ways and means how to lose it.

Buddha says that this is the most powerful thing in man's life. And if life is lived according to this, then life is a wastage, is a sheer waste. Nothing comes out of it. So much running, and never arriving anywhere. So much work, and no fulfilment. In the end comes death, and one finds one's hands are empty. Can this be the sole purpose of life? If this is the sole purpose of life, then life has no meaning, then life in itself is just accidental.

One of the most profound thinkers of the West was G.K. Chesterton. He used to say that either man is a fallen god, or some animal has gone completely off his head. Only two are the possibilities: either man is a fallen god, or some animal has gone completely off his head. If sex is the only story, then some animal has gone completely off his head. There must be something more to it. There must be something more to life, otherwise it is meaningless. Your parents lived to give birth to you. You will live to give birth to a few more children, and they will live to give birth to somebody else. And this goes on and on -- but what is the purpose of it all?

BUDDHA SAYS: By becoming aware, you open another door to energy. Sexual energy moves downwards; sexual energy moves towards the earth; sexual energy moves according to gravitation. When you become aware, there comes a change, a change of direction. The more aware you

become, the more the sexual energy starts moving upwards -- it starts going against gravitation. It starts moving towards the sky. It starts moving on the lines of grace, not on the lines of gravitation.

If sexual energy moves downwards, it is a wastage. If sexual energy starts moving upwards, you start exploding new worlds, new plenitudes of being, new altitudes of consciousness.

Now, there are two possibilities to have this energy move upwards. You can FORCE it upwards. That's what hatha yoga does. That's why standing on the head became meaningful. Do you understand the meaning of standing on the head? It is a trick to use gravitation for sexual energy to cOme towards the head -- but still you live under gravitation. You stand on your head; head comes lower than the sex centre; energy can start moving towards the head. But how long can you stand on your head? Again you will have to stand on your feet. You don't go beyond the law of gravitation. You simply use the law of gravitation. In fact, you cheat the law of gravitation. That is doing something illegal in a legal way. But you don't change, you are not transformed. Your being remains the same.

Hatha yoga has developed many methods to prevent sexual energy from going downwards and how to force it upwards -- but they are all violent, a sort of enforced conflict. The growth is not natural. You can see it on the hatha yogi's face. His face will be always tense. You will not find grace there. You will not find beauty, grandeur. You will not find God there -- you will find a subtle egoism. He has cheated -- he has cheated nature itself. But you cannot cheat; it cannot be a real thing.

Buddha developed a totally different methodology -- the methodology of elegance, grace. For that Buddha became the symbol. Have you seen statues of Buddha? -- so graceful, so divine, so peaceful; not a single flaw, not a single tension on his face -- so innocent. What did he do with his energy? He never enforced it, he never fought against it, and he never cheated nature.

Buddha became aware of one very subtle thing -- now science knows it very well -- that every law has its opposite whether you know it or not. If there is positive electricity there must be negative electricity, otherwise the positive cannot exist. If there is a law we call gravitation, the pull towards the earth, then there must be another law -- whether we know it or not -- that goes against gravitation. Laws are opposed to each other, and only because of their opposition do they create a balance. Because of their opposition and contrast, they create a situation where life becomes possible.

Man exists because woman exists. Man cannot exist alone and woman cannot exist alone. The downward exists because the upward exists, and the outward exists because the inward exists. Life exists because death exists. If sex exists then there must be a law which can go beyond sex. And if sex moves downwards, there must be a law which has to be sought and discovered that moves upwards, that helps energy to move upwards.

Buddha found that the more aware you become, energy automatically starts moving upwards.

In the human body there are many centres, and each centre changes the quality of the energy. Have you not seen every day that electricity can be changed into so many forms?

Somewhere it becomes light, somewhere it runs the fan, somewhere it runs the motor. Just different mechanisms are needed for it and it can be used in millions of forms. In the human personality there exist many centres. The sex centre is the lowest. When energy moves into that centre, it becomes a generative force; you can give birth to a child. It is the LOWEST use of the sexual energy. If it starts moving a little higher, then different qualities start coming to it. When it comes to the heart centre, it becomes love. And love gives you a totally different world.

A man whose energy is moving at the sex centre can never know many things. If a woman passes by, he will only see the physical form. If your energy is moving at the heart centre, when a woman passes by you will be able to see her subtle body -- which is far superior, which is far more beautiful. If a woman passes by your side and your energy is moving at the heart centre, you will be able to feel HER heart, not only her body. And sometimes it happens that a beautiful heart can exist in a very homely body. And the contrary is also true: a very ugly heart can exist in a very beautiful body.

If you can only see the physical body you will be in trouble sooner or later -- because a man does not live with a woman's body; a man lives with the woman's heart. Life is of the heart. You can choose a woman who looks beautiful and is ugly, if her heart is not beautiful, if her subtle form is not beautiful -- then you will be in trouble. You can choose a man who looks very handsome, very powerful, but may be just a beast, may not have any inner beauties, may not have any inner qualities, may be just a body and nothing else -- then you are bound for trouble. Then sooner or later

you will have to encounter the beast and you will have to live with the beast. And you will be wondering always that "What happened to such a beautiful man? What happened to such a beautiful woman?"
If your energy moves still higher, then the highest peak is SAHASRAR -- where it becomes prayer, where suddenly your innermost eyes open and you can not only see the body, you can see the heart, you can see the soul. A man whose SAHASRAR has opened looks into the world, but the world is totally different because he never sees just the body. Even if he looks at a tree, he looks at the soul of the tree. The form is not the only thing -- it is there, but now it is luminous from an inner light.
A man who lives at his SAHASRAR, lives in a totally different world. You may think that Buddha is walking with you on the road -- he is walking on a different road, he is walking in a different world. He may be just walking with you, but that doesn't mean anything -- because his vision is different. His energy is at a different altitude. He looks at the world from a different clarity.

BUDDHA SAYS THAT LUST IS THE MOST POWERFUL THING in man's life, because it is the reservoir of all his energies. But there is no need to feel despondent:

"THERE IS NOTHING LIKE LUST. LUST MAY BE SAID TO BE THE MOST POWERFUL PASSION. FORTUNATELY, WE HAVE BUT ONE THING WHICH IS MORE POWERFUL. IF THE THIRST FOR TRUTH WERE WEAKER THAN PASSION, HOW MANY OF

US IN THE WORLD WOULD BE ABLE TO FOLLOW THE WAY OF RIGHTEOUSNESS?"

He says there is one thing which is higher than lust, that is the thirst for truth. There is one thing which is higher than life and that is the search for truth. People can sacrifice their life for it. They can sacrifice their passion for it. The highest passion is for truth; Buddha calls it the passion for truth -- you can call it the passion for God -- it means the same thing.

That's why the person who has lived only a sexual life cannot understand the story of a Meera, the story of a Chaitanya, the story of Christ, Buddha, Krishna -- he cannot understand. What type of people are these? When Jesus was there, many were wondering: "What type of man is this Jesus? What manner of man?" because they know only one life, that is of lust and sex. And this man seems to be in a totally different world. It seems as if his whole sexual energy is arrowed somewhere high in the skies. His target seems to be somewhere else -- it is not in this world. It is not visible: it is invisible. You cannot touch it. You cannot measure it You cannot see it. But his life is of great passion, his life is of great adventure.

Buddha is not in favour of renunciation, remember. He is in favour of transformation. The energy that is moving into sex has to be moved towards truth.

Ordinarily, people just want to explore each other: a woman wants to explore a man; a man wants to explore a woman. It seems their whole life is just an exploration into each other's being. The thirst for truth means that one wants to explore into the being of this whole existence. It is a

great passion -- the greatest passion. And it has to be more powerful than sex, otherwise, Buddha says, how will anybody ever move towards it?

People have moved, but how do they come to know this thirst for truth? Let me explain it to you. And much depends on how you come to feel the thirst for truth. You can come by listening to me, you can come by reading a book, you can come by seeing a man of insight -- but that will not be of much help, because that will be borrowed and thirst can never be borrowed. Either it is there, or it is not there -- you cannot pretend that you are thirsty. By your pretensions thirst will not be created, and that creates much misery in the world.

Many people come to me and they say they would like to search and thirst will not be created, and that creates much misery in the world.

Many people come to me and they say they would like to search and seek what truth is. I ask them only one thing: Has your life, as you have lived it up to now, proved an illusion? If it has not proved an illusion, then the real thirst for truth cannot arise. When you have seen the illusoriness of your life, only then does a real thirst arise -- to know WHAT TRUTH IS. If you are still in the illusion of life, if you are still enchanted by it, if you are still hallucinated by it, if you are still in that hypnosis of desiring and dreaming, then talking about truth will again be only another illusion, another desire. It will not help.

Truth cannot be one of your desires. Truth can only be there when all the desires have proved to be futile, and your whole energy is available and you don't know where to go, because the whole life seems to be meaningless. You are

stuck. You are tremendously frustrated. You have FAILED and all your dreams have disappeared. You are shattered to the very roots. You are standing there throbbing with energy not knowing where to go. Then that energy becomes a pool and creates a new thirst in you: the thirst to know the truth. When the world has been known as an illusion, only then....
So experience the world as deeply as you can. Don't escape from anywhere -- not even from sex. Never escape from anywhere. Just do one thing: wherever you are and wherever your dreams are moving, go with alertness, awareness. Even if you go into sex, make it a meditation, be watchful about what is happening. And by and by you will be able to see the illusoriness of it, the futility, the meaningless repetition, the boredom, the dullness, the death that goes on coming closer through it. The more you waste your energy, the closer you are to death.
I have heard:

A friend of mine tells the story about a travelling salesman who was passing through a small hick town in the West when he saw a little old man sitting in a rocking-chair on the stoop of his house. The little man looked so contented the salesman couldn't resist going over and talking to him.
"You don't look as if you have a care in the world," the salesman told him. "What is your formula for a long and happy life?"
"Well," replied the little old man, "I smoke six packs of cigarettes a day, I drink a quart of bourbon every four hours, and six cases of beer a week. I never wash and I go out every night."

"My goodness," exclaimed the salesman, "that's just great! How old are you?"
"Twenty-five," was the reply.

You can go on wasting energy.....
Each step taken in illusion is taken towards death. Each move which you take into lust you have taken towards death. So take it carefully and be aware. Be aware of what you really want through it. Is it just a habit? Is it just a natural hypnosis? Is it just that you go on doing it because you don't know what else to do? Is it just an occupation? Is it just a forgetfulness from the worries of life? Or WHAT is it?
And don't go with any prejudice. Don't listen to what the saints have said. They may say it is bad, but don't listen to it -- and they may be right, but you have to find it out by your own experience. Only then, and ONLY then, do you start moving towards truth. Only your experience can bring you to truth; nobody else's experience.
Once you have seen the truth of it, that there is nothing in it, energy is relieved from the burden, energy is relieved from the old patterns, and energy goes on gathering inside you.
Scientists have discovered a law that quantitative change becomes qualitative at a certain stage. For example, if you heat water it evaporates only when the heat is one hundred degrees, never before it. At ninety degrees it may be hot, but not evaporating. At ninety-nine degrees it is very hot, but not evaporating. And just one degree more, at one hundred degrees, and a sudden jump, a leap, and the water starts moving.

And have you seen the change? Water naturally flows downwards, but when it evaporates it starts flowing upwards -- it has taken a different route. And you have not done anything but simply heated it to a certain degree. A certain quantity of heat and a qualitative change happens. Water is visible; vapour becomes invisible. Water goes downwards; vapour goes upwards.

Exactly the same happens in the sexual energy: a certain amount, a certain quantity, has to be accumulated before the change happens. You have to become a reservoir of energy, and out of sheer quantity at a certain moment there is a jump; energy no more moves downwards -- energy starts moving upwards, and exactly like vapour.

When energy moves downwards, sex is very visible. That's why scientists cannot discover what happens when the energy moves upwards -- it becomes invisible. It becomes immaterial. It certainly moves, but there is no passage for it. If you dissect the body of a Buddha, you will not find a certain passage for sexual energy to move upwards -- there is no passage. A passage is not needed. If water moves downwards, a channel is needed; but when water becomes vapour, no channel is needed -- it simply moves and becomes invisible. Exactly the same happens with sexual energy.

Awareness is heat. In India, we have called it precisely that: TAP -- TAP means heat. TAP does not mean that you stand under the hot sun; it simply means you bring more fire of awareness inside you. That fire of awareness heats your sexual energy: this is the inner alchemy -- and energy starts going upwards.

First your sex will become love, and then it will become meditation or prayer. If you follow the terminology of devotion, you can call it prayer; if you follow a more scientific terminology, then you can call it meditation. And once your energy is moving upwards, then you see things in a totally different light.
I have heard:

A little old man was sitting on a bus humming, "Dee dee dum dum, dee dee dum."
The bus driver turned around and noticed a suitcase blocking the aisle. He turned to the old man and said, "Would you mind moving the suitcase?" to which the old man replied, "Dee dee dum dum, dee dee dum."
In complete frustration, the bus driver jumped up and took the suitcase and threw it out the bus window and glared at the old man and shouted, "Now what do you have to say?"
The old man looked at him and smiled and said, "Dee dee dum dum, dee dee dum -- it's not my suitcase."

Once you have started moving, even death is not your death, even the body is not your body, even the mind is not your mind. You can go on singing: Dee dee dum dum.... Even when death approaches you, you can go on humming -- because the suitcase is not yours.
A man of awareness can die so easily, so peacefully. He lives peacefully, he dies peacefully. A man of sexuality lives restlessly, dies restlessly. It is your choice.

BUDDHA IS NOT FOR REPRESSION -- he cannot be, notwithstanding what Buddhist interpreters have said down

the ages. I don't agree with them. The interpretation must be wrong -- because I know it from my own experience that repression cannot help a person, repression can never become a transfiguration. Repression drags you down.

It is not repression: it is awareness. Of course, from the outside it may look like repression. You are rushing towards money; suddenly on the road you come across a treasure, and somebody else is passing by. He also looks at it but is not interested. What will you think about that man? You were afraid that he might claim the treasure, he might start asking that it has to be divided in two parts -- but he simply goes on, he does not bother about it. You will think either he is mad, or he is a renunciate, he has renounced the world and repressed the desire for money.

You cannot understand that there can be a man who cannot see anything in money. You will think it is impossible because you see so much in it. Your whole life seems to be meaningless if there is no money. Money seems to be your whole life. How can you believe that there can be a man for whom money is simply meaningless? Only two are the possibilities: either the man is so stupid that he does not know the difference between money and no money; or he has repressed his desire -- he has repressed his desire, his greed, his ambition.

When a man like Buddha happens in the world, people interpret it according to their own minds. He looks so far away, only two are the possibilities: those who are against him, they will say he is crazy; those who are for him, they will say he has disciplined his life, skilfully he has dropped his greed, lust. But both are wrong. Both have to be wrong because both are unable to understand a Buddha. You can

understand a Buddha only when you are a Buddha; there is no other way to understand. If you want to understand somebody who is standing on the peak of a Himalayan hill, you have to go to that peak -- only then will his vision become your vision.
I would like to say that all the interpretations about Buddha are wrong -- wrong in the sense that they all imply that it is as if he is teaching repression. He is not teaching repression. He is simply teaching awareness. In awareness, things change. Through repression, you may manage somehow but things remain the same.
I was reading about a church and about a priest:

A topless girl tried to enter the church. The vicar stopped her at the door. "But, Vicar, you can't stop me from going to church," she protested. "I have a divine right."
"They're both divine," he said, "but that is not the question -- you'll have to go home and put on something that is more respectable."

Now she says, "I have a divine right," and the priest says, "They both are divine." The priest's repressed mind -- he must be looking at her breasts. He says, "They both are divine, but still you will have to go home and put on something that is more respectable."
You can repress a desire, but you cannot uproot it. It will come in subtle ways. It will surface in many forms. It may take such disguises that you may not even be able to detect it. A repressed person is not a transformed person. He remains the same -- he simply manages to be somebody else who he is not.

Buddha is not for repression. Buddha is for transformation. Repression is very easy. You can repress your sex -- that's what so.many saints are doing. You can drop out of the society, you can run away from women. You can go to the Himalayan caves and sit there, and you can think that you have attained to celibacy -- but this is not celibacy. Sitting there in your Himalayan cave, you will still dream about women -- even more so, because you will be so far away from women. Your fantasy will become more psychedelic and colourful. Of course, you will fight with it, but by fighting you can force the desire deep into your unconscious -- you cannot uproot it. By fighting nobody is ever changed. Only by awareness is a person changed. Awareness is not a fight. What is awareness? Awareness is neither accepting nor rejecting.

There is a famous saying of Tilopa: "Truly, because of our accepting and rejecting, we have not the suchness of things" -- we miss the suchness of things. We cannot become aware of what reality is because we accept or we reject. When we accept, we indulge. When we reject, we repress. Buddha says: Don't accept, don't reject -- just be alert, just see. Look, with no prejudice for or against.

If you can be in such an indifferent UDASEEN -- in such non-valuing, non-judging awareness -- things start changing of their own accord.

Tilopa says:

"IT NEVER LEAVES THIS PLACE AND IS ALWAYS PERFECT. WHEN YOU LOOK FOR IT, YOU FIND YOU CAN'T SEE IT. YOU CAN'T GET IT, YOU CAN'T BE RID OF IT. WHEN YOU DO NEITHER -- THERE IT

IS! WHEN YOU ARE SILENT, IT SPEAKS. WHEN YOU SPEAK, IT IS SILENT."

"YOU CANNOT GET IT, YOU CANNOT GET RID OF IT -- it is always there. WHEN YOU DO NEITHER, THERE IT IS."

Awareness is not something that you have to do. Awareness is not something that you have to force upon yourself, impose upon yourself. When you do nothing, it is there. Your doing is your undoing.

"FORTUNATELY, WE HAVE BUT ONE THING WHICH IS MORE POWERFUL. IF THE THIRST FOR TRUTH WERE WEAKER THAN PASSION, HOW MANY OF US IN THE WORLD WOULD BE ABLE TO FOLLOW THE WAY OF RIGHTEOUSNESS ?"
THE BUDDHA SAID: "MEN WHO ARE ADDICTED TO THE PASSIONS ARE LIKE THE TORCH-CARRIER RUNNING AGAINST THE WIND; HIS HANDS ARE SURE TO BE BURNT."

YOU CAN LOOK: EVERYBODY'S HANDS ARE BURNT. But you never look at your own hands. You always look at others' hands and you say, "Yes, their hands seem to be burnt -- but I will be more clever, I am more clever: I will carry the torch and run against the wind, and I will show you that I am an exception." Nobody is an exception. Existence does not allow any exceptions. Your hands will also be burnt if you are running, rushing against the wind and carrying a torch, a burning torch. Lust is

rushing against the wind. Nobody has come out of it unburnt.
But people go on looking at each other. Nobody looks at himself. The moment you start looking at yourself you have become a sannyasin.
I was reading:

Mrs. Cantor suspected her husband of playing around with the maid. Having to spend a few days with her sick mother, she told her small son, Harvey, to keep an eye on poppa and the maid.
As soon as she returned she asked: "Harvey, did anything happen?"
"Well," said the boy, "poppa and the maid went into the bedroom and took off their clothes and..."
"Stop! Stop!" shouted Mrs. Cantor. "We will wait until poppa comes home."
Poppa was met at the door by his irate wife, cringing maid and confused son. "Harvey, tell me what happened with poppa and the maid," stormed Mrs. Cantor.
"As I told you, ma," said Harvey. "Poppa and the maid went into the bedroom and took off their clothes."
"Yes! Yes! Go on, Harvey!" said Mrs. Cantor impatiently. "What did they do then?"
Replied Harvey: "Why, mother, they did the same thing you and uncle Bernie did when poppa was in Chicago."

Everybody goes on looking, everybody goes on seeing others' faults, flaws, foolishnesses. Nobody looks at himself. The day you start looking at yourself you are a sannyasin. The day you start looking at yourself a great

change is on the way. You have taken the first step -- against lust, towards love; against desire, towards desirelessness -- because when you see your own hands, they have been burnt so many times, you are carrying so many wounds.

Looking at others is just a way of avoiding looking at oneself. Whenever you criticize somebody else, watch: it is a trick of the mind so that you can forgive yourself. People go on criticizing others; when they criticize the whole world they feel very good. In comparison they can think they are not worse than other people; in fact, they are better. That's why when you criticize somebody, you exaggerate, you go to the very extreme; you make a mountain out of a molehill; you go on making the mountain bigger and bigger and bigger, then your own mountain looks very small. You feel happy.

Stop this! This is not going to help you. This is very suicidal. Here you are not to think about others. Your life is yours. Thinking about others is not going to be of any benefit. Think about yourself. Meditate about your own self. Become more aware of what you are doing here -- just hanging around? or are you really doing something? And the only thing that can be relied upon is awareness. Only awareness can you carry through death, through the door of death -- nothing else.

A beautiful parable comes:

THE LORD OF HEAVEN OFFERED A BEAUTIFUL FAIRY TO THE BUDDHA, DESIRING TO TEMPT HIM TO THE EVIL PATH. BUT THE BUDDHA SAID: "BE

GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?"
THEN, THE GOD REVERENTLY BOWED AND ASKED THE BUDDHA ABOUT THE ESSENCE OF THE WAY IN WHICH, HAVING BEEN INSTRUCTED BY THE BUDDHA, IT IS SAID, HE ATTAINED THE SROTAAPANNA FRUIT.

A BEAUTIFUL PARABLE: Brahma came to Buddha.... Hindus have never forgiven Buddhists for inventing such beautiful tales, because Hindus think that Brahma is the Creator of the world. And Buddhists say Brahma came to Buddha to be instructed on the Path. Of course, as a test he brought a beautiful fairy.
It is significant because there are only two types of man: the man of sex and the man of truth. So if Buddha is really the man of truth then he cannot be deluded, then you cannot create any hallucination for him. The most beautiful fairy will not mean anything to him. And that is going to be the touchstone as to whether he has attained to truth. When a person is absolutely beyond sex, only then; otherwise his energy is still moving, still moving into the direction of lust, still going downwards.

THE LORD OF HEAVEN -- BRAHMA -- OFFERED A BEAUTIFUL FAIRY TO THE BUDDHA, DESIRING TO TEMPT HIM TO THE EVIL PATH.

That temptation is a test, and temptation comes only at the very end. In all the world religions you must have come

across stories like this. When Jesus is just close, arriving home, the Devil tempts him. When Buddha has reached just very close, Brahma comes and tempts him. Such stories are there in the life of Mahavir, in the life of everyone who has attained to truth. There must be a meaning to these parables.

I don't mean to say that it happened exactly as it is told in the parable. These are symbolic parables; they are not historical facts -- but they are very meaningful.

I was reading about Baal Shem, a Hassid mystic, the founder of Hassidism. A disciple came to him one day and said, "Master, how can I avoid temptation? How can I avoid the Devil tempting me?"

Baal Shem looked at him and said, "Wait! There is no need for you to avoid any temptation, because right now temptation cannot be given to you -- you are not worthy of it."

He said, "What do you mean?"

He said, "Temptation comes only at the last moment. Right now the Devil is not worried about you. In fact, the Devil is not chasing you at all -- you are chasing the Devil -- so you don't be worried about temptation. It is not going to happen to you so soon. And when it happens, I will take care of it. I will tell you what to do."

The temptation comes only at the last moment. Why? Because when the sexual energy is coming to a point, the hundred-degree point, then the WHOLE past, millions of lives lived in sexuality, pull you back. The Devil is not a person somewhere -- it is just your past. Many lives of mechanical sex pull you back. You hesitate for a moment whether to take the jump or not.

Just as when a river comes to the ocean she must be hesitating for a moment before she loses herself into the ocean, she must be looking backwards with nostalgia: the beautiful mountains, the snow-peaked mountains, the forests, the valleys, the song of the birds, the banks, the people, the journey -- the past, thousands of miles. And suddenly now here comes a moment: you jump and you are lost for ever. The river must be thinking: "To be, or not to be?" -- a hesitation, a trembling, a shaking to the very foundations.

That's what temptation is. When Buddha has come to the point where the energy is ready to take the ultimate jump and become non-sexual, when desire is ready to dissolve into desirelessness, when the mind is ready to die and the no-mind is ready to be born -- it is such a great jump that it is natural one should hesitate. That is the meaning of the parable.

THE BUDDHA SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?"

When a man has come to that point, then body is meaningless; then body is nothing but a bag, a skin bag, filled with filth. In fact, that's how the body is. If you don't believe it, go to the surgeon some time and see a body being opened -- and then you will believe Buddha. Or go to the hospital to see a post mortem, when the whole body is dissected, and then you will see what he is saying.

In my town once it happened: a man was shot dead and there was a post mortem. Somehow I managed -- I was just

a small child -- somehow I managed, I persuaded the doctor. His son was my friend so I succeeded in persuading him: "Just allow me to see, I would like to see." He insisted, "But why do you want to see?" I said, "I have come across the saying of Buddha that the body is nothing but a bag full of filth. Just let me have one glimpse!"
He allowed me, and he said, "Okay, you can stay." But I said, "Now there is no need to stay and I cannot stay anyhow." It was stinking so much, and the stomach was open -- and just filth and nothing else.
Each child should be brought to the post mortem. Buddha used to send his disciples to the burning place, where bodies are burnt -- just to watch and meditate there. He said, "Unless you are completely aware of what the body is you will not drop your illusion about the beauty of the body and dreams about the body." He's right.

HE SAID: "BE GONE! WHAT USE HAVE I FOR THE LEATHER BAG FILLED WITH FILTH WHICH YOU HAVE BROUGHT TO ME?" THEN, THE GOD REVERENTLY BOWED AND ASKED THE BUDDHA ABOUT THE ESSENCE OF THE WAY...

The touchstone proved that Buddha was real gold.

THEN, THE GOD REVERENTLY BOWED DOWN...

In Buddhist mythology even gods are as lustful as man -- even more so. Their whole life is nothing but one of lust.

THE BRAHMA, THE LORD OF HEAVEN, BOWED DOWN AND ASKED ABOUT THE ESSENCE OF THE WAY, IN WHICH HAVING BEEN INSTRUCTED BY THE BUDDHA, IT IS SAID, HE ATTAINED THE SROTAAPANNA FRUIT.

SROTAAPANNA means one who has entered the stream -- SROTAAPANNA: one who has entered into the stream -- of consciousness, awareness, alertness. That is the essential message of Buddha: no prayer, no ritual; no priest, no temple -- you are the priest, you are the ritual, you are the temple. Only one thing is needed. Buddha has reduced the requirement to the minimum; he is absolutely mathematical. He said only awareness is enough; if you can be aware, everything will take care of itself.
Two drunks were weaving along the railroad tracks. One said, "I never saw so many steps in my life."
The other said, "It's not the steps that bother me, it's the low railing."

The only thing that is needed somehow is to bring them out of their drunkenness.

Two other drunks were riding a roller coaster, when one turned to the other and said, "We may be making good time, but I've got a feeling we're on the wrong bus."

Everybody is on the wrong bus -- unconsciousness is the wrong bus. Then wherever you are makes no difference. And whatsoever you do makes no difference. In your unconsciousness, whatsoever you do is going to be wrong.

Wrong is that which is done in unconsciousness, and right is that which is done consciously.

EDWIN ARNOLD HAS WRITTEN one of the most beautiful books about Buddha, The Light of Asia. A few lines to sum up:

THIS IS PEACE -- TO CONQUER LOVE OF SELF AND LUST OF LIFE, TO TEAR DEEP-ROOTED PASSION FROM THE BREAST, TO STILL THE INWARD STRIFE; FOR LOVE, TO CLASP ETERNAL BEAUTY CLOSE; FOR GLORY, TO BE LORD OF SELF; FOR PLEASURE, TO LIVE BEYOND THE GODS; FOR COUNTLESS WEALTH, TO LAY UP LASTING TREASURE OF PERFECT SERVICE RENDERED, DUTIES DONE IN CHARITY, SOFT SPEECH, AND STAINLESS DAYS:
THESE RICHES SHALL NOT FADE AWAY IN LIFE, NOR ANY DEATH DISPRAISE.

THIS IS PEACE -- TO CONQUER LOVE OF SELF AND LUST OF LIFE...

This is the whole essence of Buddha's message. Peace is not to be practised: it is a by-product of awareness. Love is not to be practised: it is a by-product of awareness. Righteousness is not to be practised: it is a by-product of awareness.
Awareness is the remedy for all ills, because awareness makes you healthy, whole, and of course holy.

The Discipline of Transcendence, Vol 3
Chapter #4
Chapter title: Even Angels Don't Sing All the Time
24 October 1976 am in Buddha Hall

The first question:

Question 1
WE HAVE LEARNT FROM YOU THAT FREEDOM LIES IN THE TRANSCENDENCE OF THE MIND, AND IT IS THE KNOWLEDGE AND THE UNDERSTANDING OF THE MIND WHICH BRINGS ABOUT ITS TRANSCENDENCE. THE MAJOR PART OF RELIGION DEALS WITH THE MIND, AND SO DOES PSYCHOLOGY.
AS MODERN PSYCHOLOGY HAS SUCCESSFULLY DISCOVERED AND REVEALED THE STRUCTURE AND PROCESS OF THE MIND, WOULD YOU CALL IT A RELIGION? OR A BRANCH OF RELIGION? OR A PARALLEL RELIGION?
HOW DO PSYCHOLOGY AND RELIGION DIFFER FROM EACH OTHER? KINDLY POINT OUT WHETHER PSYCHOLOGY AND RELIGION CAN BE HELPFUL TO EACH OTHER.

RELIGION UNDERSTANDS MIND in a totally different way from psychology. Their approach is different; their goal is different; their methodology is different. Psychology studies the mind as an object, from the outside. Of course, it misses much. In fact, the most essential is missed. Only the periphery can be understood that way.

The innermost is not objective, the innermost is subjective. You can study it from the within, not from the without. Psychology is as if somebody wants to study love and watches two lovers hugging each other, holding hands, sitting together, making love -- goes on collecting data about how two lovers behave. This won't give him any idea of what love is, because love is not on the surface. The surface can be very deceiving, the appearance can be very deceiving. Love is something very inner. Only by being in love do you know it -- there is no other way to know it.
Psychology tries to understand mind from the outside. The very approach makes mind material. Only matter can be understood from the outside, because matter has no inside to it. The mind can only be understood from the inside, because mind has no outside to it -- the first thing.
That's why psychology goes on becoming more and more behaviouristic, more and more materialistic, more and more mechanical -- and more and more suspicious about the soul of man. The soul is completely denied by psychology. Not that the soul does not exist, but because the very approach prohibits it, the very approach becomes a limitation. The conclusion depends on the approach. If you start wrongly, you end wrongly.
The second thing to be understood is that psychology tries to understand mind, not to go beyond it -- because psychology thinks there is no beyond to it, it is the end.
Religion also tries to understand mind -- not to understand mind itself, but to go beyond it. The understanding is to be used as a stepping-stone.
So religion is not concerned with the details of the mind. An essential understanding of the functioning of the mind

will do. If you go into details there is no end to it. Religion also studies dream, but just to make you awake, that's all. Dream itself is not the concern. It does not go deep into the dreaming structure, and it does not go ad in-finitum analysing dreams. It simply tries to find the essential structure of the dream in order to transcend it, so you can become a witness. It is totally different.

For example, if I give you a seed of a beautiful tree, and you become too much concerned with the seed, and you try to understand it, and you dissect it, and you go on and on trying to understand and dissect, and dissect more -- the chemical structure, the physical structure, the atomic structure, the electrons, the neutrons -- and you go on and on, you completely forget that the seed was meant only to become a tree.

And howsoever deep your dissection, by dissecting a seed you are never going to come to the tree. You will come to the atomic structure of the seed, you will come to the chemical structure of the seed; you may come to the electrical structure of the seed, but that has nothing to do with the tree. And the more you dissect the seed, the farther away you are from the tree. Your dissection is not going to bloom. Your dissection is not going to spread its fragrance. And one day, if you have dissected it too much, and then you put it in the soil, it won't sprout. It is already dead. In dissection you killed it, you murdered it.

Psychology is interested in mind just like you being too much obsessed with the seed. Religion is also interested in the seed, but not for itself -- interested in the seed because it carries in it a potentiality, a possibility of becoming a beautiful tree, a possibility of blossoms, a possibility of

fragrance, a possibility of song and dance, a possibility that many birds can come and make their nests on it and many travellers can rest under its shade. But the concern is not the seed -- the concern is the tree.

I hope you can see the difference. Religion's concern about the mind is only as a stepping-stone. The mind has to be understood because we are entangled in it. Let us take another example.

You are thrown in a jail, in a prison cell. The religious person tries to understand the structure of the jail only to find out ways how to escape from it. Is there a gutter that can be used to escape? Is there a stupid guard who can be befooled? Is there a window which can be broken? Is there a wall you can climb over? Is there a right moment when guards change and the gap exists? Is there a right time in the night when guards fall asleep? Or are there other prisoners who are also interested in getting out of the prison, so you can be together and help each other? -- because climbing alone may be difficult, getting out of it alone may be difficult. A group can be created and the group can become a power. You try to understand the structure of the jail just to get out of it.

But if you get too much interested in it and you completely forget the goal, and you go on studying the jail -- the walls and the warden and the prisoners and the guards, and you go on making maps about the structure -- then it is stupid. Modern psychology is a little stupid.

In the East we had also developed a tremendously significant psychology. I call it the psychology of the Buddhas. But their whole interest was in how to get out of the prison of the mind, how to use its structure to go

beyond it. Modern psychology is absolutely obsessed with the structure of the mind and has completely forgotten the goal.

These two differences, they are very vital. Religion understands from within. Of course, then it is a totally different thing. When you study mind from the outside, you study somebody else's mind. It is never yours. And if you go to the labs of psychologists you will be surprised: they go on studying the minds of rats to understand the human mind. It is humiliating, it is very disrespectful. The understanding that is based on the rat's mind cannot be of much help.

When a meditator watches his own mind, he watches the human mind alive, throbbing, beating. And he watches his own mind because that is the closest you can get to the mind. From the outside you can never get very close to the mind; from the outside you can infer, but it will remain inference. It can never become knowledge, because even rats can deceive you, and they have been found to deceive. Even rats are not just on the surface; their innermost core remains inaccessible.

Why do psychologists go on studying rats? Why not man directly? Because man seems to be so complex. They study elementary structures. It is as if you want to study Einstein and you go to a primary school and you study a small child; and from that understanding you develop the understanding of an Einstein. It is simply absurd. It is not right at all, the direction is wrong. Every child is not going to become an Einstein. If psychologists were right, then every child would develop into an Einstein. But every child is not going to become an Einstein. Only a certain child has

flowered as Einstein. If you want to understand Einstein, the only way is to understand Einstein.

But how to understand an Einstein? From the outside he is as ordinary as anybody else. His distinction is inner, his uniqueness is inner. If you study his blood, his blood is just like anybody else's. If you study his bones, they are just like anybody else's. In fact, Einstein's brain was studied after his death -- nothing special. That is something to be noticed. Nothing special has been found, but certainly he was a unique man, you cannot deny it. Maybe there has never existed such a subtle mind on the earth before. Nobody ever had such glimpses as he had, but the brain seems to be as ordinary as anybody else's.

Brain is not the mind. It is as if one day I am gone and you go into my room and you study the room; and you try to find out what type, what manner of man this was who lived in this room. Mind is the guest, the brain is the host. When the mind is gone, the brain is left. The brain is just the room you used to live in. If you study from the outside you can dissect, but you will find only the brain, not the mind. And to study the brain is not to study the mind.

Mind is elusive, you cannot hold it in your hand. You cannot force it into a test-tube. The only way to know it is to know it from within, from your witnessing self. The more you become aware, the more you can watch your mind -- its subtle functioning. The functioning is tremendously complex and beautiful. Mind is the most complex phenomenon on the earth, the most subtle flowering of consciousness. If you want to really understand what the mind is, then you will have to detach

yourself from your mind, and you will have to learn how to be just a witness. That's what meditation is all about. Psychology can become helpful to religion, but then psychology will have to change tremendously. A radical change will be needed. And psychology will have to become more meditative, introspective; and psychology will have to listen more to the East, to the great meditators -- Patanjali, Buddha, Mahavir. It will have to listen to their understanding.

ONE THING MORE I WOULD LIKE YOU TO NOTICE, to keep in mind: psychology has developed through the study of the pathological mind. That too is something unbelievable, ridiculous. Psychology has developed through the study of the neurotic, psychotic, schizophrenic -- the ill mind. Because who goes to the psychoanalyst? A healthy person never goes to a psychoanalyst. For what will you go to a psychoanalyst if you are healthy? You go only when something goes wrong, you go only when some illness takes possession of your mind. When you are not normal, then you go to the psychoanalyst. Then he studies the pathological mind. Studying the pathological mind he come's to certain conclusions. Those conclusions are applicable only to the ill mind. They are not applicable to the normal mind, and certainly not to a mind which has gone beyond mind. They don't say anything about a Buddha. They cannot say. No Freud, no Jung, no Adler, has ever studied a Buddha. In fact, the fault is with the psychoanalysts, because Buddhas have always existed. When Carl Gustav Jung came to the East, there was a Buddha alive -- Raman Maharshi -- but he wouldn't go to

see him. It was even suggested, many friends suggested to him, that he go, but he wouldn't go. Maybe a subtle fear that his knowledge would prove futile there, a certain ego that he is a great psychoanalyst -- why should he go to anybody?

But Buddhas are certainly not going to come to your laboratories; you will have to go to them. You will have to be respectfully close to them to understand them. They are not going to lie down on your couch. You will have to develop different methods, you will have to develop different structures, to understand them. And if you don't go, they are not at a loss -- psychology suffers.

Psychology has remained at the level of the pathological. It is not even at the level of the normal man.

For example, if you ask a psychoanalyst, "What do you say about Mahavir -- because he threw his clothes and became naked?" certainly they will say, "He is a certain type of psychotic. Many mad people suffer from that disease." Or, "He is an exhibitionist; he wants to show his naked body to people -- a sexual pervert."

Is this right about Mahavir? And whatsoever they are saying, they are saying after a long study -- but they have studied mad people. And they are true! The wrong comes only because they are stretching their understanding too far away. Mahavir used to pull his hair out, he wouldn't go to a barber -- because he said, "Even to depend for that on a barber is a dependence." So when the hairs were too long, he would simply pull them and throw them.

Now ask the psychoanalyst what he says. He will say, "This is a sort of madness. There are mad people who pull their hair out." You may have also observed that when your

wife goes mad she starts pulling her hair -- becomes angry and wants to pull her hair. A certain craziness -- and they are right! And yet not right. Their understanding remains at the pathological level.

Ask them about Jesus. Many books have been written about Jesus because Jesus seems to be closer to them than Mahavir. They have neglected Mahavir, and it is good for Jains that they have neglected Mahavir -- otherwise they will prove certainly that he is a neurotic. About Jesus they have written many books -- that he is mad, that he is a megalomaniac. Why do they say this? Because there are cases in madhouses -- somebody says, "I am the only prophet of God."

Have you heard the famous anecdote? In Baghdad it happened:

A man declared, in the days of Calipha Omar, "I am the real prophet. After Mohammed I have been sent to the world." Of course, Mohammedans cannot tolerate such a thing -- at least not Mohammedans. If he had been in India he would have been tolerated, but Omar could not tolerate it. He was thrown in the jail.

But after seven or eight days another man declared that he was God Himself. Now this was going too far. That man was thrown into jail.

After a few days Omar went to the jail to see them because both were beaten badly, punished badly. He thought, "Now they may have come to their senses." He went and he asked the man who was declaring himself the new prophet -- and he was laughing! His whole body was covered with

wounds, blood was flowing out of the wounds, but he was laughing loudly. Omar said, "Why are you laughing?"
He said, "When God told me, 'You are going to be my last prophet, the final prophet,' He told me also that 'They will treat you badly -- they always treat prophets very badly.' And now the prediction has come true. So I am laughing -- it simply proves that I am the prophet!"
While this dialogue was going on, the other man who was tied to another pillar, started laughing even more loudly. Omar asked, "What is the matter with you ?"
He said, "This man is a liar. I never sent him. In fact, after Mohammed I have not appointed any prophet to the world. Mohammed is my last prophet!"

You can find many people in madhouses, and the psychoanalysts' understanding depends on them. And when Jesus declares that "I am God's only Son, the only begotten Son!" of course he is mad. Certainly! -- because there are mad people who declare such things. He is also mad. When Krishna declares that "I am the Creator and the Destroyer of the world!" certainly he is mad. This is the ultimate in being an egoist. How can you be more egoistic than this: "I am the Creator and the Destroyer of the world"?
And Buddha says, "I have attained to the Ultimate, and even gods come to my feet to have instructions from me." Now these are mad people!
Psychoanalysis still remains at the level of the pathological. It has not even known the normal human mind, and it has not even touched the super-normal. But sooner or later, a great revolution is going to happen, because if psychology

does not change itself, then it will be in a rut, then it will go stale and die. It HAS to move. Everything alive has to move ahead. And this much I can say about psychology: it is very much alive and there is hope. Much work is going on, and by and by psychoanalysts, psychologists, psychiatrists, are becoming more and more interested in meditation.

You will be surprised. I have got ALL sorts of people here. From different professions people have come, but the most sannyasins have come from the profession of psychology, psychoanalysis. I have got hundreds of psychotherapists as my sannyasins. This is very significant. Not so many doctors have come, not so many engineers have come, not so many bankers have come, not so many politicians have come. The greatest number from any single profession is that of psychotherapists.

That is a great indication. That shows psychology is moving beyond itself, psychology is moving into religion by and by. Sooner or later, psychology will become a very firm foundation for a religious leap. And unless it becomes a firm foundation for the religious jump, it will not have any meaning. It will get its meaning only when it becomes a step to the temple of God.

But when I say "when it becomes a step towards religion," I mean simply religion. I don't mean Hinduism, Christianity, Judaism; Mohammedan, Jain, Buddhist, I don't mean. Those are not really religions, they have become politics. They are political organizations.

A religion is very much individual. Religion is basically individual. It is a transformation of the individual consciousness; it has nothing to do with organizations. You

are a Mohammedan or a Hindu or a Christian because you are born in that organization. Nobody can be born into a religion. Religion has to be consciously chosen. In the very conscious choice it becomes significant; otherwise it is meaningless.
You have been brought up as a Christian. You can't have any personal relationship with Christ. You don't know Christ. You know only the Pope and the Church. And the Pope and the Church, and the priests, and the Shankaracharyas -- they are not religious people. They have very subtle politics hidden behind them -- racial, national, sectarian. And once a religion becomes an organization and people start being born in it without any personal contact, without any personal search, without any personal encounter with the Master -- when people simply are born in it, when religion becomes accidental, it is no more religion. Then it becomes a sort of opium for the people, an exploitation.
So I don't mean Jew, Hindu, Christian. I mean simply religion. Religion has no adjective to it.
Let me tell you one anecdote. Listen to it very carefully.

Sigmund Steinberg, the well-known importer of ladies' gloves, paid an unexpected call on the rabbi of his temple. The rabbi was more than pleased to see his fabulously wealthy congregationer, who more than made up in contributions what he lacked in attendance and religious zeal. This time, however, the trip to the temple was for a completely religious, if rather unusual, reason.
"Rabbi," Steinberg commenced after the usual amenities, "I am here to see you about someone most near and dear to

me. Mine own, mine darling, mine three times a champion Westminster Abbey the Third, mine little poodle-la, is this coming Tisha Bov thirteen years old, and I want, Rabbi, you should Bar Mitzvah

The rabbi was completely taken aback. "But my dear Mr. Steinberg, that is impossible! Who has ever heard of a dog being Bar Mitzvahed? There has never in the history of the Jewish religion been any mention of such a thing. It would be a scandal. The temple would be a laughing-stock. My orders would be revoked, the sisterhood would be abandoned, the building campaign would be halted, the gentiles would be hysterical, and the board of directors would have my neck!"

Steinberg was unmoved. Without so much as the bat of an eyelash, he addressed the rabbi again. "For the occasion, I am donating to the temple the amount -- in cash! -- of five thousand dollars."

"Mr. Steinberg," the rabbi beamed, "why didn't you tell me in the first place the dog is Jewish?"

When it comes to money then even a dog becomes Jewish. When it comes to money and politics, then your Popes and your Shankaracharyas are no longer religious. Their religion consists only of rituals, dead rituals. It is a facade, it is not the reality. A real religious person has always found it difficult to exist in any organization.

Jesus was born a Jew but could not remain in the Jewish fold. It was impossible. The priests wouldn't allow him. He fell out of it. Not only that, they killed him. Buddha was born a Hindu, but Hindus wouldn't allow him, the priests wouldn't allow him -- because whenever there is a religious

person, he is such an alive revolution, he is rebellion incarnate. The priests wouldn't allow him. He was thrown out of the Hindu fold. Buddhism was destroyed from India. Jews killed Christ, Hindus killed Buddhism -- which is more subtle and more cunning. By killing Christ nothing is killed. Hindus are more clever. They never killed Buddha. Had they killed Buddha it would have been very difficult to destroy Buddhism in India. You can see: Christianity is there, and Christianity has flowered out of the crucifixion. Without the cross there would not have been any Christianity. By crucifying Jesus, they made Jesus so important, so historical.

Hindus are more clever and cunning, very clever. They say Buddha is our tenth avatar, but they do it in such a clever way. They have a story in their PURANAS that when God created hell and heaven, millions of years passed. And then the Devil went to God and said, "Sir, why have you created hell? -- because nobody comes there. It remains empty. Not a single soul has turned up; people are so religious that everybody dies and goes to heaven. So what is the point of keeping it? Relieve me, I am just getting fed up and bored!" God said, "Wait, I will do something." And he took an avatar; he descended on the earth and became Buddha to destroy people's religion, to destroy people's honesty, to destroy people's truth. To confuse them he became Buddha. And since then hell is overflowing.

Now this is very tricky! On one hand they accept that Buddha is an avatar -- an incarnation of God. On another hand they say, "Beware of him, because he has come only because the Devil had appealed. So if you listen to him you will go to hell. Of course, he is a God."

You see the cunningness? Even Jews have been defeated by Hindus. They raised Buddha to the tenth avatar and they destroyed Buddhism completely.

This has always happened. This will always happen. Try to understand it. Just being born in a household, in a certain religion, is accidental. You have to choose, you have to move on your own! It is an arduous journey, it is a great challenge and adventure, and there is great risk.

The second question:

Question 2
IF I AM GOD, HOW COME I WAKE UP EVERY MORNING TO FIND MYSELF IN THIS BODY?

FOR A GOD everything is possible.

Question 3
OH, DEAR, LAST NIGHT I DREAMED OF THOUSANDS OF ORANGE ELEPHANTS ALL WEARING MALAS OF THEIR WHITE ELEPHANT KING. WHAT CAN THIS MEAN?

THIS SIMPLY SHOWS that not only man but elephants can also go mad.

The fourth question:

Question 4

AFTER EACH OF YOUR DISCOURSES ON HASSIDISM, I WOULD LEAVE GLOWING AND FEELING LIFE IS A LEELA TO BE LIVED FULLY AND ENJOYED. YET WHEN YOU TALK ABOUT THE BUDDHA I FEEL DESPAIRING AND EVERYTHING SEEMS FUTILE.
DOES THE BUDDHA EVER LAUGH?

HE LAUGHS, BUT NEVER BEFORE HIS DISCIPLES. He laughs when he is alone.
Listening to me on Hassidism is half of the LEELA. And unless you can go with laughter while listening to me on Buddha, your laughter is not very deep. Listening to me on Hassidism, of course you were laughing and enjoying and you were thinking that life is LEELA. Immediately I have chosen Buddha. There is a mathematics to it. It is a dialectics. I never choose haphazardly.
Things were going too sweetly with Hassidism. You need a little bitter medicine also. It was daylight with Hassidism, now it is night. With Buddha it is night. But unless you can enjoy the night also, your enjoyment of the day is not complete. Unless you can be happy even seeing the futility of life, you have not learnt what LEELA means. If you are happy only when you are happy, you have not learnt anything. When you are happy even when there is no happiness, then you have learnt the secret of it.
Do you follow me? It is a very simple mathematics. When I am singing a song of life, you enjoy it. But when I start singing a sad song about death, then you cannot enjoy it. Then you will remain partial -- then you will choose the good, the sweet, the light part. What will happen to the

bitter part? What will happen to the dark part? Then you will never be a whole, and if you are not whole you can never be holy.

With me, sometimes it is life singing and sometimes it is death. And I would like you to learn both. I would like you to become so happy, so playful, that even when there is despair there is no despair. Even when things are going rough, you can laugh; even when things are going very heavy, you can dance. So try to laugh with Buddha also. To laugh with Hassids is very easy, to laugh with Buddha is difficult. It is an uphill task. But to laugh with Hassids, anybody can do that. It requires no effort on your part; it requires no growth on your part. To laugh with Buddha great growth, maturity is needed.

And life consists of these polarities: good and bad, success and failure, day and night, summer and winter, birth and death, marriage and divorce, love and hate. The whole life consists of these diametrically opposite polarities -- and you are the whole. You cannot choose half of it. If you choose half of it you will remain half, and the other half will remain repressed.

And the other half will take revenge some day or other. And if you cannot be really sad -- happily sad, I say -- then your happiness cannot go very deep, because you will become afraid of depth. In depth, the other is waiting. So your happiness will be shallow; you will not allow it to go very deep, because the other is waiting there. You know that if you go a little deeper, you may touch sadness.

Have you watched it? In villages in India mothers say that a child should not be allowed to laugh too much, because if he laughs too much then he starts crying. It is a great

insight. Have you watched it? If you laugh too much your laughter tends to turn into tears.
All happiness tends to turn into unhappiness. All life tends to turn into death. Youth tends to turn into old age. Health tends to turn into illness, disease. This is how things are. And if you learn only that "I will be happy while I am happy," what will you do with your unhappiness that is also there? If you say, "I will be happy only with the rose-flowers," what will you do with the thorns which are almost always there? and more than the flowers -- they are part of the game.
With Hassidism I talked about the roses, now let me talk about the thorns. And if you can understand both and still be playful, then you know what LEELA is. LEELA means playfulness -- playfulness in success, playfulness in failure; playfulness when you are winning, playfulness when you are being defeated.

The fifth question:

Question 5
AM I OKAY?

YOU CANNOT BE -- CERTAINLY NOT. Otherwise the question will not arise. The very question says something is wrong somewhere, otherwise who will bother to ask it? 'Okayness' is such a feeling that when it is there you know it. It is just like a headache: you never ask anybody else, "Have I got a headache?" And if you ask they will laugh. They will say, "Have you gone mad?" If you have, you

have, and you know! If you don't have, you don't have, and you know.
Okayness is an inner well-being. A great, beautiful feeling arises in your being, and goes on spreading -- ripples upon ripples. Everything seems to be light. Everything seems to be weightless. You don't walk -- you run. You don't run -- you dance. You feel as if gravitation does not exist. You start flying. You move in unknown bliss. You go on drifting, very peacefully, towards the shore of the unknown. And everything seems to be beautiful, a blessing -- you are blessed and you can bless others.
When it is there, there is no question. When it is there, you need not have any certificate from anybody. You know it! It is self-evident. And if okayness is also not self-evident, then nothing can be self-evident.

Mulla Nasrudin and his wife were on a row-boat. The wife was shivering in the row-boat while Nasrudin was fishing: "Tell me again," she cried between blue lips, "how much fun we are having -- I keep forgetting."

Nobody can go on forgetting if there is bliss.

A man purchased a secondhand car, and then after seven days he went back to the place he had purchased it from and he asked the salesman, "Please tell me again about this car.
He said, "Why?"
He said, "I go on forgetting. You praised it so highly, and it gives me so many troubles. Just to encourage me, tell me again. I need a little encouragement."

Why do you ask, "Am I okay?" Do you need some encouragement? Remember: I am not a secondhand car salesman. And I am not going to encourage you. If you are unhappy, then my suggestion is: be unhappy -- there is no need to be okay. Be unhappy. Go into it to the very rock bottom of it. Let it be there! Listen to its message -- there must be a certain message in this unhappiness, because God never sends anything without any message in it. Don't try to hide it.

Unhappy? -- then be unhappy. Be truly unhappy -- go to the very hell of it. And if you can go WITHOUT any rejection on your part, without any fight on your part; if you can simply relax and let it happen, you will gain tremendously out of it. You will see that unhappiness is there, but you are not unhappy -- you are the witness of it, you are the observer. It is there! Certainly it is there, but it is like a cloud that surrounds you -- you are not the cloud. And once you realise that, you have transcended. Then a totally different kind of okayness arises in you which is spiritual, which cannot be taken away from you.

But people don't go deep in their unhappiness. This is what I call real sadhana: to go into your unhappiness. Don't avoid, don't escape. People don't look into their moods; people try to deceive themselves. People want somehow to carry on smiling always and always. But do you know? -- even in heaven, angels don't sing all the time. There are moments when they cry and weep. And you can believe me -- I am an eye-witness. But nothing is wrong with tears. Tears can be beautiful, if you welcome them.

Go deep in your unhappiness; it is going to reveal many things to you.
I have heard:

A farmer was driving his horse laboriously along a dusty road. He came to a man sitting beside the road, pulled his team to a halt and called out: "How much longer does this hill last?"
"You ain't on no hill," the stranger called back. "Your hind wheels are off."

But people don't look deep down in their being. They think they are on a hill -- the hind wheels are no more there. You can go on a flat road, on a superhighway and you will feel you are on a hill, always going up, and it is difficult and more difficult. And, of course, without wheels you will always be in turmoil; rough will be the road.
Don't ask me whether you are okay or not. The very question decides that you are not. But people are such questioners; they go on asking everything. Maybe you are okay, but you cannot remain without a question; that too is a possibility.

Mulla Nasrudin went to the hills on the suggestion of his psychotherapist, and from there he wired back after a week: "I am feeling happy -- why?"

Now you cannot even feel happy without asking; now analysis is needed -- why?

The mother went to see the analyst and asked, "Tell me -- I gotta daughter in college -- she doesn't use drugs -- she's not pregnant -- she doesn't drink -- she got the highest marks in her class and she writes to us every day -- tell me -- where did we go right?"

Where did we go right? Now that becomes the problem. Questioning has become such a deep-rooted habit that sometimes when it is not needed at all, then too, you go on making questions. You cannot allow your being to remain without questions. Allow it! Because that is the moment when the answer will come to you -- when there is no question.

Don't go on questioning and questioning and questioning. It is meaningless. I answer you only so that you learn how not to question. I don't answer you so that you can become more knowledgeable. I answer you only as a help, so that one day you can remain without questions. That very day a great revelation will open its doors to your being.

When there is no question, the answer arises from your innermost depths. If you are too much concerned with the question, the answer will never arise -- you won't allow it space to arise.

The sixth question:

Question 6
OSHO,
IS DIRT REALLY DIRTY?

IT DEPENDS. IT DEPENDS ON YOUR OUTLOOK. Nothing is good, nothing is bad. It depends on your interpretation, on how you interpret. It depends on your mind.
Mind always divides things in two -- the good/the bad, the clean/the dirty, God/the Devil. The mind continuously divides. Mind is a divider. The truth is undivided, the truth is one. It is neither good nor bad, neither clean nor dirty.
I have heard:

A priest went into a tailor's shop and ordered a new suit. When he asked how much it cost, the tailor said, "There is no charge. I never charge the clergy." So the next day the priest sent the tailor a beautiful crucifix.
Then a rabbi went into the tailor's shop and ordered a new suit. When he asked how much it cost, the tailor said, "There is no charge. I never charge rabbis." So the next day the rabbi sent the tailor two more rabbis.

It depends on you, on how you look at things. Your mind is finally the decision-maker.

A successful cloak-and-suiter had finally found the girl of his dreams, and he made preparations for a wedding the garment district would never forget. His own designers prepared a wedding-gown for the bride of the finest imported silks and satins, and his own marital raiment was truly a sight to behold.
The affair was nothing less than breathtaking. No expense had been spared. Then, as the newly weds were about to

embark on their honeymoon trip to Canada, an urgent message arrived in the form of a telegram.
It is from my partner," the groom explained. "Urgent business. I'll have to attend to it immediately."
"But what about our honeymoon?" the bride asked tearfully.
"Business comes first," he said. "But you go ahead. I'll catch a later plane and be there by tonight."
"But what if you can't make it by tonight?" she moaned.
"Then..." he blustered, "start without me."

A businessman is a businessman. His whole outlook about life is that of a businessman.
Nothing is good, nothing is bad; nothing is beautiful, nothing is ugly. It is you who decide.
In India we have a certain stage of consciousness called PARAMAHANSA. The state of paramahansa means the state of no division -- when ugly and beautiful, clean and dirty, good and bad, both are alike. You can find a paramahansa eating, sitting by the side of the road -- the gutter is overflowing, the dogs are running around him. Or even the dogs also eating from the same bowl! Very difficult -- very difficult for the mind to understand. The mind will say "What type of man is this? How dirty!"
But you don't know the state of a paramahansa. Don't condemn, don't be in such haste. There is a state of consciousness where divisions disappear, when the mind is totally dropped. Then one simply lives in a oneness with existence.
But, I am not telling you to BECOME paramahansas -- remember. You cannot become a paramahansa; it descends

on you. If you try to become a paramahansa, you will simply go mad. I am not saying to drop distinctions. I am saying become more and more aware so one day distinctions disappear. You can drop distinctions without becoming aware -- then you will be a madman, not a paramahansa. And sometimes paramahansas and madmen look very alike.

The seventh question:

Question 7
TODAY'S DISCOURSE IS THE MOST WONDERFUL THING I HAVE EVER HEARD.

It is from Vandana. But about the same discourse somebody else has said:

Question 8
WHY DO YOU GO ON CHATTERING CONTINUOUSLY? I AM FED UP WITH YOU, I AM BORED, AND I DON'T WANT TO LISTEN TO YOU ANY MORE. IT IS FROM MANEESHI.

NOW WHAT TO DO? WHOM TO ANSWER? The same discourse can be tremendously beautiful to one; to another it can be terribly boring. It depends on you; it has nothing to do with the discourse. You are not saying anything about the discourse -- Vandana or Maneeshi. You are saying something about you.
Vandana must have been in a flowing state; Vandana must have been in a 'beautitude'. Vandana must have been open -

- I could enter into her. My words went deep into her heart and became songs.
Maneeshi must have been closed -- too much in the head. Maneeshi must have been without heart, at least in that discourse. Then everything went wrong. It depends on you. Whenever you feel something like that, always remember it depends on you.
Now Maneeshi asks: "Why do you go on chattering...?" I go on chattering because there are Vandanas also -- so I have to go on chattering for them.
And you say: "I am fed up with you and I am bored...." But, who forces you to be here? This is something beautiful! There are two guards on two gates and Shiva with his big nose is there to smell you. And you have to pay to listen to me. Have you ever heard? -- in the history of India it has never happened -- religious discourses are always free. And you ask me: "Why do you go on chattering?" Why do you pay in the first place? You need not come. All the management that I can make to prevent you, I have made. It is your mind. But I know Maneeshi, I know his heart also. The heart goes on pulling him here; the head does not allow. That is the conflict. When heart and head meet there is a synchronicity. When head and heart meet there is a harmony. That's what happened to Vandana.
Maneeshi has lost contact with his heart. His heart goes on pulling him, so he cannot escape. Because he cannot escape he is annoyed with me -- as if I am doing something to him, as if I don't allow him to escape. You are completely free, Maneeshi -- though I know you cannot escape. It is impossible because wherever you are you will hanker for this chattering. I will haunt you because as far as your heart

is concerned, I am in possession of it. The head will not allow you totally to be here, but it cannot help you to go away either.

Listen from the heart because what I am saying has nothing to do with the head. What I am saying is not logical, what I am saying is not rational.

Just the other day I was reading a letter in CURRENT written from some Rationalist Association in South India, that they would like me to become a member of their association.

Now, I am overwhelmed. This is such a great honour. Even if a Nobel Prize was given to me I would not have been so much overwhelmed -- because Nobel Prizes have been given to so many people, hundreds. Who has ever heard about this Rationalist Association? that it has invited anybody else to become a member? This is without precedent. In fact I have never heard the name of the village either. Must be a very esoteric association. There are esoteric groups who work completely hidden behind, who don't believe in publicity.

Such a great privilege! I hope the village has a post office and a primary school, and at least a bus stop -- because in India every village that has a bus stop and a primary school and a post office starts claiming for a university. It is enough to open a university. That's why every day universities are being opened, hundreds of universities. Sooner or later every village is going to have its own university.

Just one condition they have made that is very simple, and I can fulfil it immediately, at the drop of a hat. One condition they have made: IF you drop being called Bhagwan. That I

am ready to do, absolutely ready. Because in the first place I am a Bhagwan, so whether you call me or not makes no difference -- a rose is a rose is a rose. You can call it by another name, that makes no difference. I can pretend that I am not a Bhagwan -- there is not much of a problem in it -- but I cannot lose this membership.

The trouble arises not by their condition; the trouble arises because it is a rationalist association. And I am absolutely irrationalist. I am almost absurd. I play with reason, certainly, as a toy. I enjoy reason certainly, but as a toy. But I am not a rationalist.

Those who hear me from their heads will go on missing me. And when you hear me and you miss me, of course you will be fed up. You won't be able to see: "What is the point of it all? Why does this man go on talking?" -- because you don't get anything out of it. I go on nourishing you and you are there without being nourished. Then certainly you will feel bored.

But boredom is your problem, and you have to learn how to listen from the heart. If you listen to me from the heart you can go on listening to me eternally -- and there will be no boredom at all. The more you listen to me, the more you will enjoy, because from the heart a tremendous revolution happens.

Have you observed small children? You tell them one story, next day they come; they say, "Again, tell the same story!"

And you say, "But I have told you."

They say, "Okay, but you tell me again."

And they are so thrilled. Again listening to the same story, and they know, and sometimes they will tell you ahead

what is going to happen. But they are so thrilled, so enthusiastic about it. What is happening? They hear it from the heart; they hear from innocence, not from knowledge. They hear from a tremendous purity, from love. They hear for the hearing's sake.

Howard, who was one of New York's leading custom tailors, went to Rome for a vacation. While there, his wife, who was a firm believer in 'when in Rome do as the Romans', insisted that they have an audience with the Pope. It was arranged through the American Embassy and they were granted their audience.
When they returned to New York they told one and all of their trip and of course about the visit to the Pope.
Howard's father asked, "Howard, tell me, what is the Pope really like?"
His son replied, "He's a 42 short."

A tailor is a tailor. That is his understanding -- 42 short.

Jack came home in the middle of the afternoon. He was met at the door by his wife and his son. His son exclaimed, "Dad there is a bogey-man in the closet."
Jack rushed to the closet and flung the door open. There huddled among the coats was his partner Sam.
"Sam," shrieked Jack, "why in hell do you come here in the afternoon and scare my kid?"

Get it? It depends on your mind, on you, what attitude you will take. You can listen to me year in, year out, and you can remain thrilled.

But I am not worried about that. At least I am always thrilled. If nobody comes to listen to me I will go on talking here. I love to say that which has happened to me, and I love to say it a thousand and one times. And that is the only way to convey it. Because one time you may miss, second time you may miss, but how many times can you miss? One day out of sheer boredom you will say, "Let us now listen to this man."

The last question:

BELOVED OSHO,
Question 9
I HATE TO DO THIS TO YOU, BUT I CAN'T RESIST THE TEMPTATION. WHAT ABOUT THE ROBE?

THIS IS FROM MANEESHA. The first thing:

Morris came home from work early one day and found his wife in bed. She said she was not feeling well. He went to the closet to hang up his hat and coat, and to his surprise he found a man hiding in the closet.
He looked at him and shouted, "What are you doing in my closet?"
The man shrugged and said, "Everybody has to be somewhere."

So what about my robe? I have to be in my robe! Everybody has to be somewhere. But the question was going to come -- whether from Maneesha, or from somebody else. I was waiting for it.

The towel was like a buffer-state. Let me tell you about a buffer-state first. In diplomacy, in politics, the clever nations always have buffer-states around them. For example, the Britishers in India used to have Tibet as a buffer-state between China and India.

China is the greatest power close to India. A buffer-state they always maintained -- Tibet was the buffer-state. If China ever wanted to attack India, first China would have to attack Tibet. It could not approach directly. And once it attacked Tibet, the British would fight on Tibetan ground; so India remained untouched.

When India became free, China attacked Tibet, and Pandit Jawaharlal Nehru missed. He was not a diplomat, he was a poet, he was a visionary -- a great soul, but not a politician at all. He thought, "It doesn't matter to us. Why should we be worried about it? It is between China and Tibet." Britishers wouldn't have allowed that. It was not between China and Tibet. Basically it was between India and China -- Tibet is nothing. Once China took possession of Tibet, of course, the next step was bound to be India.

If, instead of Pandit Jawaharlal Nehru, Indira had been there, she would not have allowed it. She is more down-to-earth, less visionary, less of a poet. She would have fought there in Tibet. But Jawaharlal thought, "There is no point. It is for them to decide." Once Tibet was possessed, of course India became vulnerable -- the next step was India. And China attacked India. It was just natural, it was simple diplomacy.

My towel was my buffer-state. I knew it well, that once I dropped it you would ask about the robe. So it is better that

I should take my towel back. Vivek, bring a towel... because it is better to keep it, it is safe, it is my Tibet. The joke has already been stretched too far -- three days have passed -- and a joke should not be stretched too far, otherwise it becomes dangerous.
Maneesha, are you satisfied...?

The Discipline of Transcendence, Vol 3
Chapter #5
Chapter title: Become a Driftwood
25 October 1976 am in Buddha Hall

THE BUDDHA SAID:
"THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS DRIFTING ALONG A STREAM. IF THE LOG IS NEITHER HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS, NOR KEPT IN THE WHIRLPOOL, NOR ITSELF GOES TO DECAY, I ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN. IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS, NOR LED ASTRAY BY SOME EVIL INFLUENCES, BUT STEADILY PURSUE THEIR COURSE FOR NIRVANA, I ASSURE YOU THAT THESE MONKS WILL FINALLY ATTAIN ENLIGHTENMENT."

THE BUDDHA SAID:
"RELY NOT ON YOUR OWN WILL. YOUR OWN WILL IS NOT TRUSTWORTHY. GUARD

YOURSELVES AGAINST SENSUALISM, FOR IT SURELY LEADS TO THE PATH OF EVIL. YOUR OWN WILL BECOMES TRUSTWORTHY ONLY WHEN YOU HAVE ATTAINED ARHATSHIP."

THE WAY OF THE BUDDHA is known as VIA NEGATIVA -- the path of negation. This attitude, this approach has to be understood.

Buddha's approach is unique. All other religions of the world are positive religions, they have a positive goal -- call it God, MOKSHA, liberation, salvation, Self-realisation, but there is a goal to be achieved. And positive effort is needed on the part of the seeker. Unless you make hard effort you will not reach to the goal.

Buddha's approach is totally different, diametrically opposite. He says: You are already that which you want to become, the goal is within you, it is your own nature. You are not to achieve it. It is not in the future, it is not somewhere else. It is you right now, this very moment. But there are a few obstacles -- those obstacles have to be removed.

It is not that you have to attain godhood -- godhood is your nature -- but there are a few obstacles which have to be removed. Once those obstacles are removed, you are that which you have always been seeking. Even when you were not aware of who you are, you were That. You cannot be other than That, you cannot be otherwise.

Obstacles have to be eliminated, dropped. So nothing else has to be added to you. The positive religion tries to add something to you: virtue, righteousness, meditation, prayer. The positive religion says you are lacking something; you

have to be in search of that which you are lacking. You have to accumulate something.
Buddha's negative approach says you are not lacking anything. In fact, you are possessing too many things which are not needed. You have to drop something.
It is like this: A man goes trekking into the Himalayas. The higher you start reaching, the more you will feel the weight of the things you are carrying with you. Your luggage will become more and more heavy. The higher the altitude, the more heavy your luggage will become. You will have to drop things. If you want to reach to the highest peak, you will have to drop all.
Once you have dropped all, once you don't possess anything, once you have become a zero, a nothingness, a nobody, you have reached.
Something has to be eliminated, not added to you. Something has to be dropped, not accumulated.
When Buddha attained, somebody asked him, "What have you attained?"
He laughed. He said, "I have not attained anything -- because whatsoever I have attained was always with me. On the contrary, I have lost many things. I have lost my ego. I have lost my thoughts, my mind. I have lost all that I used to feel I possessed. I have lost my body -- I used to think I was the body. I have lost all that. Now I exist as pure nothingness. But this is my achievement*.
Let me explain it to you, because this is very central. According to Buddha's approach, in the beginningless beginning of existence there was absolute sleep; existence was fast asleep, snoring, what Hindus call SUSHUPTI, a state of dreamless sleep. The whole existence was asleep in

SUSHUPTI. Nothing was moving, everything was at rest -- so tremendously, so utterly at rest, you can say it was not existing at all.

When you move into SUSHUPTI every night, when dreams stop, you again move into that primordial nothingness. And if in the night there are not a few moments of that primordial nothingness, you don't feel rejuvenated, you don't feel revitalized. If the whole night you dream, and turn and toss in the bed, in the morning you are more tired than you were when you went to bed. You could not dissolve, you could not lose yourself.

If you have been in SUSHUPTI, in a dreamless state, that means you moved into that beginningless beginning again. From there is energy. From there you come rested, vitalized, new. Again full of juice, full of life and zest. That, Buddha says, was the beginning; but he calls it the beginningless beginning. It was like SUSHUPTI, it was tremendously unconscious; there was no consciousness in it. It was just like samadhi, with only one difference: in samadhi one is fully awake. In that SUSHUPTI, in that dreamless deep sleep, there was no consciousness, not even a single flame of consciousness -- a dark night. It is also a state of SATCHITANAND, but the state is unconscious.

In the morning when you become awake, then you say, "Last night was beautiful, I slept very deeply. It was so beautiful and so full of bliss." But this you say in the morning. When you were really in that sleep, you were not aware; you were absolutely unconscious. When you awake in the morning, then you look retrospectively backwards and then you recognize: "Yes, it was beautiful!"

When a person awakes in samadhi, then he recognizes that: "All my lives of the past, they were all blissful. I have been in a tremendously enchanted, magic world. I have never been miserable." Then one recognizes, but right now you cannot recognize -- you are unconscious.

The primordial state is full of bliss, but there is nobody to recognize it. Trees still exist in that primordial state; mountains and the ocean and the clouds and the deserts, they still exist in that primordial consciousness. It is a state of unconsciousness.

This Buddha calls nothingness, pure nothingness, because there was no distinction, no demarcation. It was nebulous: no form, no name. It was like a dark night.

Then came the explosion. Now, scientists also talk about this explosion; they call it 'the big bang'. Then everything exploded. The nothingness disappeared and things appeared. It is still a hypothesis, even for scientists, because nobody can go back. For scientists it is a hypothesis, the most probable hypothesis at the most.

There are many theories proposed, propounded, but the 'big bang theory' is accepted generally -- that out of that nothingness things exploded, like a seed explodes, becomes a tree. And in the tree then millions of seeds; and then THEY explode. A single seed can fill the whole earth with greenery. This is what explosion means.

Have you observed the fact? -- such mystery... a small seed, barely visible, can explode and fill the whole earth with forests. Not only the whole earth: all the earths possible in existence. A single seed! And if you break the seed, what will you find inside it? Just nothingness, just pure nothing. Out of this nothingness, the Whole has evolved.

For scientists it is just a hypothesis, an inference. For a Buddha it is not a hypothesis -- it is his experience. He has known this happening within himself. I will try to explain it to you, how one comes to know this beginningless beginning -- because you cannot go back, but there is a way to go on moving ahead. And, just as everything moves in a circle, time also moves in a circle.

In the West, the concept of time is linear; time moves in a line, horizontal; it goes on and on and on. But in the East, we believe in a circular time. And the Eastern concept of time is closer to reality, because every movement is circular. The earth moves in a circle, the moon moves in a circle, the stars move in a circle. The year moves in a circle, the LIFE moves in a circle: birth, childhood, youth, old age -- again birth! What you call death is again birth. Again childhood, again youth... and the wheel goes on moving. And the year goes round and round: comes summer, and the rains, and the winter and again summer. Everything is moving in a circle! So why should there be an exception -- time? Time also moves in a circle. One cannot go back-wards, but if you go on ahead, moving ahead, one day time starts moving in a circle. You reach to the beginningless beginning, or, now you can call it the endless end.

Buddha has known it, experienced it.

What the scientists call 'the big bang' I call 'cosmic orgasm'. And that seems to me more meaningful. 'Big bang' looks a little ugly, too technological, inhuman. 'Cosmic orgasm' -- the cosmos exploded into orgasm. Millions of forms were born out of it. And it was a tremendously blissful experience, so let us call it 'cosmic orgasm'.

In that orgasm three things developed. First, the universe; what we in the East call SAT. Out of the universe developed life; what we call ANANDA. And out of life developed mind, what we call CHIT. Sat means being; ANANDA means celebrating the being -- when a tree comes to bloom, it is celebrating its being. And CHIT means consciousness -- when you have become conscious about your bliss, about your celebration. These three states: SATCHITANANDA.

Man has come up to the mind. The rocks are still at the first stage: universe -- they exist but they don't flower, they don't celebrate; they are closed, coiled upon themselves. Some day they will start moving, some day they will open their petals, but right now they are caved within themselves, completely closed.

Trees, animals, they have come to the next stage: life -- so happy, so beautiful, so colourful. The birds go on singing, and the trees go on blooming. This is the second stage: life. The third stage, only man has reached it: the state of mind, the state of CHIT -- consciousness.

Buddha says: These three are like a dream. The first, the beginningless beginning, the primordial state, is like sleep -- SUSHUPTI. These three are like a dream; these three are like a drama that goes on unfolding. If you move beyond mind, if you start moving towards meditation, that is towards no-mind, again another explosion happens, but now it is no longer explosion -- it is implosion. Just as one day explosion happened and millions of things were born out of nothingness, so when implosion happens, forms, names disappear -- again nothingness is born out of it. The circle is complete.

The scientists talk only about explosion, they don't talk about implosion yet -- which is very illogical. Because if explosion is possible, then implosion is also possible.
A seed is thrown into the earth. It explodes. A tree is born, then on the tree again seeds are born. What is a seed now? When the seed explodes, it is a tree. When the tree implodes, it is again a seed. The seed was carrying a tree; it opened itself and became a tree. Now the tree again closes itself, caves in, becomes a small seed.
If explosion happened in the world, as scientists now trust, then the Buddhist idea of implosion is also a reality. Explosion cannot exist without implosion. They both go together. Implosion means again mind moves into life, life moves into universe, universe moves into nothingness -- then the circle is complete. Nothingness moves into universe, universe moves into life, life moves into mind, mind again moves into life, life again into universe, universe again into nothingness... the circle is complete.
After implosion, when it has happened, when everything has again come to nothingness, now there is a difference. The first nothingness was unconscious; this second nothingness is conscious. The first was like darkness; the second is like light. The first was like night; the second is like day. The first we called SUSHUPTI; the second we will call JAGRITI -- awareness, fully awake.
This is the whole circle. The first scientists call 'the big bang theory' because there was so much explosion and so much noise. It was a big bang. Just a moment before everything was silent, there was no noise, no sound, and after one moment, when the existence exploded, there was

so much sound and so much noise. All sorts of noises started.
What happens when the explosion disappears into an implosion? The soundless sound. Now there is no longer any noise. Again everything is silent. This is what Zen calls the sound of one hand clapping. This is what Hindus have called ANAHATNADA, OMKAR -- the soundless sound. The first Hindus have called NADAVISPHOT -- big bang, the sound exploded. And the second is again when the sound moves into silence; the story is complete. Science is still clinging to the half story; the other half is missing. And one who watches this whole play -- from SUSHUPTI, dark night of the soul, to dream, and from dream to awareness -- the one who watches it all is the witness: the fourth state we call TURIYA -- the one who witnesses all. That one known, you become a Buddha; that one known, experienced, you become Arhat -- you have attained.

BUT THE WHOLE POINT TO BE UNDERSTOOD IS THIS: that ALL the time, when you are asleep or dreaming or awake, you are That. Sometimes not aware, sometimes aware -- that is the only difference -- but your nature remains the same.
T.S. Eliot has written a few beautiful lines:

WE SHALL NOT CEASE FROM EXPLORATION
AND THE END OF ALL OUR EXPLORING
WILL BE TO ARRIVE WHERE WE STARTED
AND KNOW THE PLACE FOR THE FIRST TIME.
THROUGH THE UNKNOWN, REMEMBERED GATE
WHEN THE LAST OF EARTH LEFT TO DISCOVER

IS THAT WHICH WAS THE BEGINNING;
AT THE SOURCE OF THE LONGEST RIVER
THE VOICE OF THE HIDDEN WATERFALL
AND THE CHILDREN IN THE APPLE-TREE
NOT KNOWN, BECAUSE NOT LOOKED FOR
BUT HEARD, HALF-HEARD, IN THE STILLNESS
BETWEEN TWO WAVES OF THE SEA.
QUICK NOW, HERE, NOW, ALWAYS --
A CONDITION OF COMPLETE SIMPLICITY
COSTING NOT LESS THAN EVERYTHING.....

A CONDITION OF COMPLETE SIMPLICITY -- UTTER SIMPLICITY -- COSTING NOT LESS THAN EVERYTHING.... This is the meaning of Buddha's renunciation, his path of VIA NEGATIVA. You have to come to the point from where you started. You have to know that which you are already. You have to achieve that which is already achieved. You have to achieve that which, in the nature of things, CANNOT be lost; there is no way to lose contact with it. At the most we can become unconscious about it.

Religion means becoming conscious of that which you are. It is not a search for something new; it is just an effort to know that which has always been there, is eternal. From the beginningless beginning to the endless end it is always there.

Because the path is negative, there are a few difficulties about it. It is very difficult to be attracted to Buddhism, because ordinarily the mind wants something positive to cling to, the mind wants something to achieve -- and Buddha says there is nothing to achieve, rather, on the

contrary, you have to lose something. Just the idea of losing something is very unappealing, because our whole concept is of having more and more and more. And Buddha says HAVING is the problem. The more you have, the less you are; because the more you have, the less you can recognize yourself -- you are lost.

Your emptiness, your space is covered too much by things. A rich man is very poor -- poor because he has no space left, poor because everything is occupied, poor because he does not know any emptiness in his being. And through emptiness you have the glimpses of the primordial and the ultimate -- and they are both the same.

It is very difficult to be attracted to Buddhism. Only very, very rare people who have a quality of tremendous intelligence can be attracted to it. It cannot become a mass religion. And when it became, it became only when it lost all its originality, when it compromised with the masses.

In India Buddhism disappeared, because the followers of Buddha insisted for its purity. There are people who think that it is because Hindu philosophers and Hindu mystics refuted Buddhism, that's why Buddhism disappeared from India -- that is wrong. It cannot be refuted. Nobody has ever refuted it. There is no possibility of refuting it, because in the first place it is not based on logic.

If something is based on logic, you can destroy it by logic. If something is based on logical proof, you can refute it. Buddhism is not based on logic at all. It is based on experience -- you cannot refute it. It is very existential. It does not believe in any metaphysics -- how can you refute it? And it never asserts anything about any concept. It

simply describes the innermost experience. It has no philosophy so philosophers cannot refute it.
But this is true, that Buddhism disappeared from India. The cause of its disappearance, the basic cause is: Buddha and his followers insisted for its purity. The very insistence for its purity became an unbridgeable gap. The masses could not understand it -- only very rare people, very, very cultured, intelligent, aristocratic, few, a chosen few could understand it, what Buddha means. And those who understood it, in their very understanding they were transformed. But for the masses it was meaningless. It lost its hold on the masses.
In China it succeeded. In Tibet, in Ceylon, in Burma, in Thailand, in Japan, it succeeded -- because the missionaries, the Buddhist missionaries who went out of India, seeing what had happened in India, became very compromising, they compromised. They started talking in the positive language. They started talking about achievement, bliss, heaven -- from the back door they brought everything that Buddha had denied.
Again the masses were happy. The whole of China, the whole of Asia was converted to Buddhism -- except India. In India they tried to give just the pure, without any compromise; that was not possible. In China, Buddhism became a mass religion, but then it lost its truth.
Let me tell you one anecdote:

A junior devil has been sent to earth to look around and see how things are progressing. He quickly returns to hell, horrified, and obtains an interview with Beelzebub, the chief devil himself.

"Sir," he sputters, "something awful has happened! There is a man with a beard walking around on earth, speaking Truth, and people are beginning to listen to him. Something has to be done immediately."
Beelzebub smiles pleasantly, puffing on his pipe but making no comment.
"Sir! You don't realise the seriousness of the situation," continues the distraught junior devil. "Pretty soon all will be lost!"
Beelzebub removes his pipe slowly, taps it out on the ashtray, and sits back in his swivel-chair, hands behind his head.
"Don't worry, son," he counsels. "We will let it go on a little longer and, when it has progressed far enough, we will step in and help them to organize!"

And once a religion is organized, it is dead -- because you can organize a religion only when you compromise with the masses. You can organize a religion only when you follow the desires of the common mass. You can organize a religion only when you are ready to make it a politics and you are ready to lose its religiousness.
A religion can be organized only when it is no more a religion. That's to say: a religion cannot be organized as religion. Organized, it is no more religion. A religion basically remains unorganized, remains a little chaotic, remains a little disorderly -- because religion is freedom.

Now the sutras: The Buddha said:
"THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS

DRIFTING ALONG A STREAM. IF THE LOG IS NEITHER HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS, NOR KEPT IN THE WHIRLPOOL, NOR ITSELF GOES TO DECAY, I ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN."

A VERY SIGNIFICANT SUTRA. The first thing Buddha says: Surrender! The most basic thing is: surrender to reality. The more you fight, the more you are in conflict with it, the more you will create obstructions. The more you fight with reality, the more you will be a loser. Of course, through fighting you can attain to the ego, you can become a very strong ego, but your ego will be the hindrance.

"THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS DRIFTING ALONG A STREAM."

They should be completely surrendered to the river of life, completely surrendered to the river of existence. In deep surrender, the ego disappears. And when the ego is not there, for the first time you become aware of that which has always been there.
The ego functions as a blindfold on your eyes. The ego keeps you blind; it does not allow you to see the truth. It creates too much smoke and the flame tends to be lost in it. The ego is like too many dark clouds around the sun -- the sun gets lost. Not that those clouds can destroy the sun, but they can hide it.

"THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER...'

... they should become driftwood. Have you watched a piece of timber moving in the river? -- with no idea of its own, not even trying to reach anywhere, not even knowing where this river is going. If it moves north, the timber moves north. If it moves south, the timber moves south. The timber is totally in tune with the river. This tuning with the river is what surrender is all about.

But the idea of becoming a driftwood does not appeal. People come to me and they say: "Help us, Osho, to have more will-power. Help us to become more self-confident. Why are we missing will-power? How can we have a stronger will?"

Everybody -- if you watch inside yourself you will find the same desire hidden there: how to have more will-power. Everybody wants to become omnipotent, omniscient, omnipresent; everybody wants to become powerful. Somebody wants to become powerful through having more money; of course, money brings power. Somebody wants to have power by becoming a prime minister or a president of a country; of course, politics brings power. Somebody wants to become powerful by becoming virtuous, because virtue brings respectability. Somebody wants to become powerful by becoming religious, because religion gives you a halo of power, of divine forces. Somebody wants to gain power by becoming more knowledgeable; knowledge IS power. But it seems that everybody wants to be powerful; this seems to be the ordinary desire of the human mind.

And Buddha says: Become a driftwood. What does he mean? What does he want to convey? He is saying: Drop this idea of becoming powerful. That is your hindrance. That's why you have become powerless -- the very idea that "I should become powerful" proves nothing but your impotence. All impotent people want to become omnipotent; they would like to have all the power there is in their hands -- but why? Ego is an illness, a megalomania. Buddha says: Become a driftwood -- powerless, helpless. Watch timber going down the stream: how helpless, no struggle, no conflict, simply cooperates. In fact, to say 'cooperates' is also not right. The driftwood is not there in any ego sense, so there is no point in saying it cooperates. It has no conflict, it has no cooperation. It is simply not there. Only the river is there. The timber is completely surrendered.

This is how a disciple should be. And when somebody becomes so much surrendered, Buddha says he has become a SROTAAPANNA. 'Srotaapanna' means one who has entered the stream.

In the East, the concept of surrender has been developed very minutely, in details. But this example of a driftwood is almost perfect; you cannot improve upon it. Sometimes, sitting by the side of the river, watch timber flowing down. See how peacefully, how relaxed how very trusting the driftwood is. No doubt. If the river is going south, it must be good to go to the south. None of its own desire, no private goal -- "the river's goal is my goal." The river is already going towards the ocean. The river is going to dissolve into the vast infinity of the ocean. If you can surrender to it, that will be enough.

Coming to a Master and surrendering to a Master is nothing but entering into the stream. The Master is one who is surrendered to the river of existence. It is difficult for you to see the river of existence, it is very invisible. It is not material, it is very immaterial. It is difficult to hold it in your hands, but when you stand by the side of a Buddha at least you can hold Buddha's hand.

And he has become a driftwood. He is floating in the river. You cannot see the river right now; you don't have that much refined consciousness yet. Your eyes are not yet ready to see that river. But you can see Buddha, you can hold his hand. You can see Christ, you can hold his hand. Buddha is surrendered to the infinite river of life -- you can at least take courage and be surrendered to Buddha. By surrendering to Buddha you will be surrendering to the river to which Buddha is surrendered. A Master is just a midway passage, a door.

That's why Jesus goes on saying again and again "I am the door." Jesus is reported to have said: "Nobody achieves unless he passes through me." Christians have misinterpreted it. They think nobody reaches to God unless one follows Christ. That is not the meaning. When Jesus says: "Nobody reaches unless he passes through me," he is saying, "unless he passes through one who has already attained." He is not talking about Jesus the son of Mary and Joseph; he is talking about Christ -- not about Jesus. He is talking about a state of consciousness.

'Christ' is the name of a state of consciousness. 'Buddha' is also a name for a state of consciousness. When somebody is enlightened, he is no more -- he is just a door. If you surrender to him, you will be able to surrender in a

roundabout way, in an indirect way, to the stream of life itself.
To become a disciple means to be ready to float with the Master. And if you can float with a man, with a Master, you will start enjoying, you will start celebrating -- because ALL anxiety will disappear, all anguish will disappear. And then you will be ready to surrender totally.
First a little taste is needed. That taste can come through a Master -- the taste of Tao, the taste of Dhamma, the taste of the Way.

"THOSE WHO ARE FOLLOWING THE WAY SHOULD BEHAVE LIKE A PIECE OF TIMBER WHICH IS DRIFTING ALONG A STREAM. IF THE LOG IS NEITHER HELD BY THE BANKS..."

NOW, BUDDHA SAYS, A FEW THINGS HAVE TO BE REMEMBERED. You should surrender, surrender should be total, but there are a few obstacles which have to be continuously watched.

"IF THE LOG IS NEITHER HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS, NOR KEPT IN THE WHIRLPOOL, NOR ITSELF GOES TO DECAY, I ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN."

Now, you can start clinging to the Master. Rather than surrendering you can start clinging -- and both look alike, but the difference is vast. To cling to a Master is not

surrendering to him. To cling to a Master means you are still clinging to your ego, because all clinging is of the ego. Clinging is of the ego. To what you cling is immaterial. If you cling then you are trying to save yourself. I watch it. If I say to somebody to 'do this', if it is just according to HIS desire he says, "Osho, I am surrendered to you. Whatsoever you say I will do." And if it is not according to his desire, then he never says, "I am surrendered to you.' Then he says, "It is difficult." And then he brings a thousand and one reasons why he cannot do it. Now he is playing a game with himself.

You cannot deceive me; you can only go on deceiving yourself. When it fits with your desire, then you say, "I am surrendered to you -- whatsoever you say." When it does not fit your desire, then you completely forget about surrender. But the real question arises only when it doesn't fit with your desire. If you can say yes then too when your ordinary mind goes on saying no, then there is no clinging, then it is real surrender. Otherwise, you can hide behind the Master -- and that hiding itself can become a protection, a security.

A Master is a danger. A Master is insecurity personified. A Master is an adventure.

Buddha says:

"I CAN ASSURE YOU THAT THIS LOG WILL FINALLY REACH THE OCEAN -- ONLY IF IT IS NOT HELD BY THE BANKS, NOR SEIZED BY MEN, NOR OBSTRUCTED BY THE GODS."

Buddha does not believe in any gods. He says people who believe in gods are only obstructed by their ideas; their very idea of God becomes their obstruction. If somebody is obstructed by philosophies dogmas, words, theologies....
For example, a young woman came just two, three days ago, and she said to me, "I love you, Osho, but I am a disciple of Christ. You have helped me tremendously. You have strengthened my religion: whatsoever I used to believe, now I believe more deeply. You have helped me tremendously. I have come to give you my thanks."
Now, I am not here to strengthen your religion. I am not here to fulfil your philosophies. If you think that I am strengthening your religion, then you must be hearing something else than what I am saying.
Yes, I can bring you close to Christ, but the only way is if you go through me -- there is no other way. If you think you already know Christ, if you think that your Christ is the right Christ, then Christ will become the barrier. How can you interpret Christ? Two thousand years have passed, two thousand years of misinterpretations are there; thousands of treatises, thousands of interpretations -- how can you interpret Christ now? Those interpretations will never allow you.
A Protestant has a different idea of Christ; a Catholic again a different idea of Christ; a Mohammedan has a totally different idea of Christ. From where will you get your idea? Those ideas will be from the past. You will not attain to Christ -- because Christ is not a person who happened two thousand years before. Christ is a state of consciousness which is always available for those who really want to seek.

I say to you: My consciousness is a state of Christ. If you listen to me and still you think that I am fulfilling YOUR idea of Christ, you are missing me. If you have understood what I am saying, then you will be able to see Christ in me -- IMMEDIATELY. Christ will become a presence -- HERENOW. It has nothing to do with the Christ who happened two thousand years ago. That was one man, Jesus, coming to the state of Christhood. Here is another man who has come to the same state.

Now, you come and listen to me and you think I am here fulfilling your idea of Christ? Your idea is bound to be your idea. It cannot be bigger than you, it cannot be higher than you. It will be as foolish as you are. It will be as idiotic as you are. It will be as dull and stupid as you are. It will be as ignorant as YOU are. Your idea is, of course, bound to be YOUR idea.

I am not here fulfilling your ideas. I am not helping you to become better Christians and better Hindus and better Mohammedans. I am trying to drop all obstacles from your path so you can become that which you are. If you can flower to your totality, you will be a Christ, you will be a Buddha.

But obstacles are there, Buddha says. Sometimes the banks. Sometimes men around you. Sometimes the gods, the philosophies, theologies. Sometimes your mind's own whirlpool. And sometimes you yourself can go to decay. If you are not alert and intelligent, you are already decaying, you are already dying. Every day your intelligence becomes more and more dull. Watch a child: how intelligent! how fresh! And watch an old man: how

dull, rigid, dead! Every moment intelligence is slipping by, life is getting out of your hands.
So Buddha says these things have to be remembered. If these things are remembered, and you are not caught by anything, just surrender to the stream and the stream will take you to the ocean.

"IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS, NOR LED ASTRAY BY SOME EVIL INFLUENCES, BUT STEADILY PURSUE THEIR COURSE FOR NIRVANA, I ASSURE YOU THAT THESE MONKS WILL FINALLY ATTAIN ENLIGHTENMENT."

IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS..." because the passions are of the body, the passions are of the senses. They are very stupid!
People come to me and they say, "What to do, Osho? I go on eating too much, I go on stuffing myself -- I cannot stop! The whole day I am thinking about food." Now the person who is saying this is simply saying that he has lost all intelligence. Food is needed, but food is not the goal. You need food to exist, but there are many people who exist only to eat more and more and more.
Somebody is continuously obsessed with sex. Nothing is wrong with sex, but obsession is always wrong. With what you are obsessed is not the question -- obsession is wrong, because then it starts draining your energy. Then you are continuously moving in a whirlpool of your own making,

and you go on round and round and round, and you waste your energy.
And one day suddenly you find death has come and you have not lived at all, you have not known even what life is. You have been alive and yet you have not known what life is. You have been here and yet you don't know who you are. What a wastage! And what a disrespectful way of living! I call it sacrilege against God.
It is good to eat, it is good to love, but if you are eating twenty-four hours a day you are mad. There is a balance. When the balance is lost then you are falling below human standards.

"IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS..."

Temptation is there -- and it will be greater when you start walking on the path. Ordinarily it may not be so, but when you start walking on the path, the body will struggle. That's how it happens.
People who have come to meditate here, they were never aware that they were obsessed with food. Meditating, suddenly one day, a great obsession arises about food. They feel continuously hungry; they are surprised because it has never been so. What has happened? Out of meditation?
Yes, it can happen out of meditation, because when you are moving in meditation the body starts feeling you are going distant, you are going away. The body starts tempting you. The body will not allow you to become a master.
The body has remained master for many, many lives; you have been a slave. Now, suddenly you are trying to change

the whole state: you are trying to make the slave the master, and the master the slave. You are trying to stand on your head -- to the body it looks exactly like that, that you are turning things upside down. The body revolts, the body fights, the body resists. The body says, "I will not allow you so easily."

The mind starts fighting! When the body starts fighting you will feel a great obsession for food arising in you. And when the mind starts fighting, you will feel a great obsession with sex arising in you. Sex and food, these two are going to be the problems. These are the two basic passions.

The body lives out of food. When you start moving in meditation the body wants more food to become more strong so it can fight you more. The body wants all strength now, so that it can resist the aggression that has come upon it. The effort that you are making to conquer it, to become a master of it, has to be destroyed. The body needs all energy that is possible. The body becomes mad in eating.

The body survives because of food, and when the survival is at stake the body starts eating madly. The mind exists through sex. Why does the mind exist through sex? Because the mind exists by projecting in the future; the mind is a projection in the future. Let me explain it to you. You are a projection of your mother's and father's sexuality. Your children will be your projection in the future. If you don't eat you will die. If you drop sexuality your children will never be born. So two things are clear: if you drop sexuality, nothing is at stake as far as you are concerned; you will not die by dropping sexuality. Nobody has ever been heard to die by becoming celibate. You can live

perfectly well. Only if you drop food you will die -- within three months, at the most you can survive three months if you are perfectly healthy, then you will die. Dropping food will be death to you. Dropping sex has nothing to do with you. Maybe your children will never be born; that will be a death to them -- death before they are even born -- but not death to you.
Through sex the race survives; through food, the individual. So the body is concerned only with food. This body is concerned only with food, but your mind is concerned with sex -- because only through sex, the mind thinks, will it have a sort of immortality. You will die, that seems certain. You cannot deceive -- everybody some day is dying. And every time the bell tolls it tolls for thee. Every time death happens, you become shaken: your own death is coming close by. It WILL come. It is only a question of time, but it is to come; there is no way to escape from it. And wherever you escape to, you will find it waiting for you.

I have heard a very famous story, a Sufi story:

A king dreamt. In the night in his dream he saw Death. He became afraid. He asked, "What is the matter? Why are you making me so frightened?"
Death said, "I have come to tell you that tomorrow by sunset I am coming, so get ready. It is just out of compassion so that you can prepare."
The king was so shocked, his sleep was broken. It was the middle of the night; he called his ministers and he said, "Find people who can interpret the dream, because time is short. Maybe it is true!"

Then the interpreters came, but as interpreters always have been, they were great scholars. They brought many big books and they started discussing and disputing and arguing. And the sun started rising, and it was morning. And an old man who was a very trusted servant to the king, he came to the king and he whispered in his ear, "Don't be foolish! These people will quarrel for ever and ever, and they will never come to any conclusion."

Now, everybody was trying that HIS interpretation was right, and the king was more confused than ever. So he asked the old man, "Then what am I supposed to do?"

He said, "Let them continue their discussions. They are not going to conclude so soon -- and the sun will be setting, because once it has risen the sunset is not very far. Rather, take my advice and escape -- at least escape from this palace. Be somewhere else! By the evening reach somewhere as far away as possible."

The logic looked right. The king had a very fast horse, the fastest in the world. He rushed, he escaped. Hundreds of miles he passed. By the time he reached a certain town the sun was just about to set. He was very happy. He patted his horse and he said, "You did well. We have come very far." And when he was patting his horse, suddenly he felt somebody was standing behind him. He looked back -- the same shadow of Death. And Death started laughing. And the king said, "What is the matter? Why are you laughing?"

Death said, "I was worried because you were destined to die under THIS tree -- and I was worried how you would manage to reach.

Your horse is really great! It did well. Let me also pat your horse. That's why I came in your dream: I wanted you to

escape from the palace because I was very worried how it would happen, how you would be able to reach. The place looked so far away, and only one day was left. But your horse did well, you have come in time."

Wherever you go you will find death waiting for you. In all the directions death is waiting. In all the places death is waiting. So, that cannot be avoided -- then mind starts imagining some way to avoid it.
First it spins philosophies that "the soul is immortal," that "the body will die -- I am not going to die." You are even more fragile than the body. This ego that thinks "I will not die" is more flimsy, more dreamlike than the body. The body is at least real; this ego is absolutely unreal. So you spin philosophies: "The soul will never die -- I will remain in heaven, in paradise, in MOKSHA." But deep down you know that these are just words, they don't satisfy.
Then you find some other way: to earn money, make a great monument, a great palace -- do something historical, leave a place in history! But that too seems to be meaningless. In such a big history, even if you make all the efforts you will become only a footnote, nothing much. And what is the point of becoming a footnote in a history book? You will be gone all the same; whether people remember you or not does not matter. In fact, who bothers to remember? Ask school children who have to read history: the great kings... and they must have made great effort somehow to enter into the history books, and now children are just not bothered at all. They condemn. They are not happy that these great kings existed. They would

have been more happy if nobody had existed and there was no history to be read and crammed. So what is the point? Then the mind has a very subtle idea. The idea is: "I will die but my children can live; my child will be my representative. He will live and somehow, deep down in him; I will live, because he will be my extension." It will be your sex cell that will live in your child -- in your son, in your daughter. Of course, then sons became more important, because the daughter will move into somebody else's life-stream, and the son will continue your life-stream. The son became very important; he will be your continuity. And the mind starts getting obsessed with sex, goes mad with sex.
Whenever you come closer to meditation, these two things are going to happen: you will start stuffing yourself with food and you will start stuffing yourself with sexuality -- and you will start becoming a maniac.

Buddha says:

"IF MONKS WALKING ON THE WAY ARE NEITHER TEMPTED BY THE PASSIONS, NOR LED ASTRAY BY SOME EVIL INFLUENCES, BUT STEADILY PURSUE THEIR COURSE FOR NIRVANA, I ASSURE YOU THAT THESE MONKS WILL FINALLY ATTAIN ENLIGHTENMENT"

You have to be alert not to be distracted by your passions, not to be distracted from the Way, not to be distracted from your meditation. Whatsoever the cause of distraction, it has to be avoided. You have to bring your energy again and

again to your innermost core. You have to make yourself again and again relaxed, surrendered, non-tense.

THE BUDDHA SAID:
"RELY NOT UPON YOUR OWN WILL. YOUR OWN WILL IS NOT TRUSTWORTHY. GUARD YOURSELVES AGAINST SENSUALISM, FOR IT SURELY LEADS TO THE PATH OF EVIL. YOUR OWN WILL BECOMES TRUSTWORTHY ONLY WHEN YOU HAVE ATTAINED ARHATSHIP."

THIS IS A VERY SIGNIFICANT STATEMENT. Buddha never said that you need a Master, but in a subtle way he has to concede it -- because a Master IS needed.
Buddha was against Masters, because the country was so cheated, exploited in the name of Guru-disciple relationship. There were so many charlatans and frauds -- there have always been and there will always be. And Buddha was very much worried about it, that people were being exploited, so he said there is no need for anyone to become anybody's disciple. But how can he avoid a very basic thing? There may be ninety-nine percent frauds -- that doesn't matter. Even if one right Master exists, he can be of tremendous help.
So in a very indirect way, in a roundabout way, Buddha concedes. He says: "RELY NOT UPON YOUR OWN WILL." He says: If you rely upon your own will you will never reach anywhere. Your own will is so weak. Your own will is so unintelligent. Your own will is so divided into itself. You don't have one will; you have many wills in you. You are a crowd!

Gurdjieff used to say you don't have one 'I', you have many small 'I's'. And those 'I's' go on changing. For a few minutes one I becomes the sovereign, and then it is thrown out of power; another I becomes the sovereign. And you can watch it! It is a simple fact. It has nothing to do with any theory.

You love a person, and you are so loving. One I dominates: the I that loves. Then something goes wrong and you hate the person -- in a single moment love has turned into hatred. Now you want to destroy the person -- at least, you start thinking how to destroy the person. Now the hatred has come in: another I which is totally different is on the throne.

You are happy, you have another I. You are unhappy, again... it goes on changing. Twenty-four hours, day in, day out, your I's go on changing. You don't have one I.

That's why it happens that you can decide tonight: "Tomorrow morning I will get up at three o'clock; whatsoever happens I am going to get up." You fix the alarm and at three o'clock you stop the alarm and you are annoyed by the alarm. And you think, "One day -- what does it matter? Tomorrow...." and you go to sleep. And again when you get up at eight o'clock in the morning you are angry at yourself. You say, "How could it happen? I had DECIDED to get up. How did I continue to sleep?" These are two different I's: the one I that decided and the one I that was annoyed with the alarm are different I's. Maybe the first I is again back in the morning and repents. You become angry and then you repent: these are two different I's -- they never meet! They don't know what the other is doing. The I that creates anger goes on creating

anger, and the I that repents goes on repenting -- and you never change.
Gurdjieff used to say that unless you have a permanent crystallized I you should not trust yourself. You are not one, you are a crowd: you are polypsychic.
That's what Buddha says: "RELY NOT UPON YOUR OWN WILL." Then on whom to rely? Rely on somebody who has a will, who has an integral I, who has attained, who has become one in his being, is no longer divided, who is really an individual.

"RELY NOT UPON YOUR OWN WILL. YOUR OWN WILL IS NOT TRUSTWORTHY. GUARD YOURSELVES AGAINST SENSUALISM, FOR IT SURELY LEADS TO THE PATH OF EVIL. YOUR OWN WILL BECOMES TRUSTWORTHY ONLY WHEN YOU HAVE ATTAINED ARHATSHIP."

When you have come to know who you are, when you have become a realised soul, when the enlightenment has happened, then your I becomes trustworthy -- never before it. But then there is no point. Then you have come home. It is of no use now. When there was need it was not there. So you need somebody to whom you can surrender, you need somebody with whom trust can arise in you. That is the whole relationship of a Master and a disciple.
The disciple has yet no will of his own, and the Master has. The disciple is a crowd and the Master is one unity. The disciple surrenders. He says, "I cannot trust myself, hence I will trust you." Trusting the Master, by and by, the disciple's crowd inside disappears.

That's why I say that when I tell you to do something and you want to do it, and you do it, it is meaningless -- because it is still according to your I, your will. When I say to do something, and it is against you, AND you surrender and you say yes, then you are moving, then you are growing, then you are becoming mature. Then you are coming out of the mess that you have been up to now. Only by saying no to your mind do you say yes to the Master.

Many times I simply say that which you would like, because I don't see that you will be able to do that which I like. I have to persuade you slowly. You are not ready to take a sudden jump. First I say change your clothes, then I start changing your body. Then I start changing your mind. People come to me and they say, "Why should we change clothes? What is the point?" They are not even ready to change their clothes; more cannot be expected of them. They say they are ready to change their souls, but they are not ready to change their clothes -- look at the absurdity of it. But with the soul there is one thing: it is invisible, so nobody knows.

But I can see your soul, I can see where you are standing and what you are talking about; I can see through your rationalizations. You say, "What is there in clothes?" but that is not the question. I also know there is nothing in the clothes, but still I say, "change." I would like you to do something according to me, not according to you. That's a beginning.

Then, by and by, first I take hold of your finger, then your hand -- mm? -- then of your totality. You say, "Why are you holding my finger? What is the point of holding my

finger?" I know what the point is -- that is the beginning. Very slowly I have to go. If you are ready then there is no need to go slow, then I can also go in a sudden leap, but people are not ready.

Buddha says:

"RELY NOT UPON YOUR OWN WILL. YOUR WILL IS NOT TRUSTWORTHY."

Find out a person in whose presence you feel something has happened. Find out a person in whose presence you feel a fragrance of the Divine, in whose presence you feel a coolness, in whose presence you feel love, compassion, in whose presence you feel a silence -- unknown, unexperienced, but it surrounds you, overwhelms you. Then surrender to that person. Then, by and by, he will bring you to the point where surrender will not be needed -- you will realise your own innermost core of being, you will become an Arhat. The Arhat is the final stage of enlightenment.

You become yourself only when all the selves that you have been carrying all along are dissolved. You become yourself only when there is really no self left but a pure nothingness. Then the circle is complete. You have come to the ultimate nothingness, fully aware. You have become a witness of the whole play of life, existence, consciousness. This state IS possible if you don't create obstacles. This state is certainly possible if you avoid obstacles. I can also assure you that if you become a driftwood and don't cling to the banks, and don't get attached to whirlpools, and don't

start decaying in your unawareness, you are sure, absolutely sure, to reach the ocean.
That ocean is the goal. We come from that ocean and we have to reach to that ocean. The beginning is the end -- and when the circle is complete there is perfection, there is wholeness, there is bliss and benediction.

The Discipline of Transcendence, Vol 3
Chapter #6
Chapter title: When Two Zeros Meet
26 October 1976 am in Buddha Hall

The first question:

Question 1
WHAT IS YOUR VIEW OF BEING SUCCESSFUL IN ORDINARY LIFE? -- I AM AFRAID YOU ARE AGAINST SUCCESS!

I AM NEITHER AGAINST ANYTHING NOR FOR ANYTHING. Whatsoever happens, happens. One need not choose -- because with choice is misery. If you want to be successful then you will remain miserable. You may succeed, you may not succeed; but one thing is certain: you will remain miserable.
If you want to succeed, AND you succeed by chance, by coincidence, it is not going to fulfil you -- because this is the way of the mind. Whatsoever you have got becomes meaningless, and the mind starts going ahead of you. It desires more and more and more -- the mind is nothing but

the desire for more. And this desire can never be fulfilled, because whatsoever you have got you can always imagine for more. And the distance between that 'more' and that which you have got will remain constant.

This is one of the most constant things in human experience: everything changes, but the distance between that which you have and that which you would like to have remains constant.

Albert Einstein says: The speed of time remains constant -- that is the only constant. And Buddhas say: The speed of mind remains constant. And the truth is that mind and time are not two things -- they are both the same; two names for the same thing.

So if you want to succeed, you may succeed, but you will not be content. And what is the meaning of a success if you are not content? And this, I say, is only coincidence that you may succeed; the greater possibility is that you will fail, because you are not chasing success alone -- millions of people are chasing.

In a country of six hundred million people only one person can be the prime minister -- and six hundred million people are wanting to be the president or the prime minister. So only one succeeds, and the WHOLE crowd fails. The greater possibility is that you will fail; mathematically that seems to be more certain than success.

If you fail you feel frustrated; your whole life seems to be a sheer wastage. If you succeed, you never succeed; if you fail, you fail -- this is the whole game.

You say that you suspect that I am against success -- no, I am not. Because if you are against success, then again you have another idea of being successful; that is: how to drop

this nonsense of being successful. Then you have another idea... again the distance, again the desire.
Now, this is what makes people monks, makes people move into monasteries. They are AGAINST success. They want to go out of the world where there is competition -- they want to escape from it all so that there will be no provocation, no temptation; they can rest in themselves. And they try not to desire success -- but this is a desire! Now they have an idea of spiritual success: how to succeed and become a Buddha, how to succeed and become a Christ, how to succeed and become a Mahavir. Again an idea, again the distance, again the desire -- again the whole game starts.
I am not against success; that's why I am in the world, otherwise I would have escaped. I am not for it, I am not against it. I say: Be a driftwood -- whatsoever happens, let it happen. Don't have a choice of your own. Whatsoever comes on your way, welcome it. Sometimes it is day, sometimes it is night; sometimes it is happiness, sometimes it is unhappiness -- you be choiceless, you simply accept whatsoever is the case.

This is what I call the quality of a spiritual being. This is what I call religious consciousness. It is neither for nor against -- because if you are for, you will be against; if you are against, you will be for. And when you are for something or against something you have divided existence into two. You have a choice, and choice is hell. To be choiceless is to be free of hell.
Let things be. You just go on moving, enjoying whatsoever becomes available. If success is there, enjoy it. If failure is

there, enjoy it -- because failure also brings a few enjoyments that no success can ever bring. Success also brings a few joys that no failure can ever bring. And a man who has no idea of his own is capable of enjoying everything, whatsoever happens. If he is healthy, he enjoys health; if he is ill, he rests on the bed and enjoys illness. Have you ever enjoyed illness? If you have not enjoyed it you are missing a lot. Just lying down on the bed doing nothing, no worry of the world, and everybody caring about you, and you have suddenly become a monarch -- everybody attentive, listening, loving. And you have nothing to do, not a single worry in the world. You simply rest. You listen to the birds, you listen to music, or you read a little, and doze into sleep. It is beautiful! It has its own beauty. But if you have an idea that you have to be always healthy, then you will be miserable.
Misery comes because we choose. Bliss is when we don't choose.

"What is your view of being successful in ordinary life?"
My view is: If you can be ordinary, you are successful.

The patient was complaining to his friends: "After one year and three thousand dollars with that psychiatrist, he tells me I am cured. Some cure! A year ago I was Abraham Lincoln -- now I'm a nobody."

This is my idea of being successful: Be a nobody. There is no need for Abraham Lincolns, no need for Adolf Hitlers. Just be ordinary, nobody, and life will be a tremendous joy to you. Just be simple. Don't create complexities around

yourself. Don't create demands. Whatsoever comes on its own, receive it as a gift, a grace of God, and enjoy and delight in it. And millions are the joys that are being showered on you, but because of your demanding mind you cannot see them. Your mind is in such a hurry to be successful, to be somebody special, that you miss all the glory that is just available.

To be ordinary is to be extraordinary. To be simple is to have come home.

But it depends: the very word 'ordinary' and you start feeling a bitter taste -- ordinary? you and ordinary? Maybe everybody else is ordinary but you are special. This madness, this neurosis exists in everybody's mind.

The Arabs have a special joke for it. They say that when God creates man, He whispers something into each individual's ear and He says: "I never made a man like you or a woman like you -- you are simply special. All others are just ordinary."

He goes on playing the joke and everybody comes into the world full of this bullshit -- that "I am special. God Himself has said so, that I am unique." You may not say so because you think these ordinary people will not be able to understand it; otherwise, why say? -- there is no need to say. And why create trouble for yourself? You know, and you are absolutely certain about it.

And everybody is in the same boat: the joke has not been played only upon you. God goes on playing the same joke on everybody. Maybe He has stopped doing it and He has just fixed a computer which goes on repeating the same thing, a mechanical device.

It depends on you how you interpret. The word 'ordinary' is of tremendous significance -- but it depends! If you understand.... These trees are ordinary. These birds are ordinary. The clouds are ordinary. The stars are ordinary. That's why they are not neurotic. That's why they don't need any psychiatrist's couch. They are healthy, they are full of juice and life. They are simply ordinary! No tree is mad enough to be competitive, and no bird is bothered at all who is the most powerful bird in the world -- no bird is interested in that. He simply goes on doing HIS thing, and enjoys it. But it depends how you interpret.

A father takes his little boy for culture to the Metropolitan Opera. Out comes the conductor with his baton, and out comes the big diva, and she starts to sing an aria. As the conductor is waving his baton, the kid says, "Papa, why is that man hitting that woman?"
The father says, "He isn't hitting her -- that's the conductor."
"Well if he ain't hitting her, why is she hollering?" asks the boy.

Whatsoever you see in life is your interpretation. To me, the word 'ordinary' is tremendously significant. If you listen to me, if you hear me, if you understand me, you would like just to be ordinary. And, to be ordinary there is no need to struggle for it. It is already there.
Then all struggle disappears, all conflict. You simply start enjoying life as it comes, as it unfolds. You enjoy the childhood, you enjoy the youth, you enjoy your old age -- you enjoy your life and you also enjoy your death. You

enjoy all the seasons round the year -- and each season has its own beauty, and each season has something to give to you, some ecstasy of its own.

The second question:
Question 2
DO YOU NEVER GET TIRED OF TALKING? WHY DO YOU TALK REGULARLY EVERY MORNING? DON'T YOU FEEL LIKE GOING FOR A HOLIDAY SOMETIMES ?

I AM NOT A CHRISTIAN GOD. The Christian God created the world in six days and the seventh day He rested; hence, the Sunday is the holiday. 'Holiday' means the holy day, God's day of rest.
In the East we have never known any God resting. The very idea is stupid: God and resting? Rest is needed if what you are doing is not of your heart; then you get tired. When it is out of your heart and out of your love, you don't get tired; in fact, you get nourished by it.
Talking to you, I feel nourished. After talking to you I feel more energy than ever -- because it is my love. I enjoy it! It is not work.
You can get tired if you are working. If you are playing, how can you get tired? Nobody has ever heard that people get tired by playing. In fact, when people are tired by work, they go to play as a rest -- they relax. Six days they have been working in the office, in the factory, in the market; the seventh day they go to fish, or they go for golf -- they play. They invite friends for a picnic; they go trekking in the hills. That is rest.

To me, every day is a holiday. If you love whatsoever you are doing, you are never tired of it; it is nourishing, it is energy-giving, it is vitalizing.
But I can understand the question. The question is from Yoga Chinmaya -- his whole concept of work is wrong. He works very reluctantly. He tries hard to avoid work. He finds out ways and means to escape from work. He goes on postponing and he will always be ready there with excuses why his work is being postponed. He does not love it. Hence the question.
The question is not concerned with me -- always remember -- the question is yours, not mine. It shows something about you.

Mulla Nasrudin was saying to me one day: "Osho, do you know the difference between a French woman, an English woman and a Jewish woman's reaction when she is kissed in bed by her husband?"
I said, "No, I don't know -- you tell me."
He said, "The French woman says: 'Oo la la, Pierre, your kisses are oo la la.'
"The English woman says, 'Jolly well done -- I say, Winston your kisses are jolly well done!'
"The Jewish woman says, 'You know, Sam, the ceiling needs painting.'"

It depends how you look at things.... Now, Yoga Chinmaya is like a Jewish woman. His outlook towards life is not that of a delighted consciousness. He is simply avoiding. He simply goes on finding as many excuses as possible. The

energy that he puts into finding excuses will be enough to do the work. And then he feels guilty and ashamed.
Work is worship. Work is prayer.
While I am talking to you, it is a prayer to me, it is worship. You are my temples, my gods. Whatsoever I am saying, I am not saying just to teach something. Teaching is a by-product, a consequence. Whatsoever I say to you is a prayer -- it is love, it is care. I care about you; I care as much as a painter cares about his canvas.
Have you ever heard about Van Gogh being on a holiday? Have you ever heard about Picasso being on holiday? -- yes, you must have heard. He used to go for many holidays, but always with his canvas and brush; on the holiday also he would be painting. It was not a holiday from painting. When you love something, there is no holiday -- and then all your days are holidays. Each day to me is a Sunday, full of light -- that's why I call it Sunday. Each day to me is a Sunday because it is full of holiness.
Chinmaya's attitude towards work is that of a utilitarian. It is not playful. He is worried about the work, tense about it. That too has a reason: he is a perfectionist -- and perfectionism is the root cause of all neurosis. A perfectionist is a neurotic person; sooner or later, he will create more and more neurosis around him.
I am not a perfectionist. I don't bother a bit about being a perfectionist. I am a wholistic person. I like things in their wholeness, but I never bother about their perfection. Nothing can be perfect in the world -- and in fact nothing should be perfect in the world, because whenever a thing is perfect it is dead.

One poet used to live with me for a few years. He would write, rewrite, again cancel it, rewrite again -- for days on end he would polish his poems. And by the time he would feel it was perfect, I would declare it was dead.

The first glimpse was something alive -- it was not perfect, there were flaws in it. Then he went on improving it, removing all flaws, bringing more and more metre, grammar, better language, better words, better sounding words, more music. For months he would polish and change, and by the time he thought it was right to go to the press I would declare, "Now, you send it to the doctor for a post mortem -- it is dead! You killed it."

Watch: perfectionist parents always kill their children. Perfectionist saints kill themselves and kill their followers. It is very difficult to live with a perfectionist saint -- he is boring, monotonous, and condemning. Whenever you go to him he will be looking from his perfectionist attitude, and you will be reduced below your humanity. And he will enjoy condemning you -- you are a sinner. This is wrong, that is wrong -- everything is wrong.

I am not a perfectionist. I accept you with all your human frailty, with all your human flaws, with all your human limitations. I love you as you are.

I am not saying be lousy -- that is another extreme. That means you don't care at all what you do. A perfectionist cares too much -- he is not worried about the work, he is worried about the perfection. He has an ideal to fulfil. And the lousy person does not care at all. With the lousy person the poem will never be written, and with the perfectionist it will be written a thousand and one times -- and by the time he declares that he is satisfied, the poem will be dead.

Just between the two somewhere is the wholistic approach. Don't be lousy, don't be a perfectionist -- be human! Chinmaya has developed ulcers in the stomach because of his perfectionist attitude. He becomes too much worried; he has to do everything as perfectly as possible -- it is an obsession. When it is an obsession, then of course you get tired, deadly tired of it. You want to avoid it, because once you take any work in your hands you will go mad, you will become obsessed.

One needs balance. Balance is sanity, and balance is health. I am not tired at all. And if any day I am tired, I will not talk to you -- because I will never enforce anything on myself. I don't enforce anything on you, how can I enforce anything on myself? If I am tired then it is finished! If I don't feel like speaking, then I can stop in the middle of my talk, or even in the middle of a sentence -- I will not complete it, remember. The moment I feel that I am tired, it is an indication, a sure indication, that now I have to stop. And I will not wait for a single moment to stop. That's how I live.
I don't enforce anything on myself. Whatsoever is natural is good. Easy is right!

The third question:

Question 3
I AM LOSING ALL MEANING, PURPOSE, SENSE IN EVERYTHING. THE WORLD IS A SCINTILLATING MASS OF LIGHT PARTICLES. I AM... I AM NOT... I AM... I AM NOT... SPINNING, WHIRLING, A

VORTEX.... IN THAT SPACE THERE IS NO MEANING. I AM NOT HAPPY, I AM NOT SAD. THERE IS NOT EVEN ANYTHING TO UNDERSTAND, IT SEEMS.
THEN, WHEN I RETURN TO ROUTINE REALITY, I FIND I SEEK A MEANING TO GIVE LIFE SOME SUBSTANCE. THAT MEANING IS LOVE. IS LOVE SOMETHING PERTAINING TO THE HUMAN DIMENSION? IS IT SOMETHING WE CREATE, OR IS IT ALL THERE IS AND HERE FOR US TO DISCOVER?
THANK YOU FOR CREATING A LOVE-SPACE FOR US!!

The question is from Divya.
The ultimate meaning always looks like meaningless. The ultimate is certainly empty of all the meanings that you can imagine, all the meanings that you would like it to have -- it is empty of all that. It is empty of HUMAN ideas. It is empty of HUMAN philosophies, theologies. It is empty of human religions, ideologies. It is empty of human language and human theorizing.
So when you start coming closer to the ultimate, to the really real, you start feeling that all meaning is lost. Yes, YOUR meaning is lost. The ultimate has nothing like your meaning, it has nothing to fulfil your ideas of meaning -- but that does not mean it has no meaning at all. It has a meaning of its own.
Once you have come to the point where your meaning disappears, then the real meaning appears. In fact, even to call it 'meaning' is not right because it does not fulfil any

human concept. But still I would like to call it meaning because there is no other word to substitute. It has tremendous meaning, but the meaning is intrinsic; the meaning is not external.

Human meanings are external, never internal. You do something, you earn money, and somebody asks, "What is the meaning of earning money?" And you say, "I would like to have my own house -- that's why. That's why I am earning money." The idea of having one's own house gives meaning to the effort that you have to make for earning money. Money in itself seems to be meaningless. The meaning comes from somewhere else. All human activity is like that.

The human activity is divided between means and ends. The end has the meaning, and you go on doing the activity as a means because without it there will be no end. But the ultimate meaning has no division, no split. God is not in any way split; God is not in any way schizophrenic. God is one unity, unison. The meaning is intrinsic. Means and ends are not there. The means itself is the end and the journey itself is the goal.

For example, I am talking to you -- now, if I am talking to you to gain something out of it, then it is a worldly activity, then it has nothing to do with religion. Listen to it deeply. If I am talking here to gain something from my talking as an end -- money, power, prestige, respectability... anything -- then my activity is worldly.

If I am talking just out of my love, if I am enjoying talking itself -- not that something outside it is waiting for me that will make me happy -- if I am happy while talking, if I am happy as I am talking, if my talking is a total activity in

itself, means and ends together, then it is a spiritual activity.

That is the difference between a priest and a saint. The priest talks to gain something out of it; the saint talks to share. The saint feels grateful to you that you listened to him, that you became available to him, that you opened your hearts to him, that you allowed him to unburden himself -- he has tremendous riches and treasures and he wants to share it. He is like a flower that wants to share its fragrance to the winds -- not to gain anything out of it.

The ultimate has a meaning, but the meaning has no connotation of the human idea of meaning -- it is intrinsic. That's why Hindus say that it is a playful activity.

You go for a morning walk, then you don't have any idea; you simply enjoy the morning walk. You go by the same road, in the same direction, to your office also, but then it is not intrinsic -- you have to go on the road because you have to reach to the office. You are in a hurry, rushing -- then you don't see the trees on the roadsides, you don't see the clouds passing in the sky, you don't see the children playing, you don't listen to the dogs barking -- you simply rush. Your vision is very narrow. It is focused on the goal: you have to reach to your office at eleven o'clock exactly. You are unconcerned about EVERYTHING that is going on around. But when you go for a morning walk, you are not going anywhere -- you are simply enjoying. The very activity of walking is so delightful: the breeze, the morning sun, the birds, the children, the noises -- everything! And you are not going anywhere.

God is not going anywhere. He is simply herenow. His activity is not end-oriented. The means and the ends are the same thing. The journey is the goal.

You ask: "I am losing all meaning..."

Beautiful! Fabulous! Fantastic! Lose as fast as you can. Don't cling.

"... purpose and sense in EVERYTHING."

Beautiful! When all sense, purpose and meaning is lost, the Divine sends the divine purpose, the divine meaning is revealed. You are getting ready -- ready to receive the gift.

"The world is a scintillating mass of light particles. I am... I am not... I am... I am not."

Good! That's how, if you become aware, you will come to feel: when the breath goes out, you will feel 'I am not', when the breath comes in, you will feel 'I am'. There is a rhythm. This is the rhythm of life and death. Each moment you die and you are reborn. EACH MOMENT you disappear and you appear again. EACH MOMENT you move into nothingness and you come out of it again. Each moment you become nothing and each moment you materialize. This is the miracle the magic of existence -- this is the mystery.
This is your inner rhythm. If you become aware, you will start feeling it. It is good. Just go on watching it. Don't be afraid and don't try to escape from it -- because when

suddenly you feel 'I am not', a fear arises; you start clinging to things. Somehow, you want to feel you are. You don't want to disappear, you don't want to die. If that fear is there, then you will miss this great opportunity -- death has become available to you.

When you are not, you are not -- then simply be not! And when you are, be again. And DON'T think there is a contradiction in it. You must be thinking there is a contradiction; that's why you say: "... spinning, whirling, a vortex..." No, it is a simple rhythm, just like day and night, summer and winter. It is a simple rhythm. Enjoy it! Disappear when you disappear; appear when you appear. And don't hanker for the other; just be that which is.

And soon you will see a new phenomenon arising in you: the witness -- which never disappears and never appears. When you are not, then too the witness is there; otherwise who will know 'I am not'? When you are, then too the witness is there; otherwise who will know 'I am'?

'I am, I am not' is like breathing -- inhalation, exhalation. Allow it.... Be in deep rest in it. And the spinning and the whirling and the vortex, all those sensations will disappear and a GREAT peace will descend on you -- as it descended one day on Jesus like a dove. A great peace will descend on you, and in that peace something new will become revealed -- that is the witness.

You are not that. That witness is what God is -- the witness of all.

"I am not happy, I am not sad. There is not even anything to understand, it seems."

This is a transitory period. Before you really become happy, before you REALLY attain to ANANDA -- blissfulness -- this moment comes when you are neither sad nor happy. A great indifference arises. You simply feel not attached to anything: happiness, unhappiness -- you become an onlooker to both.

Sooner or later, when the time is ripe and the season has come for you, suddenly you will see a bliss arising in you. That bliss has nothing to do with your ordinary happiness. Your ordinary happiness is always carrying the seeds of unhappiness in it. Your ordinary happiness always turns into unhappiness -- and you know it! You have experienced it a thousand and one times. Your unhappiness carries again the seeds of your happiness. In your laughter there are tears -- maybe not visible, but they are there. And in your tears also there is laughter.

I have heard, many times, laughter in your tears, and I have seen tears many times in your laughter. You are a duality. This transitory period comes when you become a little detached from the duality, when you start understanding that the laughter and the tears are not two separate things. There is nothing to choose: laughter brings tears, tears bring laughter, so what is the point in choosing? You become a little less choosey, then you are neither sad nor happy.

This is what is called silence, peace. If you get in tune with it totally, then will arise bliss, ecstasy. That ecstasy has no seeds of anything. It is pure. It has no duality. It cannot turn into its opposite -- it has no opposite to it. That's what we call bliss, ANANDA, ecstasy. It has no opposite; it is simply alone there in its absolute purity, innocence.

First a man has to live in duality -- sometimes sad, sometimes happy, again sad, again happy -- and he goes on revolving. Then arises peace if you start becoming watchful. That is the second stage: peace. The duality is losing its hold on you. Then arises ecstasy. Ecstasy is the goal.

God is not only silent. There are a few religions which have stopped at silence; they are not complete religions. For example, Jainism has stopped at peace, silence. I don't think Mahavir stopped there -- he was an ecstatic man, tremendously ecstatic, madly ecstatic. But Jains have stopped at peace. Buddhists have also done that, they have stopped at peace. Buddha was not only a man of peace -- certainly he was a man of peace, but he was more, he was plus.

That plus point is missing in Buddhism; it was in Buddha, but it is missing in Buddhism. So whenever a person starts meditating on Buddhist lines he becomes a little indifferent to happiness, unhappiness. He certainly becomes more peaceful, but his peacefulness has a certain quality of sadness in it, a certain quality of unaliveness. Looks a little frozen, he looks a little dead. He is not throbbing, life is not kicking in him. He is not full of juice, he is not juicy. He seems to be dry, desertlike, not blooming. That is the danger of Buddhist meditations. One has to go beyond it. Always remember that peace is not the goal. The goal is ecstasy. Unless you can dance, unless you can abandon yourself in dance, unless your dance can become a deep orgasm, unless you can bloom, don't stop yourself somewhere in the middle of the journey.

"There is not even anything to UNDERSTAND, it seems."

You say 'it seems' -- in fact, it is so. There is nothing to understand. Life is a mystery which transcends understanding. All understanding is just children's play. You can play around! The really mature person comes to know that there is nothing to understand. In fact, there is nobody to understand and nothing to be understood. Life is a mystery to be lived, not to be understood.

"Then, when I return to routine reality, I find I seek a meaning to give life some substance."

That's where you go wrong. You will have to bring your silence and peace back to your routine, normal life. If you again start finding some ways and means to fulfil the zero that is arising in you, to fill that emptiness that is arising in you; if you start finding ways, occupations, methods, relationships, to fill the gap that is coming to you, to have some substance -- then you will be in a mess. Because on the one hand a great process is going on, and on the other hand you start destroying that process. Remain insubstantial! because that's how reality is.
That is one of the messages of Buddha, that there is no substance. Matter is immaterial and man has no self. Substance exists not. All desire to have some substance is out of ignorance, is out of fear. You are a nothing! a profound nothing, a bottomless abyss. So don't be afraid -- fall into it, go on falling into it. Don't try to hang by some roots somewhere, by some branch of a tree, or with somebody, some occupation, something or other. Don't try

to hang anywhere -- just drop yourself into this bottomless abyss. Dropping into it... dropping into it... you disappear. You disappear like smoke.
And the day you have completely disappeared is the day of Nirvana -- then you know who really you are.
Man is like a zero.

THE CONCEPT OF ZERO WAS BORN IN INDIA. In fact, the nine digits and zero were invented by Indians. But zero in itself is meaningless. It has meaning only when you join it together with some digit. If you put it behind one, it becomes meaningful -- one becomes ten; zero carries the meaning of being equivalent to nine. If you put it behind two, it becomes twenty; the zero carries the meaning of nineteen now. You go on putting bigger figures in front of it and the zero goes on becoming bigger and bigger, and feels very substantial.
That's what we are doing in life. A man is born like a zero. Then put a bank-balance in front of him -- he becomes substantial. Then tell him that "You have become the president of our country" -- he becomes very substantial. The zero carries much meaning now: he has money, power, prestige, name, fame -- then the zero becomes more and more substantial. That's why we hanker after name, fame, money, prestige: to put something so we don't feel empty. But whatsoever you do is in vain, because empty you are. Emptiness is your nature. You can deceive, but you cannot change the reality.
So this is my suggestion, that even in your ordinary reality, when you descend from your meditative state, bring that zero -- and don't try to fill it with anything, because that is

very violent. That is like an elephant; that's what Indian scriptures say: The elephant goes to the river, he takes a good bath, showers himself with water, and then comes out of the river and throws dust upon himself. That's how Indian scriptures describe the man who goes into meditation, attains to the purity of nothingness, comes back, and throws dust upon himself. That is foolish, that is suicidal. Avoid it. That is a natural tendency, but avoid it. Don't be an elephant.

"I find I seek a meaning to give life some substance. That meaning is love. Is love something pertaining to the human dimension?"

The love that pertains to the human dimension is not really love; it is just a deep urge to fill oneself with the other's being, to put somebody else in front of your zero so you become meaningful. A woman alone feels nothing; moving with the husband, see the woman -- she is moving with a figure, the zero is moving with a figure. A man alone feels empty; moving with a woman he feels somebody. A husband is somebody! A bachelor is nobody.
We go on finding somehow, with something, to block this experience of nothingness.
No, human love is not really love. It is just a trick to deceive. The real love is something beyond human. And the real love is something which has nothing to do with filling the inner space -- just the contrary. It has something to do with sharing the inner space. You don't go like a beggar to the other; you go like an emperor. You don't go to beg; you go to share. And remember these two words.

If you are begging something from somebody, then it is not love. If you are sharing, then it is love. Sharing is in a way beyond human beings, and yet in a way within human capacity. Sharing is the bridge which joins the human to the Divine. That's why love is the bridge which joins the human to the Divine.

So don't try to find a friend, a girlfriend, somebody to fill your inner space. No. Find someone to share with. Don't find a figure -- one, two, three -- don't find a figure. Find somebody who is also like a zero. When two zeros meet, there is love. When two emptinesses meet, there is love. And remember: when two zeros meet, there are not two zeros -- there is only one zero. Zero plus zero plus zero -- you can go on putting as many zeros as you want, but it always comes to one zero. The total is never more than one zero.

Love is when two persons disappear. Love is when the lover is not and the beloved is not. Even in great love affairs, there are only a few rare moments when love is. Let me tell you in this way: I have read many great poems, many great epics, but even in a great epic, even in Shakespeare, in Kalidas. in Tulsidas, in Milton, in Dante, only rarely are there a few lines which are poetic. Sometimes just a fragment of a line is poetic; sometimes only a word, just a nuance is poetic. Even in a great love affair that's how it is: only a few rare moments are of love. But only when you completely disappear and two are not two and a non-duality exists, and the personalities are no more clashing, personalities have been dropped -- then love happens. That love has the quality of timelessness. That love has the quality of prayer. That love is God.

"Is love something pertaining to the human dimension?"

It can pertain to the human dimension -- if you work for it, if you create opportunities for it, if you become vulnerable to it. Naturally, it is not available. Ordinarily it is not available. Ordinarily only sex is available, and sex is nothing but a device -- an UPAYA -- to forget yourself. Love is a tremendous remembering, a great awareness, a brilliant flame with no smoke. But it exists as a seed in you. You can grow it, you can grow into that reality of love. You have the potentiality, but it has to be made actual.

"Is it something we create, or is it ALL THERE IS and HERE for us to discover?"

No, we don't create it -- love cannot be created. It cannot be manufactured; it is not man-made. Love that is manufactured is false love; it is like plastic flowers. Love that is discovered is real love. You are not to manufacture it -- you are to drift into it. You have to relax into it.

Yes, right is Buddha when he says: Become like a timber floating down the stream -- you will reach to the ocean. I assure you, you will reach to the ocean. The ocean is already there: the river has to discover it; it is not to create it. How can the river create the ocean? Just think of the ridiculous idea! -- a river? How can it create the ocean? If a river creates an ocean, it will be just a small pool of water, it will not be an ocean, it will not be infinite. And if a river

creates an ocean, it will become dirty, it will become stale, it will be dead.
The river has to seek and discover. The ocean exists already. The ocean exists before the river ever existed. In fact, the river has come out of the ocean, through the clouds. We reach ultimately to the original source, nowhere else. The river falls into the ocean because the river came out of the ocean. We become gods because we come out of God.
Love has to be discovered -- it is already there. And how to discover it? The more you are, the less is the possibility to discover love; the less you are, the more is the possibility to discover it. When the river disappears into the ocean, it discovers the ocean -- it becomes the ocean.

The fourth question:

Question 4
IS IT BECAUSE OF YOUR DECISION THAT YOU DON'T GO OUT OF YOUR RESIDENCE? OR IS IT THAT GOING OUT SIMPLY DOESN'T HAPPEN?

THERE IS NOWHERE TO GO NOW. All going has stopped -- because the one who used to go has disappeared. Wherever I am I am here and now. My room is as perfect as any other place anywhere, so what is the point of going anywhere? It is pointless.
You go on searching, you go on going: sometimes to the club, sometimes to the movie, sometimes to the hotel, sometimes here, sometimes there. You go on continuously, because wherever you are you are not content. Wherever

you are, you feel you must be missing something which must be happening somewhere else.

Of course, you become worried about me also: What does this man go on doing, sitting in his room? Doesn't he get fed up sometimes? Why isn't he going out? Rather than asking me why I am not going out, please start asking why you go on going out.

It happened: Rabiya El Adaviya was sitting in her room meditating, praying. Another mystic, Hassan, was staying with her. He came out, it was early morning, the sun was just on the horizon. It was beautiful. It was musical. It was magical. And he called out loudly: "Rabiya, why don't you come out?! God has created a beautiful dawn."

And Rabiya laughed and said, "Hassan, when will you become mature? Come in! rather than calling me out. The dawn is beautiful, but here inside I am facing the Creator of the dawn."

Right, Rabiya is right: the outside is beautiful, but nothing to be compared with the inside. Once you have an inside view of things, who bothers about the outside? The outside is beautiful, nothing is wrong in it, but if you go on moving from one place to another and never come home you will remain in misery.

I don't go, not because it is a decision on my part: for the last twenty-two or three years I have not decided anything. The day I died, 21st March 1953, decision also died. I am not there, so who is to decide? So whatsoever happens, happens -- and it is tremendously beautiful. More cannot be expected. It is more than man can ever desire.

Eighty-six year old Harry Hershfield was accosted by a prostitute outside the Lambs Club. Harry told her: "There

are three reasons why I can't go with you. First, I have no money -- "
The lady interrupted, "Then the other two reasons don't matter.

I have also three reasons why I don't go out. The first is: I am not -- and the other two do not matter.

The sixth question:

Question 5
OSHO,
FOR THE SAKE OF POSTERITY, YOUR HISTORIANS AND CHRONICLERS, AND FOR MY SAKE, WOULD YOU PLEASE BE TRUTHFUL FOR ONCE IN YOUR LIFE -- AND PLEASE CUT OUT A LONG DISSERTATION ON WHAT IS TRUTH AND WHAT IS UNTRUTH.
ISN'T IT THE CASE THAT THE TOWEL HAS NOTHING TO DO WITH THE BUFFER-STATE OF TIBET OR WITH THE VARIETY OF ESOTERIC MEANINGS EMANATING FROM A CERTAIN ROOM IN JESUS HOUSE?
ISN'T IT SIMPLY THAT YOU USE THE TOWEL TO CHASE AWAY AN INVASION OF INVISIBLE MOSQUITOES FROM JABALPUR?

THE FIRST THING: that which can be said is all untruth; that which cannot be said is the truth. All the scriptures are beautiful lies. And all the sermons of Buddhas and Christs are beautiful, decorated lies.

You ask me: "Please, be truthful for once in your life." You ask the impossible. That I cannot do; nobody has ever done it -- and nobody can ever do it. Truth cannot be expressed. And by saying it so clearly to you, I come the closest to truth that is possible. It cannot be said. And all that can be said will remain some sort of untruth.

Words destroy truth. Expression corrupts truth.

And you ask me about the towel: "Isn't it the case that the towel has nothing to do with the buffer-state of Tibet...?"

It has nothing to do with any buffer-state or any Tibet. Not at least today does it have anything to do with it. I cannot promise you about tomorrow, and I have forgotten everything about yesterday.

And all the esoteric meanings that are being given to it are simply stupid. But there are stupid people who need esoteric fabrications, esoteric theorizations.

Esotericism exists in the world because of the stupid human mind. Otherwise, everything has always been open, in front of you; nothing is hidden from the very beginning. How can truth be hidden? Maybe it cannot be expressed, but that doesn't mean that it is hidden. It is just in front of your eyes. It is all over the place. It is everywhere, within and without.

But it is good to understand how foolish theorizations can arise out of simple things. It was just a joke -- but there are people who will not even believe this. They will find some esoteric meaning in it, why I call it a joke. There are difficult people.

It has nothing to do with anything. It is the only thing that I have. Let me tell you one anecdote:

A hippie was walking down the street with a cigar-box under his arm when he met another hippie who asked, "Hey, man, What's cookin'? Where you goin' with that cigar-box?"
"I'm movin'," said the first hippie.

So this is something that whenever I want to move at least I can carry with me. And I was ready to drop it, I had already dropped it -- but Maneesha wouldn't allow it. Then she started asking about the robe.
I can drop that too, but that will create many difficulties -- not for me, for you. Just for your sake, I am not dropping the robe.

A sixty-year-old and an eighty-year-old met. The sixty-year-old said, "I don't know: I just can't seem to satisfy my wife. I try, but -- nothing."
The eighty-year-old answered, "I have no problem whatsoever. Every night I come home and get undressed in front of my wife and I say, 'Take a look. Are you satisfied?' She shrugs 'yes' and that's it!"

People can go on finding rationalizations -- now what type of satisfaction is this? All esoteric explanations are like this, they don't satisfy you -- because how can just verbal fabrications of ideas satisfy? Only truth can satisfy. And the truth is that it was just a joke.
I love jokes. And there is no need to find any esoteric meaning in them. They are simple. But it is difficult to accept any simple thing.

Pope Pius XII of Rome is arriving at Heaven's door. St. Peter opens, asks for his name and shakes his head, "Never heard."
'So go to God-father, he will recognize me," the Pope demanded.
Off St. Peter went. "Hey Boss, do you know a man called Pope Pius XII of Rome?"
"Never heard of him," is God-father's answer.
Peter, back at Heaven's door: "He doesn't know you."
"So go and ask Jesus."
St. Peter, already a little impatient, went off again: "Hey Junior, do you know a man called Pope Pius XII of Rome?"
Junior: "Never heard, never seen him."
Off St. Peter went to tell the desperate Pope the message."
Do me a last favour," said the Pope, "ask the Holy Ghost."
Peter sighed and back in Heaven he called the Holy Ghost: "Hello Smoky, do you know Pope Pius XII of Rome?"
Smoky, murmuring: "Pope Pius, Pope Pius XII of Rome... send him to Hell! That's the guy who told that dirty story about Mary and me!"

This was the man who invented the story of how Mary became pregnant -- without ever being in love with any man. There are PUNDITS and scholars, but remember: nobody will recognize you at Heaven's gate.
Theories are just futile, but the mind craves and the mind wants to spin -- around anything! Just see... around the towel. You are creating so much fuss about it. In Chinmaya's room great meetings go on, and people visit him and ask him, and he goes on explaining....

The last question:

Question 6
THE TOWEL WHICH LANDED IN FRONT OF MAITREYA AND WHICH HE TOOK INTO HIS POSSESSION HAS MYSTERIOUSLY DISAPPEARED. WHAT DO YOU HAVE TO SAY ABOUT THIS?

THESE TOWELS ARE VERY TEMPERAMENTAL. I know them: a long love affair... twenty-five years is too much in this world where even to live with a woman that long has become impossible -- three years at the most. Twenty-five years I have lived with that towel. They are very temperamental.
And I have spoilt them also. I have loved them, respected them, worshipped them. Now, Maitreya is a simple man. He must have put the towel somewhere -- the towel won't like it that way. It is in his room, I assure you, but he will have to go through a little courtship. He will have to coo and woo. And that particular towel is a lady towel. Today I have a boy towel, so I give it to Maitreya: keep them together. They will feel better and happy.

The Discipline of Transcendence, Vol 3
Chapter #7
Chapter title: Just Working for Peanuts
27 October 1976 am in Buddha Hall

THE BUDDHA SAID:
"O MONKS, YOU SHOULD NOT SEE WOMEN. (IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM. (IF YOU SHOULD HAVE TO TALK), YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT. IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD. OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS, BUT THINK OF SALVATION."

THE BUDDHA SAID:
"THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

THE MAGNIFICENT TEMPLE THAT BUDDHA BUILT consists of three floors; his teaching has three dimensions to it, or three layers. And you will have to be very patient to understand those three layers. I say so because they have been misunderstood down the centuries.
The first floor of Buddha's teaching is known as HINAYANA; the second floor is known as MAHAYANA, and the third floor is known as VAJRAYANA.
HINAYANA means 'the small vehicle', 'the narrow way'.
MAHAYANA means 'the great vehicle', 'the wide way'.
And VAJRAYANA means 'the supreme vehicle', 'the

ultimate way', 'the transcendental way'. HINAYANA is the beginning and VAJRAYANA is the climax, the crescendo. HINAYANA starts from where you are. HINAYANA tries to help you to change your mechanical habits; it is just like Hatha Yoga -- very body-oriented, believes in great discipline; strict, almost repressive -- at least it looks repressive. It is not repressive, but the whole work of HINAYANA consists in changing your centuries old habits.

Just as a tightrope-walker starts leaning to the left if he feels that he is going to fall towards the right, to balance one has to move to the opposite. By moving to the opposite, a balance arises -- but that balance is temporary, momentary. Again you will start falling into the new direction, then again you will need balance and you will have to move to the opposite.

Sex is the very basic problem. And all the habits that man has created are basically sex-oriented. That's why no society allows sex total freedom. All the cultures that have existed -- sophisticated, un-sophisticated, Eastern, Western, primitive, civilized -- all cultures have tried in some way to control the sexual energy of man. It seems to be the greatest power over man. It seems that if man is allowed total freedom about sex, he will simply destroy himself.

Skinner reports about a few experiments he was doing with rats. He has invented a new theory, that electrodes can be put into the human or animal brain, attached to particular centres in the brain and you just push a button and that centre will be stimulated inside you.

There is a sex centre in the brain. In fact, you are more controlled by the sex centre in the brain than the actual sex

centre of your body. That's why fantasy works so much. That's why pornography has so much appeal. The pornography cannot appeal to the sex centre itself; it stimulates the brain centre attached to the sex centre. Immediately the sex centre, the physiological sex centre, starts being active once the mind is active.

He fixed electrodes into rats' brains and taught them how to push the button whenever they wanted sexual stimulation and an inner orgasm. He was surprised, he was not expecting that this was going to happen: those rats completely forgot everything -- food, sleep, play -- everything they forgot. They continuously pushed the button! One rat did it six thousand times and died -- he died pushing the button. Six thousand times! He forgot everything... then nothing else matters.

Sooner or later, some Skinner or somebody else is going to give you also a small box to keep in your pocket, and whenever you feel sexual just push a button and your brain centre will become active and will give you beautiful orgasms, and nobody will ever know what is happening inside you. But you will almost follow the rat -- then what is the point of doing anything else? You will kill yourself.

Sex is such a great attraction that if there were not limitations on it.... First there is a limitation that body puts on it. A man cannot have too many orgasms in a day; if you are young, three, four; if you become older, then one; when you become a little older still, then even that becomes difficult -- once a week, once a month. And, by and by, your body puts so many limitations on it.

Women are more free that way. The body has no limitation. That's why, all over the world, women have been completely repressed. She has not been allowed freedom; she has not been allowed even freedom to have orgasms in the past -- because she can have multiple orgasms. Within seconds she can have many orgasms -- six, twelve. Then no man will be able to satisfy a woman; then no man will be able to satisfy any woman. Then only group sex will be able to satisfy. A woman will need at least twelve husbands -- that will create tremendous complexities.

That's why, down the centuries, for thousands of years, women were brought up in such a way that they have completely forgotten that they can have orgasm. Just within these fifty years women have again started learning what orgasm is. And with their learning, problems have arisen all over the world. Marriage is on the rocks. Marriage cannot exist with women having the capacity of multiple orgasm. And man only has capacity for one orgasm. There can be no compatibility between the two. Then monogamy cannot exist. It will become difficult.

This society and the pattern that it has evolved up to now is doomed. Man has released some energy that has always been kept under a certain rigid control. But the attraction has always been there -- whether you repress, whether you control, discipline, that doesn't make any difference. The attraction is there -- twenty-four hours, deep down like a substratum, sexuality goes on like a river flowing. It is a continuum. You may eat, you may earn money, you may work, but you are doing everything for sex.

Somewhere, sex remains the goal... and this pattern has to be changed, otherwise your energy will go on being

drained, your energy will go on being dissipated, your energy will go on moving into the earth. It will not rise towards heaven. It will not have an upward surge. HINAYANA works just exactly where you are. You are continuously obsessed with sex? -- Hinayana tries to remove this obsession. It gives you a certain discipline, a very rigid discipline, how to drop out of it.

HINAYANA SAYS THERE ARE FOUR STEPS TO DROP OUT OF SEX. The first is called purifying. The second is called enriching. The third is called crystallizing. The fourth is called destroying.

First you have to move your total energy against sex, so that sexual habits developed in many lives no longer interfere -- that is called purifying. You change your consciousness, you shift. From sexual obsession you move to anti-sexuality.

The second step is called enriching. When you have moved to non-sexuality, then you have to enjoy non-sexuality; you have to celebrate your celibacy. Because if you don't celebrate your celibacy, again sex will start pulling you backwards. Once you start celebrating your celibacy, then the pull of sex will be completely gone, and gone for ever. You are obsessed with sex because you don't know any other sort of celebration. So the problem is not sex really; the problem is that you don't know any other celebration. Nature allows you only one joy, and that is of sex. Nature allows you only one enjoyment, that is of sex. Nature allows you only one thrill, and that is of sex.

HINAYANA says there is a greater thrill waiting for you -- if you move towards celibacy. But the celibacy should not

be violently forced. If you violently enforce it you will not be able to enjoy it. One has to be just aware of the sexual habits, and through awareness one has to shift by and by towards celibacy.

Celibacy should be brought very slowly. All that brings you again and again to sexuality has to be dropped slowly, in steps. And once you start enjoying the energy that becomes available, when you are not obsessed with sex, just that pure energy becomes a dance in you -- that is called enriching. Now, your energy is not wasted. Your energy goes on showering on yourself.

Remember, there are two types of celibates. One: who has simply forced celibacy upon himself -- he is a wrong type, he is doing violence to himself. The other: who has tried to understand sexuality, what it is, why it is; who has watched, observed, lived through it, and, by and by, has become aware of its futility; by and by, has become aware of a deep frustration that comes after EACH sexual act.

In the sexual act you have a certain thrill, a moment of forgetfulness, a moment of oblivion. You feel good -- for a few seconds, only for a few seconds, you drop out of this routine world. Sex gives you a door to escape into some other world -- which is non-tense; there is no worry; you are simply relaxed and melting. But have you observed? After each sexual act you feel frustrated.

Sex has promised too much, but it has not been supplied. It is difficult to find a man or a woman who does not feel a little frustrated after the sexual act, who does not feel a little guilty. I am not talking about the guilt that priests have imposed upon you. Even if nobody has imposed any guilt upon you, you will feel a little guilt -- that is part, a

shadow of the sexual act. You have lost energy, you feel depleted, and nothing has been gained. The gain is not very substantial. You have been befooled, you have been tricked, by a natural hypnosis -- you have been tricked by the body, you have been deceived. Hence comes a frustration.

HINAYANA says: Watch this frustration more deeply. Watch the sexual act and the way your energy moves into the sexual act; become aware of it -- and you will see there is nothing in it. And frustration. The more you become aware, the less will be the enjoyment and the more will be the frustration. Then the shift has started taking place: your consciousness is moving away, AND naturally, AND spontaneously. You are not forcing it.

The second step becomes available: enriching. Your OWN energy goes on feeding your being. You no more throw it into the other's body, you no more throw it out. It becomes a deep accumulation inside you. You become a pool. And out of that feeling of energy you feel very cool. Sex is very hot. The enriching stage is very cool, calm, collected. There IS a celebration, but it is very silent. There IS a dance to it, but it is very graceful; there is elegance to it.

Then comes the third step: crystallizing. When this energy inside you has started an inner dance, by and by, slowly, enjoying it more and more, becoming more and more aware of it, a certain chemical crystallization happens in you. Exactly the same word was used by Gurdjieff in his work: crystallization. Your fragments fall together, you become one. A unity arises in you. In fact, for the first time you can say "I have an I." Otherwise there were many I's; now you

have one I, a big I which controls everything. You have become your master.
And the fourth step is destroying. When you have one I, then it can be destroyed; when you have many I's, they cannot be destroyed. When your energy has become one and is centred, it can be killed, it can be completely destroyed. When it is a crowd it is difficult to destroy it. You destroy one fragment, there are a thousand other fragments. When you rush after those other fragments, the first one grows again. It is just like the way trees grow branches: you cut one, three branches sprout out of it. You can destroy sexuality totally only when it has become a crystallized phenomenon; When a person has accumulated too much energy and has become one, is no more fragmentary, no more split no more schizophrenic, then Buddhists have a special term for it they call it 'Manjusri's sword'.
It is said that when Manjusri reached to this third stage -- he was a disciple of Buddha, a great disciple of Buddha -- when he reached to this stage of crystallization, in one single moment he took his sword and destroyed it completely, utterly, in a single moment. It is not a gradual process then. That has become known down the centuries as 'the sword of Manjusri'.
When a person reaches to the third state, he can just raise a sword and destroy it completely -- in one single attack. Because now the enemy is there, now the enemy is no longer elusive, now there are no longer many enemies -- just one enemy confronting you. And the sword is just the sword of perfect awareness, mindfulness, self-remembering. It is a very sharp sword.

When Buddha destroyed his own sexuality, it is said he roared like a lion -- because for the first time the whole absurdity of it became clear. And so many lives wasted! so many lives of sheer stupidity -- gone for ever. He was so happy he roared like a lion.
These are the four steps, and today's sutras are concerned with these four steps. Before we enter into the sutras, a few more things have to be understood.

THE SECOND VEHICLE IS MAHAYANA. When your sexual energy is no longer obsessed with the other's body, when you are completely free of the other's body, when your energy has a freedom to it, then MAHAYANA becomes possible -- the second floor of Buddha's temple. MAHAYANA makes it possible for you to be loving. Ordinarily we think sex makes people loving -- sex can never make people loving. In fact, it is sexuality that prevents love from growing -- because it is the same energy that has to become love. It is being destroyed in sex. To become love, the same energy has to move to the heart centre. MAHAYANA belongs to the heart centre. HINAYANA works at the sex centre -- MULADHAR. MAHAYANA works at the heart centre -- it says love, prayer, have to be developed now. Energy is there, now you can love. Energy is there, now you can pray. MAHAYANA is loving-effort. One has to love unconditionally -- the trees and the rocks and the sun and the moon and the people -- but now love has no sexuality in it. It is very cool, it is very tranquil.
If you come near a person whose energy is moving in his heart centre, you will suddenly feel you are moving under a

deep cool shade, no hot energy. You will feel suddenly a breeze surrounding you. The person of love, the person who lives at the heart centre, is to a traveller like a shady tree, or cool running water, or a breeze fragrant with many blossoms.

MAHAYANA is not afraid of sex. HINAYANA is afraid of sex. HINAYANA is afraid of sex because you are too much obsessed with sex. You have to move to the opposite. MAHAYANA is not afraid of sex -- it has attained to the balance; there is no fear of the opposites. MAHAYANA is when the tightrope-walker is balanced; he neither leans to the left nor to the right.

Then the third and the final stage, the third floor of Buddha's temple, is VAJRAYANA. 'Vajra' means diamond -- it is the most precious teaching; certainly very difficult to understand. VAJRAYANA is Buddhist Tantra.

VAJRAYANA is called 'vajra', the diamond, because the diamond cuts everything. The diamond vehicle, the way of the diamond, VAJRAYANA, cuts everything completely, through and through -- all materiality, all desire, all attachment. Even the desire to be born in heaven, the desire to be in a peaceful state, the desire to become a Buddha, the desire to have Nirvana, enlightenment -- even these beautiful desires are cut completely.

VAJRAYANA knows no difference between the world and Nirvana, knows no difference between ignorance and knowledge, knows no difference, no distinctions -- all distinctions are dropped -- knows no distinction between man and woman.

Now let me explain it to you.

On the stage of HINAYANA, man is man, woman is woman. And man is attracted towards woman, and the woman is attracted towards man -- they are out-going; their attraction is somewhere outside them. Of course, they will be slaves. When your attraction is somewhere outside you, you cannot be independent of it.

That's why lovers never forgive each other, they cannot. They are annoyed. You love a person and you are irritated by the person at the same time. There is a reason for it. There is constant fight between lovers. The reason is: you cannot forgive the lover, because you know you are dependent on him or on her. How can you forgive your slavery? You know your woman makes you happy, but if she decides not to make you happy, then?... then suddenly you are unhappy. Your happiness is in her hands. Her happiness is in your hands. Whenever somebody else controls your happiness, you cannot forgive the other.

Jean-Paul Sartre says: "The other is hell" -- and he is right. He has a great insight into it. The other is hell because you have to depend on the other. Sex canNOT make you free; somehow it takes you away from yourself; it takes you farther and farther away from yourself. The goal is the other.

Gurdjieff used to say sex is one-arrowed -- the arrow is moving towards the other. Exactly the same metaphor has been used by Vajrayana: sex is one-arrowed -- it goes towards the other. Love is double-arrowed -- it goes to the other and to you also. In love there is balance.

One arrow going towards the other, then you have to work with Hinayana. Two-arrowed: one arrow going towards the

other, one arrow coming towards you -- you have attained to balance; that lopsidedness is no more there.

A man of love is never angry with the other, because he is not really dependent on the other. He can be happy alone too; his arrow is double-arrowed -- he can be happy alone too. Of course, he still shares his happiness with the other, but he is no longer dependent on the other. Now it is no longer a relationship of dependence: it is a relationship of interdependence. It is a mutual friendship. They share energies, but nobody is anybody's slave.

In VAJRAYANA the arrow completely disappears. There is no you and no other; I and thou, both are dropped. The mechanism has to be understood.

When you are looking for a woman or for a man, you don't know one very important factor: that your woman is within you and your man too. Each man is both man and woman, and each woman is both woman and man. It has to be so!... because you are born out of two parents. One was man, one was woman; they have contributed to your being fifty percent each. You have something of your father and you have something of your mother. Half of you belongs to the male energy; half of you belongs to the female energy -- you are both.

In HINAYANA you have to work hard to bring your energy to the inner woman or the inner man; that is its whole work.

Just recently, in this century, Carl Gustav Jung became aware of this fact -- of this fact of bisexuality, that no man is pure man and no woman is pure woman. In each man a woman exists, and in fact every man is searching for that

woman somewhere outside.

That's why suddenly one day you come across a woman and you feel, "Yes, this is the right woman for me." How do you feel it? What is the criterion? How do you judge? -- it is not rational, you don't reason it out. It happens so suddenly, like a flash. You were not thinking about it, you have not reasoned it out. Suddenly if somebody asks you, "Why have you fallen in love with this woman?" you will shrug your shoulders. You will say, "I don't know -- but I have fallen in love. Something has happened."

What has happened? Jung says you have an image of woman inside you; that image somehow fits with this woman. This woman seems to be similar to that image in some way or other. Of course, no woman can be absolutely similar to the inner woman -- that's why no lover can ever be absolutely satisfied. A little similar, maybe: the way she walks; maybe her sound, her voice; maybe the way she looks, maybe her blue eyes; maybe her nose, maybe the colour of her hair.

You have an image inside you that has come from your mother, from your mother's mother, from your mother's mother's mother -- ALL the women that have preceded you, they have contributed to that image. It is not exactly like your mother, otherwise things would have been simple. Your mother is involved in it, your mother's mother is also involved -- and so on and so forth. They all have contributed little bits.

And it is the same with your man: your father has contributed, your father's father, and so on and so forth. From your father to Adam, and from your mother to Eve,

the whole continuum has contributed to it. Nobody exactly knows, there is no way really to know, whom you are seeking. A man is searching for a woman, a woman is searching for a man -- the search is very vague. There is no clear-cut image, but somewhere in your heart you carry it; in the DARK corner of your soul you keep it, it is there. So many times many women and many men will appear to fulfil something of it, but only something. So each lover will give you a little satisfaction and much dissatisfaction. A part that fits will satisfy, and all other parts which don't fit will never satisfy.
Have you watched it? Whenever you fall in love with a man or a woman, you immediately start changing the man and the woman according to something that you also don't know what.... Wives go on changing their husbands their whole lives: "Don't do this! Be like this, behave like this!"

Just the other day, Mulla Nasrudin's wife was saying to me, "Finally, Osho, I succeeded."
I asked, "About what?"
She said, "I have stopped Mulla Nasrudin biting his nails."
I said, "Biting his nails? Fifty years you have been married together -- Mulla is seventy -- now you have been able after fifty years?"
She said, "Yes!"
I asked, "But how did you succeed, tell me?"
She said, "Now I simply hide his teeth so he cannot bite."

People go on trying to change. Nobody ever changes -- I have never seen, I have never come across it. People even pretend that "Yes, we have changed," but nobody can

change. Everybody remains himself. The whole effort is futile, but the urge to change is there. Why is the urge to change there?
The urge to change is for a real necessity: the woman is trying to make her husband fit with some vague image inside her. Then she will be happy -- that he does not drink, that he does not smoke, that he does not go after other women... and a thousand and one things... that he always goes to the temple, that he listens to the saints. She has a certain image: she wants her husband to be a hero, a saint, a great man. The ordinary human being does not satisfy her. And the husband is also trying in a thousand and one ways: brings beautiful clothes, diamonds, rubies and pearls, and goes on decorating his wife. He is trying to find a Cleopatra. Somewhere he has some image of a beautiful woman, the most beautiful woman. Now he tries -- even from his very childhood.
I have heard:

The old man asked his precocious six-year-old how he liked the new little girl next door.
"W-e-l-l," said the kid, "she's no Elizabeth Taylor, but she's nice."

Now even small children think about Hema Malini and think about Elizabeth Taylor. And he says, "She's no Elizabeth Taylor, but she's nice." And this conflict continues. The reason is that we are always looking for someone -- who is not outside.
HINAYANA turns you from looking outside. It says: Close your eyes to the outside. MAHAYANA makes you more

alert and aware, fills your inner chamber with more light, so that you can see the inner woman. And VAJRAYANA makes it possible for you so that you can have an inner orgasm with your man inside or your woman inside. That INNER orgasm will satisfy you, nothing else. These three steps are of tremendous meaning.

SO DON'T BE WORRIED ABOUT THESE SUTRAS that we will be discussing today.

Just two days before, one woman sannyasin wrote to me, "Osho, what is happening to me? When you were talking about Hassids I was so flowering, so floating with it -- each talk -- and I would go happy and dancing and joyous. And now you are talking about Buddha, since then I am very depressed. I love my man and he is a very beautiful man, and the Buddha says: Nothing is there in the body -- it is just a bag full of filth. I don't want to hear things like that." I know nobody wants to hear, but they are true. And unless you pass through the Buddha you will never reach to the Hassids. Hassidism is VAJRAYANA, it is the ultimate flowering. Listening to Hassidism you feel very happy; when I talk about Tantra you feel very happy -- you think you are all tantricas. It is not so simple, it is not so cheap. To be a tantrica is the ultimate flowering of religion -- don't deceive yourselves. It is hard, arduous, to reach to that point.

VAJRAYANA is Tantra, Buddhist Tantra, pure Tantra. But just look at the arrangement of things! HINAYANA is the first step, and HINAYANA seems to be absolutely repressive. But Buddha says: Unless you change your old patterns, you can go on rationalizing and you can go on

living in your unconscious, robotlike life, and you can go on repeating it again and again. You have done it many times.

How many times have you fallen in love with a beautiful man or a beautiful woman, and how long does it last? One day Buddha proves to be right: your beautiful woman, your Elizabeth Taylor, one day suddenly you find is a bag full of filth -- and he is saying it from the very beginning. But, of course, when you are on your honeymoon these sutras will not appeal to you.

Never take Buddhist sutras when you are going on a honeymoon. But when you are approaching the divorce court these sutras will be very relevant! You will immediately see what he is saying. One day comes the ultimate divorce. The ultimate divorce is the day when you simply understand the whole absurdity of searching for the other.

Divorces have happened many times to you, but you again and again forget. One divorce is finished -- even if it is not finished, the court proceedings may still be on -- you are again falling into another love affair. It may be in fact that because you have fallen in another love affair, that's why you are asking for the divorce. Before you are out of the first prison, you have already entered the other.

You have become so accustomed to living in chains that freedom tastes bitter.

To that woman sannyasin who is feeling very depressed I would like to say this, that that depression shows something is hitting deep in the heart: Buddha has some truth -- you cannot avoid it. You would like to avoid it. Who wants

truth? People like lies. Lies are very comfortable; truth is always destructive, shattering.
But don't make any judgement too soon -- this is Buddha's first layer of teaching. The second layer is more relaxed. The first layer is of great struggle. HINAYANA is struggle, sheer force of will -- because that is the only way you can get out of the mess you have been for so long -- a sheer struggle to get out of it. The second step is perfectly relaxed, MAHAYANA is very relaxed and graceful. The third step is of tremendous celebration. On the third step you transcend all discipline.
This is the beauty of the Buddha's path; it is very scientific. Each step is a must. If you lose one step, the whole building will collapse, the whole temple will disappear.

HINAYANA is very great discipline. MAHAYANA is relaxed discipline. And VAJRAYANA is no discipline -- one has come to such a point where he can have total freedom. But you have to earn that total freedom.

HINAYANA IS BASED IN THE BODY, the material part of your being. When you are in your body, you can enjoy life only in drops. In fact, in the East, semen is called BINDU -- BINDU means a drop. You can enjoy sex only drop by drop. And you are so vast that this enjoyment drop by drop is MORE frustrating than fulfilling.
I have heard:

The oversized elephants were picketing the zoo. A lion happened to be strolling by and asked, "Why are you

picketing?" and one of the elephants answered, "We're tired of working for peanuts."

This is what sex is -- just working for peanuts.
In Tibet they have a metaphor for it; they call it PRETA. PRETA means a hungry ghost. A hungry ghost they depict in a certain way: he has a belly like an elephant, and a neck so thin like thread, and a mouth so small like the eye of a needle. Of course, he has to remain hungry for ever and ever, because of that small mouth like an eye of a needle. He goes on eating twenty-four hours, but he has a belly like an elephant -- so he goes on eating and eating and eating and always is hungry.
That's how sexuality is. You are VAST; you have no boundaries, no limits. Unless your bliss also is as vast as your being it is not going to give you any contentment. And sex is just drip, drip, drop, drop.... You can just entertain yourself; you can go on hoping against hope -- but it is not going to fulfil you.
Sex creates neurosis, it is neurotic, because it can never satisfy you. Now, go to the madhouses of the world and just watch the mad people, and you will always find that somewhere or other there is a sexual problem. That's what Freud says, that ALL pathology is somehow connected with sex. Too much sex obsession becomes neurotic.
If you live in the body, you are bound to become neurotic. You have to go a little deeper and higher than the body. The second layer Buddhists call the heart; you can call it mind but the heart is a better word. The heart includes the mind; it is bigger, more satisfying, more space is available. You feel more free. Love is more free than sex. In love

there is less conflict than there is in sex. Then there is a still higher... the vast open sky of VAJRAYANA. Buddha gives it the name of compassion. You live in passion and you have to reach to compassion.

Passion is obsession, neurosis. Compassion is when your energy has flowered. You are so contented within yourself, you are so enough unto yourself, now you can share, you can shower your bliss. Now you HAVE to give. Neurosis is when you go on demanding and nobody is ready to give to you, and you are a hungry ghost. Your demands are great, and all that the world provides is just peanuts.

When, at the stage of VAJRAYANA, you are vast, full of energy, a great reservoir of energy, a pool, a tremendous pool, then you can give. In sex you ask. Passion means demand, passion means begging.

Have you not watched it? Whenever you are sexually attracted to a woman, you go around her and wag your tail -- you are a beggar. In compassion you are an emperor, you share, you give; you give because you have. In sex you ask because you don't have.

And this sex continues from the childhood to the very end. Children are getting ready for it, for this absurd journey. Old people are tired, sitting by the roadside -- very jealous of those who are still not tired and are young; feeling very jealous. Out of their jealousy they start preaching; out of their jealousy they start condemning.

Remember, a saint never condemns; if he condemns then he is not a saint -- he is still interested in the same things. It is just that now he is jealous. Have you not watched this jealousy? A young boy climbing up a tree, and you immediately say, "Get down! You may get hurt or you may

fall down." Have you watched? -- in your voice there is something of jealousy. You cannot climb the tree now; you are old, your limbs are more rigid; they have lost their flexibility. You are jealous but you cannot say you are jealous. You hide your jealousy.
Whenever a person starts condemning sex, somewhere he must be carrying a jealousy. Buddha is not condemning. He is simply factual. He simply says whatsoever is the case. And he wants you to come out of it because your destiny is bigger, higher is the potentiality.
A woman, an old woman, reached the insurance company's office. "But lady, you can't collect the life insurance on your husband -- he isn't dead yet," said the insurance man. "I know that -- but there's no life left in him."

She has come to collect the insurance....
When no life is left in you, you start hiding the fact; you start becoming religious. Your religion may be just a garb. Buddha is not saying that you have to become religious when you are old. Buddha is saying you have to become religious when the passion is alive, when the fire is alive -- because only when the fire is alive can it be transformed, you can ride on the energy.
Buddha introduced something absolutely new into the Indian consciousness. In India, sannyas was for old people -- old, dead; almost dead, one foot in the grave, then people used to take sannyas. The Hindu sannyas was like that: only for old people. When you have nothing left in you, then try sannyas -- that was the last item. Buddha introduced a new element: he said that is foolish -- only a young person can be really religious, because when the

energy is there you can ride on it. He introduced sannyas to young people.
And, of course, when you introduce sannyas to young people you have to make sure that they don't go on moving towards sex. For old people you need not bother too much. So in Hindu SHASTRAS, in Hindu scriptures, there exists nothing like Hinayana -- because there is no need! Old people become sannyasins; what is the point? There is no need to be worried about them. They can live as they want. But when a young person becomes a sannyasin, then much care has to be taken. He has energy, he has fire, and that fire can misfire too; it can lead him into wrong directions. And he is very fresh, unexperienced. For him these sutras are very helpful.

Mulla Nasrudin tells this:

My mother-in-law is a widow; she is eighty-two years old. One night, just to get her out of the house, I arranged a date for her with a man who is eighty-five years old. She returned home from the date very late that evening, and more than a little upset.

"What happened?" I asked.
"Are you kidding?" she snapped. "I had to slap his face three times."
"You mean," I answered, "he got fresh?"
"No," she replied, "I thought he was dead!"

Now if you initiate such dead people into sannyas, then there is no need for these sutras.

Buddha had to make it certain, because he took a great danger. He was very courageous: he introduced thousands of young people into sannyas. He had to make it absolutely certain that their energy moves from body to heart, from heart to soul. And every care has to be taken.

The first sutra:

THE BUDDHA SAID:
"O MONKS, YOU SHOULD NOT SEE WOMEN. (IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM. (IF YOU SHOULD HAVE TO TALK), YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT. IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD. OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS, BUT THINK OF SALVATION."

THE BUDDHA SAID:
"THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

TO INITIATE A YOUNG MAN is to initiate somebody who is carry-ing hay -- he should avoid fire.

Now, try to understand. These simple words are not so simple -- they have many depths and layers.
First: they are addressed to monks, not to ordinary people. "O monks," Buddha says. The word 'monk' is very beautiful; it means one who has decided to live alone. Monk, the very word, means solitary. Words like 'monopoly', 'monogamy', come from the same root. 'Monogamy' means one husband; 'monopoly' means one man's power; 'monastery' means where monks live, those who have decided to live alone.
Ordinarily, you are seeking the other. The monk is one who has decided that the search for the other is futile, one who has decided to be alone. Enough he has searched into relationship, but that which he was searching he could not find there. Frustration was the only gain. He has failed -- he has tried, but in vain. Now he decides, "Let me try alone. If I cannot be happy with others, let me try to be happy alone. If I cannot be happy in relationship, then let me be out of relationship, let me drop out of the social structure. I will try now to be alone. I have tried outside, now let me try inside. Maybe that which I am desiring is there."
To be a monk means a decision that "Love has failed, relationship has failed, society has failed, now I will try meditation, now I will try my innermost core. Now I am going to be my only world, the only world there is. I will close my eyes and remain into myself." To be a monk is a great decision. The path of the monk is the path of the lonely, the solitary.
One day or other, everybody comes to feel that -- that relationship has failed. You may not be courageous enough to drop out of it -- that is another thing. Or you may be not

intelligent enough -- that's another matter. Great courage is needed; even a little CHUTZPAH, what Jews call CHUTZPAH, even that is needed. Not only a little courage, but a little dare-devilishness -- otherwise one cannot get out of the old pattern; the familiar is so familiar. And the familiar, maybe it is uncomfortable, but still it is familiar; one has become accustomed to it.
People go on smoking knowing well that T.B. is there, knowing well that cancer is approaching close -- they go on coughing, go on suffering, and go on asking how to drop it. Now there is no pleasure in it, but still they cannot drop it -- just an old habit, just a mechanical habit. They are not intelligent people. When you ask how to stop smoking, you are declaring you are stupid. You don't have any intelligence, and you don't have any courage to move into some new pattern of life. Yes, a little CHUTZPAH will be good. Let me explain it to you, what CHUTZPAH is.

A man entered into a bank with a gun. He forced the cashier to give him $50,000. Of course, there was no choice for the cashier because the man was standing there and he was saying, "Give me it immediately, otherwise get ready to die!"
He delivered him $50,000. He went to the next window and tried to open an account with the money.

This is CHUTZPAH!
Or there is an even better story.

A man killed his mother and father, was caught red-handed, and appealed for mercy. And when the magistrate said,

"Mercy, for you? What are your reasons?" he said, "Now I am an orphan."

This is CHUTZPAH!
Courage is needed, great courage is needed. And to be religious is almost to be madly courageous. Otherwise, there are MILLIONS of habits; one is entangled completely. It is not that you have one chain on your body -- millions of chains. And things become more complicated because you have decorated the chains and you think they are ornamental. In fact, you have made them golden and they seem valuable. You don't THINK they are chains. The prison you have decorated so long and so beautifully that you have forgotten that it is a prison, you think it is your home.
A day is bound to come in everybody's life when a person realises that "All that I have tried has failed." Courage is needed to recognize that "I have failed utterly." Let me repeat it: only a courageous person can accept that "I have failed completely." Cowards always go on rationalizing. They say, "Maybe we have failed in this, but we will try another. Once more," they say, "then we are finished. One marriage more, then we are finished."
That's what psychologists call the gambler's psychology. He goes on losing, but he thinks, "One time more... maybe this time I am going to win." If he starts winning, then too he cannot leave, because he thinks, "Now I am winning. Now I am fortunate, now God is with me, fate is with me -- I should not lose this opportunity. One stake more...."
If he is losing, he goes on playing. If he is winning, he goes on playing. And the final result is always failure. Whether

you win or lose in the middle makes no sense: ultimately failure comes into your hands.
Courage is needed to recognize that "I have failed." The monk is one who has recognized the fact that "all my life-ways have failed," that "all my ideas have failed," that "my mind has proved impotent. Now I am going to make a DRASTIC change in my life. I am going to bring a RADICAL transformation. I will turn inwards." This turning inwards makes a man a monk.
A monk is a rebellious person. He completely drops out of the society, out of relationship.
Buddha says: You can come back to the society at the third stage, when you are a VAJRAYANIST, when you have come to the third stage of flowering -- but not before it.
So remember, these words are not uttered for householders. These words are not uttered for those who are still in the world and still dreaming. These words are uttered to a specific group of people who have dropped out of the world, and who have decided to search within, to explore their own souls. They have explored others' bodies -- because as far as others are concerned you can explore only the body; you cannot get deeper than that. These people have turned away from that. Now they are trying to explore their heart, they are trying to explore their transcendental witnessing self.

"O MONKS, YOU SHOULD NOT SEE WOMEN."

DON'T SEE WOMEN! You will be surprised: Buddha used to say to his monks that even in dream this sutra has to be followed -- even in dream you have to remain so alert!

This sutra is a sutra of awareness. The actual thing happened in this way: one of Buddha's great disciples, Ananda, was going to another town to preach. He asked Buddha, "Bhagwan, if I meet a woman on the way, how am I supposed to behave?" This is the story of this sutra being born.

Buddha said, "You should not see women. You close your eyes. You avoid" -- because the eye is the first contact with the other. When you see a woman or when you see a man, you touch the other's body with your eyes. The eye has its own touch.

That's why you are not expected to stare at somebody. If you stare, that shows you are uncivilized, unmannerly. There is a certain time-limit: three seconds you can look; that is allowed. But more than that means you are uncivil, unmannerly, ungentlemanly. If you look at a woman for three seconds it's okay; beyond that the woman will start feeling uncomfortable. And if you go on staring, she will report to the police, or she will start screaming or shouting or she will do something. Because seeing is not just seeing -- eyes touch; not only touch, there are ways to penetrate the other's body with the eye. The eyes can function like knives. And the eyes can be lustful, then the other feels you have reduced her or him to an object of lust -- and who are you to reduce somebody? This is offensive.

In Hindi we have a very beautiful word for such a person, we call him LUCHCHA. LUCHCHA means one who goes on looking at you -- exactly this; literally LUCHCHA means one who goes on staring. LUCHCHA comes from a Sanskrit root lochan. Lochan means the eye. LUCHCHA means one who goes on eyeing you, staring at you, and

whose stare becomes like a knife, whose stare becomes lustful, whose stare becomes violent; who uses his eyes as if eyes are sexual organs -- that man is a LUCHCHA.

"... YOU SHOULD NOT SEE WOMEN." When Buddha is saying this, he is saying you should not stare. Of course, when you are walking on a road in a town, sometimes you may have to see a woman -- but that is not the point. You should not see: you should not try to look; there should not be any deliberate effort to look at a woman; it should not be deliberate. You simply pass on.

Buddha used to say to his disciples: You should not look, really, more than four feet ahead. The eyes should remain just four feet ahead -- more is useless, more is unnecessary, a wastage of energy. Just walk silently, looking four feet ahead; that's enough.

And don't stare, because the stare simply shows that deep down lust is boiling. And once you see something, immediately desire arises. If you don't see, desire does not arise. You are walking on the road; you were not thinking of diamonds, for years you may not have thought, and suddenly you find a diamond there by the side just waiting for you. Suddenly it catches your eyes -- desire arises. You look all around: Is anybody seeing or not? You have become a thief. And you had not been thinking about a diamond; there was no desire at all. Just the eye contact and the desire has arisen from the unconscious. It must have been in the unconscious, otherwise it cannot arise.

Buddha says: You know well, your unconscious is full of sexuality, so better not to stare; otherwise that which is in the unconscious will be stirred again and again. And that which is stirred again and again is strengthened. That which

is stirred again and again and never allowed to rest and disappear becomes stronger. And a monk is one who has decided to drop out of relationship.
"... YOU SHOULD NOT SEE WOMEN." It is said Ananda asked, "But if a situation arises in which one has to see a woman, then what?" So Buddha said:

"(IF YOU SHOULD HAVE TO SEE THEM), REFRAIN FROM TALKING TO THEM."

Because if you don't talk to a woman, you cannot relate to her. Relationship arises with talking. Communication arises with talking. You can sit by the side of a woman for hours, and if you have not talked there is no bridge; you are as distant as stars. You can sit by the side, even your bodies touching, but if you have not talked there exists no bridge, your personalities remain far away.
You can see in a commuter train so many people crowding the compartment, everybody touching everybody's body, but nobody talking. They are far away from each other. Once you talk, distance disappears; words bring you together.

The shy character noticed a low-cut blonde sitting next to him alone at the bar. He gathered all his courage and sent a drink to her. She silently nodded her thanks. He repeated the same gesture six times. Finally, the drinks in him spoke up and he got up all the courage he could muster and mumbled, "Do you ever make love to strange men?"

"Well," she smiled, "I never have before -- but I think you've talked me into it -- you clever, silver-tongued devil, you."

Now, he has not talked much -- just one sentence.... Even a single gesture of communication can create relationship. If you don't talk you remain separate. That's why with people, if you are sitting silently, that shows something has gone wrong. If the husband is silent and the wife is silent, then it seems that something has gone wrong. That means communication has broken, the bridge is broken. When they are laughing and talking, then there is a bridge, there is communication.

Animals have sex but no sexuality. Man has sex plus sexuality. Sex is physical, sexuality is mental -- and when you talk, your talk can be sexual. Animals have sex; that's a physiological act. They don't talk, they don't have any language; but man has language, and language is one of the most powerful instruments in the hands of man. You communicate through it, you relate through it. You seduce through words, you insult through words; you show your love through words, you show your hate through words. You repel or attract through your words.

Buddha knows that the word is very potential.

In the Bible they say: "In the beginning was the Word" -- maybe it is so or not -- but in the very beginning of every relationship there is a word. Maybe in the beginning of the world it was so, maybe not, but in every relationship -- relationship starts with a word. Can you start any relationship without a word? It will be difficult, very, very difficult. Silence will surround you like a citadel.

So Buddha says: "IF YOU SHOULD HAVE TO SEE THEM..." If some situation is there, for example, a monk is passing and there is an accident and a bullock-cart has fallen by the side in a ditch and a woman is there, hurt, broken, what is the monk supposed to do? Should he go without helping? No. compassion is needed. Buddha says: Help but don't talk, see but don't talk.
Ananda asked, "But there can be certain situations in which one has to speak."

"(IF YOU SHOULD HAVE TO TALK), SAYS BUDDHA THEN YOU SHOULD REFLECT IN A RIGHT SPIRIT: 'I AM NOW A HOMELESS MENDICANT....'"

Never forget this, that you have fallen out of relationship. The old habits are strong. The pull of the past is strong. So remember that you are a mendicant, that you are a monk, that you are a BHIKKHU.
"'IN THE WORLD OF SIN I MUST BEHAVE MYSELF LIKE UNTO THE LOTUS-FLOWER WHOSE PURITY IS NOT DEFILED BY THE MUD.'"

So Buddha says: If you have to see, if you have to talk, if you have to touch, okay, but remember one thing, that you should remain like a lotus-flower, transcendental to the mud -- you should remain aware. Your awareness is your only shelter.

HAVE YOU WATCHED? Whenever you are aware, you are alone. WHENEVER you are aware you are cut away from the whole world. You may be in the marketplace, but

the marketplace disappears. You may be in the shop, in the factory, in the office -- if you are aware, suddenly you are alone.

When I entered into my high-school, I had a very eccentric teacher, a Mohammedan teacher -- I loved him. I loved him because he was very eccentric; he had a few whimsical ideas. For example he would not allow any student to say, "Yes sir," when the attendance was to be taken. He would insist: "Say, 'Present sir.'" We used to annoy him by saying "Yes sir," but he would not allow it. Unless you said "Present sir," he would not allow you inside the class. He would force you to stand outside.

Now, this was just whimsical. It doesn't matter whether you say "Yes sir," or you say "Present sir." But I started feeling that he had some point in it, and I started meditating on it. And whenever he would call my name, I would say "Present sir," and I would not only say it -- I would FEEL that "I am simply present, aware, alert." And I had beautiful moments; just for a half minute. I would become so present that the class would disappear, that the teacher would disappear. He also became aware of it.

One day he called me; he said, "What do you do? What are you doing? Because when you say 'Present sir' I see a sudden change on your face, your eyes go blank. Are you playing some trick upon me?" Because it was known in the school that before I entered the school, if some boy was to be called to the principal's office then the boy was in trouble. When I entered the school, the dictum had to be changed. Whenever I was called to the principal's office, the whole school would know: "The principal is in trouble!"

So he said, "What! You are creating some trouble? And I feel very awkward when you say 'Present sir.' And you change so tremendously, as if you are transported into another world. What exactly do you do? You embarrass me. If you continue doing this, then I will allow you to say 'Yes sir.'"

I said, "Now it will not make much difference -- I have learnt it. And I am going to use it my whole life. And I am thankful to you that you insisted. The word 'present' opened a door."

You try it! Walking on the road, suddenly become present. Just say to some unknown god "Present sir," and be present really; just become aflame of awareness. And suddenly you will see you are not in the world: you have become a lotus-flower. The mud cannot touch you. You become untouchable, you become something of the beyond, incorruptible.

Buddha said: If you have to see, if you have to talk, even if you have to touch, then be present, remember, be mindful, that you are a mendicant, that you are pure awareness.

And he says:

"'OLD ONES I WILL TREAT AS MY MOTHER...'"

Have you looked at the psychology of man? Can you ever think of making love to your mother? Even thinking is impossible. Something suddenly cuts the whole idea. The whole thing seems ugly -- making love to your mother? or making love to your sister? The whole thing seems to be impossible, inconceivable. But your sister is as much a woman as anybody else's sister. Somebody else will fall in

love with your sister -- bound to -- but you never fall in love with your sister. Who loves his own sister? The moment you say 'sister', some distance arises. Then sexual approach becomes impossible. The very word functions like a conditioning -- you have been conditioned. From the very childhood you have been conditioned; it has been repeated so often and so much, that the relationship between a sister and a brother is a holy relationship, that to think of sex is unthinkable.

Buddha says: One who has become a monk has to create, at least in the beginning, these barriers, so he does not slip into old habits. And he must have been a great psychologist, he must have known the laws of conditioning. He must have known whatsoever is known by Pavlov in the modern times; he must have known everything about conditioned reflex. It is a conditioned reflex: the moment you say 'sister' something simply disappears. Sex becomes irrelevant. You call somebody 'mother' and sex becomes non-existential.

Buddha says:

"'OLD ONES I WILL TREAT AS MY MOTHER; ELDERLY ONES AS ELDER SISTERS; YOUNGER ONES AS YOUNGER SISTERS; AND LITTLE ONES AS DAUGHTERS.' AND IN ALL THIS YOU SHOULD HARBOUR NO EVIL THOUGHTS. BUT THINK OF SALVATION."

And take each situation as a challenge for your awareness, as a challenge you have to work through towards your salvation.

THE BUDDHA SAID:
"THOSE WHO WALK IN THE WAY SHOULD AVOID SENSUALISM AS THOSE WHO CARRY HAY WOULD AVOID COMING NEAR THE FIRE."

THIS IS THE FIRST STEP. THE SECOND STEP: you are allowed to be loving -- because old habits are broken, now there is no fear. In the third step you are allowed to be completely free of all discipline, because now your awareness has become a permanent phenomenon in you; now there is no need to think that "this woman is my mother, or this woman is my sister."
In the third step, of VAJRAYANA, you have come in contact with your inner woman; your attraction for the outer woman has disappeared. The very moment you have come in contact with your INNER woman, you have met the perfect woman you have been always seeking and seeking and never finding. You have met your inner man -- you have found the perfect man. Yin and yang, they have become a circle, they have joined together.
That is the theory of ARDHANARISHWAR in Hindu mythology. In Shiva, half is man and half is woman. And Shiva is said to be the greatest god -- MAHADEVA. All other gods are small gods; Shiva is the great god. Why is he called the great god? Because he has come to meet the inner woman, he has become ultimate unity; the woman and the man have disappeared.

The same phenomenon has happened in a Buddha. You see!... what grace surrounds a Buddha, what feminine beauty -- and what strength, what power! Power comes from the man and the grace comes from the woman. Buddha is both: tremendously powerful and yet tremendously fragile, like a flower; can face the storm, is ready to face the whole world, and yet so open, so vulnerable, so soft, so delicate -- almost feminine.

Look at Buddha's face -- so feminine. In India we have not even put a moustache and beard on him -- mm? -- just to show that the face has become absolutely feminine. Not that he was not growing a beard, not that he was lacking in some hormones, but we have not put one. We have not put a beard on Mahavir, on the twenty-four teerthankaras, on Ram, on Krishna -- we have not put that. Not that they all were lacking in hormones; even if one or two were lacking, maybe, but all cannot lack -- they must have grown beards, and they must have grown beautiful beards, but it is a symbol that the man has come to meet the woman inside, the man and the woman have mingled and merged and become one.

This is the meaning of the name that I have given to these talks on these Forty-Two Chapters -- THE DISCIPLINE OF TRANSCENDENCE. It starts with the discipline of HINAYANA, then with the relaxation of MAHAYANA, then the no-discipline of VAJRAYANA. But one has to begin from the beginning, one has to start by sowing the seeds, then comes the tree, and then the flowering.

Chapter #8

Chapter title: The Forbidden Path
28 October 1976 am in Buddha Hall

The first question:

Question 1
I AM YEARNING FOR THE SNAKE TO BECOME ALIVE IN ME, SETTING ME AFLAME....
AM I ON A FORBIDDEN PATH? I AM SCARED.

THE FORBIDDEN PATH IS THE PATH. There is no other path. There is a certain rule to evolution, a certain principle to it. And the principle is: before you can become really innocent you have to lose all innocence. Before you can really become pure you have to move in all sorts of impurities. Before you can come home, you have to wander, go astray.
That's the whole meaning of the Christian parable of Adam being expelled from God's paradise. He HAD to be expelled. It is not that Adam is responsible for his expulsions -- it is a certain basic rule of life.
God told Adam that "The tree of knowledge is the forbidden tree, you are not supposed to eat from it." Only one commandment was given to him, that he was not to eat from the tree of knowledge. But this functioned as a provocation.
If God really wanted him not to eat from the tree of knowledge, the better course would have been that Adam was never told about it. Paradise is infinite... millions and

millions of trees. Even by now, Adam would not have been able to discover it -- one tree of knowledge. But the moment God said: "Don't touch that tree, don't go near it, don't eat it," that tree became the most important tree. Certainly. Obviously.

Adam must have started dreaming about it. A temptation -- going into the forest, into the garden, again and again the tree would call him. He must have gone close to it, looked, waited, brooded; many times he must have been just close to it, at the very brink of committing the sin, of disobeying, of being rebellious.

There is a fundamental law to it. Adam has to be expelled. Unless Adam is expelled, Adam will never become a Christ. He has to go astray to come home. Very contradictory! But unless you move into sin, you don't know what sainthood is.

Every child is a saint, but that sainthood is very cheap. You have not earned it; it is just a natural gift -- and who bothers about a natural gift? You have to lose it. When you lose it you become aware of what you have lost. When you lose it then you start suffering, then you feel a great hunger for it. When you lose it, then by contrast it becomes clear what it was.

If you want to see the beautiful dawn, you have to wander into the dark night. Only after the dark night is the morning beautiful. If you really want to be rich, you have to become poor. Only after poverty do you start feeling the beauty of riches.

The contradiction is only apparent -- they are complementary.

Christians have a theory; they call it FELIX CULPA -- a happy fault. Adam's sin has been known to Christian theology as FELIX CULPA -- a happy fault -- since it brings about the need of Christ the Redeemer. If there had been no disobedience on the part of Adam then there would have been no Christ.

Adam is human consciousness going away from God. Christ is the same human consciousness returning back home. Adam and Christ are not two persons. Adam is the going away, Christ is the coming back. It is the same energy.

Disobedience is needed to become obedient. Rebellion is needed to know what surrender is. Ego is needed to become egoless. Every saint has a past and every sinner has a future. Remember it, and never be afraid of the forbidden. The forbidden is the path. Go into it! Go courageously. Go totally -- so that you can finish the attraction. And you are not going to find anything in it. You will come empty out of it -- that will be a great experience, a great maturity. Sin can never be fulfilling, so why be afraid?

If there were any possibility that sin might fulfil somebody, then there would have been danger. But sin has never fulfilled anybody. The more you go in it, the more frustrated you are. The more you go in it, the more you know it is just stupid, it is just unintelligent, it is just an old, routine rut, a vicious circle. You are not moving anywhere. You are not going anywhere, you are not growing.

The more deeply you understand it, the greater the possibility that you will start on the backward journey -- you will start coming to the original source. Of course, when I say coming back to the original source I don't mean

that you will really regress backwards. You will still go onwards, but the journey will turn towards the source. There is no going back. A second childhood comes. In India, when a person moves through that second childhood we call him twice-born -- DWIJ -- again born. He has attained to a new birth. He has again become a child, again innocent.

So don't be afraid. The world is a temptation -- a temptation you have to go through, a temptation that has to be suffered. And the Devil is a partner with God -- he is not the enemy, he is the partner. He tempts you, he takes you into the forbidden, he helps you to disobey. He provokes you, he allures you, he seduces you. If you go wholeheartedly with him, sooner or later you will understand that he is the deceiver. Immediately he disappears.

The moment you realise that the Devil is a deceiver, the Devil disappears. In that realisation is death for him. Suddenly you start laughing. A great laughter arises in you. You start roaring like a lion, a great uproar. Now you have seen the truth, why God had told you not to eat the fruit of a certain tree -- He wanted you to eat it.

Of course, God cannot be so foolish. If He did not want then He would have kept quiet. He could have removed the tree! -- any ordinary gardener can do that. He did not remove the tree, He simply gave the commandment. And this is very psychological. The parable is really one of the most beautiful psychological parables.

Wherever you are not allowed to go, you want to go. If some film is running in the town and there is an advertisement 'only for adults' all the children will rush --

then there must be something for them. If it is only for adults, then it has a provocation.

Say to people: "Don't do this," and they will do it. You can be certain about it. And God made it absolutely certain. He must have been a little suspicious about Adam, so He created Eve. Man is a coward -- unless a woman tempts him. He may hesitate, but when a woman is there to tempt, man becomes very brave. When the wife is there, the husband becomes very brave. Never fight with a husband when the wife is present -- he will kill you. He has to prove himself because the wife is there. When he is alone you can fight; he will not bother -- he will say it is okay.

When you have a woman with you, you become a daredevil. You have to prove to the woman that you are a hero, a great, courageous man, brave. Then you can be mad, you can do anything.

But even then God was suspicious: maybe the woman is not enough. He created a snake: the snake seduced the woman, the woman seduced Adam. And of course it was very well planned -- mm? -- it was a beautiful drama, well planned. All the characters are there. Adam can always say, "I am not responsible. Eve, she is responsible." She can always say, "I am not responsible -- the snake." And of course the snake cannot speak, so the story ends there. If the snake could speak he would have said, "God is responsible." Nobody has asked the snake -- who is responsible? The snake is completely silent.

Look: whenever you say somebody else is responsible, what are you doing? You are simply shifting the responsibility. The husband says the wife is responsible; the wife says the children are responsible -- and children, of

course, are dumb; they cannot say anything. So there it stops. We go on throwing responsibility on each other. You become religious the day you recognize "I am responsible." Be courageous. Feel your responsibility -- and go into all that tempts you, and go fully aware, go conscious. Go deliberately into it.
I would like to tell you another law of life: if you go deliberately into something, it can never become a bondage to you. Don't go as if you are being pulled. Don't go like a slave: go like a master. Even if you are going into something which is forbidden, which is a declared sin by all the religions, go courageously and go with responsibility. Say: "I want to go and I want to explore this dimension. And I am going." Don't feel guilty! because if you feel guilty you will go halfheartedly -- and when you go halfheartedly you are stuck. Then you will never be able to come back. If you go wholeheartedly you will immediately see the falsity of it, the foolishness of it. Go wholeheartedly! And explore it completely, utterly completely. Explore all the corners of it so it is finished. Once you have seen the whole game, you are out of it.

YOU ASK: "I am yearning for the snake to become alive in me..." The snake is there. God never creates a man without the snake already there: it is built in, it is there. Call it sex or call it kundalini -- it is the snake. Sex is the snake moving downward. Kundalini is the same snake, the same serpent-power, moving upwards.
Ordinarily, when a child is born, the snake is there coiled near the sex centre -- what yogis call MULADHAR -- the basic, root centre: it is coiled there, sleeping energy. At the

time when the child becomes mature, sexually mature, at the age of fourteen or near about then, the snake uncoils and starts going downward, towards the valley. That's what sexuality is.

One day, when you have explored sexuality and have found nothing -- nothing of worth, except trouble, anxiety, anguish, suffering -- the snake starts moving upward. It is the same snake! Now it starts moving towards the peak, towards the mountain.

When it starts moving upwards, a great transformation is happening. From Adam you are becoming a Christ. And when the snake has hit the ultimate in you, SAHASRAR, the seventh chakra of your being, the highest peak, the Everest, the Gourishankar, when it has hit that chakra, suddenly you are neither Adam nor Christ -- you are God Himself.

To feel oneself as an Adam is a dream, nightmarish. To feel one-self as the Christ is still a dream -- better than the first, not nightmarish at all, very sweet and beautiful, tremendously beautiful, but still a dream. To come to know oneself as God is to come to reality, is to come home.

The snake is there, and it is very much alive! You may have become afraid about the snake. The society is working just AGAINST -- against you. The society does not want you to be an individual aflame with energy; the society wants you to remain in control. The society is afraid. Even a single individual can become very explosive.

That's what happened when a Christ moved on the earth, or a Buddha -- just as a small atom can explode and can destroy a whole big city like Hiroshima. Just a tiny atom, invisible to the eyes, nobody has ever seen it, not even

visible to instruments -- an invisible particle can explode and can generate so much energy. What to say about a human consciousness?

If a human consciousness explodes, the society does not know how to control it. So society keeps you plugged to the lowest rung. It does not allow you to move. It keeps you just on the earth; it never gives you wings. You HAVE the wings, but it does not even make you aware that you have the wings. It teaches you everything, but the most basic is not taught.

In the university your head is stuffed with rubbish. In schools, colleges, in universities, your head is used as a dustbin: people go on throwing things in it. They are taking revenge on their own teachers. They have filled their heads with straw, now they are doing the same with others -- and religiously, very seriously. Have you seen professors, chancellors, vice-chancellors? -- so serious, as if they are doing a great service to humanity. They are simply destroying.

When the head becomes too heavy, you lose contact with your heart. When the head becomes too much important, you tend to forget about the heart. And the heart is the source of your life-energies. From the heart you are connected to the sex centre, and from the heart you are connected to SAHASRAR. The heart is the bridge between the sex and SAHASRAR -- the heart is the bridge between the valley and the peak. And they go on stuffing your head. They train your head so much, you become so clever, you become so efficient with the head, that you simply bypass the route that goes through the heart.

Life moves through the heart. The snake is alive, but your heart is closed. The snake is alive and ready to jump on its journey, you will just have to open the doors of your heart. That's what I mean when I say dance, sing, be ecstatic, celebrate, love, feel.

The real university of the future will be a training centre for the heart, not for the head. These universities that exist today are just out of date; they are just ruins of the past. They can exist in the museums, but they should not be allowed to exist any more in reality.

The real university has to be a great training for the heart, for the feeling.

Your snake is alive. Just open your heart -- your snake is groping. When I see into you when you come to me and I personally encounter you, I see the snake groping for the heart. Towards the head it cannot go without moving from the heart. There is no way. It can only go to the head through the heart. When it goes through the heart it does not reach to your reason, it reaches to your intuition. When it goes through the heart it hits the SAHASRAR. The SAHASRAR is also in the head, but it is not the head that you are aware of.

Even biologists, physiologists say that half of the head simply seems to be useless -- what is the function of it? Only half seems to work. The other half which seems useless and non-functioning is the seed of the SAHASRAR. When your energy moves through the heart, it reaches to the other half of the head which is ordinarily not functioning. It functions only when a man becomes a Buddha.

And I will repeat again: the forbidden path is the only path. Be courageous! Remember: sin is a FELIX CULPA -- a happy fault -- because that is the only way one comes to become a saint.

The second question:

Question 2
THIS DRAMA HAS OCCUPIED ME SINCE THE TRANSFERENCE OF THE TOWEL. YOU PASSED YOUR TOWEL TO SANNYASINS SAYING THAT IT WOULD DESCEND LIKE GOD -- BUT IT LANDED ON THE FLOOR. THEN YESTERDAY AGAIN YOU HAVE TAKEN IT BACK. BUDDHA TRANSFERRED THE FLOWER TO MAHAKASHYAP WHICH IS STILL WITH HIM.
OSHO, IS THERE NO ONE OUT OF ALL YOUR SANNYASINS WHO CAN RECEIVE YOUR TOWEL? PLEASE SAY SOMETHING AND CLEAR IT CLEARLY.

BUT THE QUESTION IS UNSIGNED... it must be from a coward. My whole feeling is not to answer it. Because if you cannot even declare your name, you are afraid -- even to ask a question you are afraid -- you don't want to expose yourself, even before me....
My feeling is not to answer it, but the question is good -- the person may be a coward. So I am not answering the questioner, I will answer the question.
The mind can look at things always in two ways, remember it. The mind can look in a negative way, the mind can look

in a positive way. And the religious person is one who tries to find out the positive door because through the negative you never reach to the real.
The real is always positive. And the positive person uses even the negative to find the positive -- but the goal remains the positive.
For example, this happened. I told you: Wait for the towel. It will descend like a God on somebody's head. But it descended on the floor. Now there are two possibilities: one, either nobody is ready to receive it; or, so many are ready that the towel is in a difficulty. But the negative mind always looks from the negative.
That's what I would like to say to you: I have many more Mahakashyaps than Buddha had and the towel was in a difficulty. Worried, it hit the beam -- where to descend? on whom? It would have been unjust to choose one and not to choose the other.
In the whole history of humanity there has never been such laughter as there is around me. When Buddha was holding the flower in his hand only one sannyasin, Mahakashyap, smiled. Hence, the flower was transferred to him. All were long-faced people, sad... must be thinking esoterically "What does it mean?" It means nothing! It is simply a meaningless gesture.
Mahakashyap laughed, looking at the whole ridiculousness of it. He laughed, not at the flower; he laughed, not at Buddha -- he laughed at all those fools who had surrounded him there. They were just thinking, "What is it?" And they must have been going round about in their heads and spinning theories and looking into scriptures and into memories in the past: "Has there been any precedent?" And

they must have been trying to find out some hidden meaning in it. There is nothing hidden in it.

A Buddha is as open as a flower. There is nothing hidden in it. Buddhists have a saying from Buddha that there is nothing hidden in existence -- from the very beginning there is nothing hidden. Everything is just in front of you. Just you need to open your eyes.

Seeing the whole absurdity of the so-called great scholars who surrounded Buddha -- great pundits, logicians -- Mahakashyap laughed. Buddha called him and gave him his flower. And he said to his disciples: "Whatsoever can be said I have told to you. That which cannot be said I transfer to Mahakashyap."

Now, for two thousand five hundred years those foolish scholars and pundits are again thinking: "What happened?" They are again thinking: "What transpired between Buddha and Mahakashyap? What was delivered?"

In Zen the Masters give this as a koan. They say to their disciples: "Sit silently and find out the answer why Buddha chose Mahakashyap, why Mahakashyap laughed, why the flower was given to him, and what Buddha means when he says, 'That which cannot be said, I am delivering it to Mahakashyap. And that which can be said I have told to you.'"

Of course, truth cannot be said, so Buddha is delivering truth to Mahakashyap. And all that can be said about truth is again a beautiful lie. So Buddha has told lies to others and truth has been given to Mahakashyap. And Mahakashyap was not one of the most prominent disciples, not at all. In fact, nobody hears his name except in this story.

Sariputta was a great scholar; Modgalayan was a great scholar; Ananda was the chief disciple -- and there were many. Mahakashyap? Nobody had ever heard about him. Must have lived a very silent life, unobtrusive, unpretending; must have been a nobody. But only a nobody can laugh. And he must have seen through the whole stupidity of the scholars.

Zen Masters say to their disciples: "Think about it, meditate over it, contemplate, and bring the answer." And disciples go and meditate and bring answers -- and all answers are wrong. One day, after years it happens, sometimes after twenty years.

There are stories on record that a disciple meditated for twenty years, came again and again, every month, twice a year, then once a year; will find a great answer, will create a philosophy around it, and will bring it to him and the Master will say, from the very beginning, just seeing the disciple, he will say, "Wrong!" And he has not said anything yet. Because it is not a question that you can bring an answer to -- your face shows it, that you are serious. And he will say, "Wrong."

The disciple becomes very worried and he says, "But what does this mean? I have not even said anything." And the Master will say "It is not a question of saying or not saying -- the way you come, the way you hold your head, the way your face looks: the question is still there. You cannot deceive me."

Then twenty years pass, and one day he comes; giggling, and the Master says, "So you have got it?!"

Now the seriousness has disappeared. Now he has understood the point: it is not a question of philosophy. He

has understood the point that for these nineteen years he has been following not Mahakashyap, but Saripuna, Modgalayan, Ananda -- those serious faces. Now he has understood that it is nothing... it is just a joke. Buddha played a game. And only a Buddha can play such a beautiful game.

NOW YOU ASK WHY THE TOWEL DID NOT DESCEND ON SOMEBODY'S HEAD. I have so many laughing Mahakashyaps and very few Sariputtas, very few scholars and pundits. My whole effort is to bring laughter to religion. I would like you to laugh your way to God. And unless you reach laughing, you will not be allowed, you will not be welcomed, you will not be accepted.
And I would suggest one thing to you: if you go to God, rather than taking a prayer with you, take a joke. He always waits for people who can tell a good joke to Him. And then He laughs, and in His laughter is grace, and in His laughter is benediction.
But for the next time, I would like the questioner to sign his name. People would have enjoyed your name, they would have laughed. At least don't deceive here -- you deceive everywhere.

A man threw a rupee to a blind beggar, who expertly retrieved it. The man was astonished. "I thought you were blind!" And there was a sign in front of the beggar: I am blind.
"No, sir, I am not that blind beggar who usually sits here. Today is his day off and he has gone to see a movie. In fact,

I am his friend; I am just tending his shop. Really, I am deaf and dumb."

This is how things are. You go on deceiving. You go on pretending that you are somebody else. You have many faces -- and your original face is lost in your so many masks. And unless you recognize your original face, you will not be able to reach anywhere. You will not have any meaning to your life. You will miss this opportunity.
This life is only for those who are real. Your facade, your mask, has to be dropped. My whole effort is to go on hammering so that it becomes a little loose and your real face starts coming up. You will be surprised yourself, because your real face is the face of God Himself.
The mask is yours, the falsity is yours. Ordinarily you don't exist as a real person -- you are a mythology, you are a myth, not reality. This word 'mythology' is beautiful; it comes from a Latin root MYTH; and MYTH comes from a Sanskrit root MITHIA. MITHIA means the false, the unreal, the fictitious. From MITHIA comes MYTH; from MYTH comes 'mythology'.

You are a myth, you are a mythology. You are just a fiction, you are not real. And how can the fiction meet God? The fiction can meet only another fiction. Only the real can meet the real, the similar can meet the similar. So drop your masks, come into the open.
When I ask that your question should be signed, that simply means that you accept that the question is yours, that you accept the responsibility of asking it. And if I ridicule the question, I prove that the question is stupid, you accept it,

that it is your question, and you accept the ridicule. And you are not hurt about it. Because this is a surgical operation! If you start crying and weeping and you don't allow me to operate, then take your fee back -- because then it is meaningless! Why are you lying down on the operation table?
The day you become a sannyasin you will remain on the operation table -- until I have succeeded in cutting off your head completely.
But you are very clever, you are very political. But remember that the politician is the most stupid man.
Let me tell you one anecdote:

Mulla Nasrudin decides he needs a new brain, so he goes to the brain bank. The caretaker shows him the bottled brain of a great mathematician, for 6000 rupees only. "Too expensive," Mulla says. The caretaker leads him to the brain of a nuclear physicist, for 9000 rupees. "Much too expensive," Mulla replies. Finally the caretaker offers him the brain of a politician, for 20,000 rupees. "Why should I pay that kind of money for the brain of a politician?" Mulla protests.
"But, sir," the caretaker explains, "this brain has never been used."

The politician never uses his brain. To deceive, much brain is not needed. To be true, much brain is needed. To cheat, not much brain is needed -- very ordinary, very low I.Q. But to be honest, to be true, to be totally nude, in the open, great intelligence is needed.

The third question:

Question 3
WHY DO YOU APPEAR TO GIVE MORE ATTENTION TO WESTERNERS AND, ON THE WHOLE, TO ALMOST IGNORE INDIANS? -- I AM THINKING ESPECIALLY OF WHEN YOU GIVE SANNYAS.

THIS QUESTION IS VERY IMPORTANT and has to be understood both by Indians and non-indians.
When a Westerner comes to me I have to approach him through his head, because there is no other entry possible. When an Indian comes to me a simpler approach is possible through the heart. When an Indian comes to me he comes for SATSANG -- he wants just to be in my presence. He has no questions.
And those Indians who have questions, they never come to me. I have created too many barriers for them to come. Those Indians whose minds are too much stuffed, they don't come to me -- and I don't want them here. I have made every possible effort to prevent them from coming to me. I am not interested in them.
The Indians who come to me, come to be with me -- silently. They can understand the language of silence. But when a Westerner comes, he cannot understand the language of silence. He can understand only the language of logic. So I have to talk -- I have to talk too much to the Westerners. By and by, I persuade them to become silent. By and by, they also become Indians. But it takes time.
For a spectator it may appear as if I am not paying attention to the Indians. And the question is from a Westerner -- the

question is from Anurag. You may see that when an Indian comes to take sannyas, I simply give him sannyas. Even if I ask him whether he has something to ask, he says no. Sometimes I don't even ask him -- I can see that he has not come to ask any question. He has come to be with me. And that is far more significant, far more deep. He has come just to see me, just to be with me. He wants a bridge in silence. But to a watcher it will seem that I am not paying much attention, because when I talk then you think I am paying attention. When I talk for half an hour to one person, of course, you think I have been too much attentive to him. That simply shows that the person is too much in the head and I have to persuade him.

The Western mind is only mind -- it has forgotten the heart. The Eastern mind is not only mind -- the heart is still predominant, fortunately; the mind is secondary. So there is no need to talk much. He touches my feet and he is happy, he is tremendously happy -- he has touched something real, he has touched something from the unknown. To a Westerner it seems just meaningless: Then why have you come? -- just to touch the feet? just to sit silently? Silently you can sit at your home. Then why did you travel so far? The Westerner knows only one way of communication and that is through language, through logic, reason. I have to convince him. The Indian needs no conviction. He is convinced about the fact of sannyas. If he has not taken sannyas, it is not that he is not convinced -- it is only that he is not courageous enough. He wants a little courage. Convinced he is! Convinced he is for many lives -- that sannyas is the only way to be, to be rightly in existence. Sannyas is the only way to reach God, to reach truth, he is

convinced. That is in the blood and in the bones. An Indian is born with the desire to be a sannyasin. He may not be able to dare -- that's another thing. So when he comes to me, he has not come for any conviction -- conviction is already there -- he has come to me just to feel my vibe, so that he can gather a little more courage and take the jump. When a Westerner comes, he is not convinced at all. Sannyas? Seems just outlandish, bizarre, eccentric! For the Westerner, sannyas simply has no appeal. He has never thought about it.

So many Western sannyasins are here: have you ever had any dream in your life that you would become a sannyasin? Even now that you have become a sannyasin, you are puzzled -- what has happened to you? What are you doing here? -- such an intelligent person, what is he doing here? Ask Heeren: he is continuously thinking, such an intelligent person, almost a Jew, what is he doing here? He should be somewhere in the London market earning more and more money, having bigger and bigger houses -- what is he doing here? Just jumping and dancing like a fool!?

The Westerner comes to me without any conviction, without any idea of what sannyas is. I have to talk him into it. I have to pull him into it. And I have to be very logical. I use logic only for Westerners. For Indians I use magic. And these are two different approaches.

The fourth question:

Question 4
LATELY I FEEL YOU HAVE BEEN THROWING US BACK ON OURSELVES MORE AND MORE.

WHERE ELSE SHOULD I THROW YOU? That is the only place! That's where you belong.
The whole effort of a Master is to bring you back home, to throw you back to YOURself, to make you that which you are meant to be, to help you to be yourself. If there is some teacher who pretends to make you somebody else, beware! Escape from him. He is like poison. He will destroy you.
I am not trying to make you into something else that you are not. I am simply helping you to be yourself -- whosoever you are, whosoever Allah wills you to be. I can only cooperate with the will of Allah; I am not here to interfere. Whatsoever you are going to be, whatsoever your destiny is, I simply help you towards that destiny. I don't interfere.
One day, suddenly, you will see you have become absolutely independent, absolutely your own authentic being. That will be the day for my happiness, and that will be the day for your gratitude. You will feel grateful. THAT day you will understand why I continue to throw you back to yourself. I don't want to become a crutch to you. I would like your own limbs to be strong enough -- I don't want to be a crutch. I don't want to become your eyes, because that will be impossible. You will be deceived.
I don't want to give you what I know. In the first place, it cannot be given. In the second place, if it is given it is immediately corrupted. The moment it reaches you, it mixes with you, it is corrupt.
Knowledge is possible only when your eyes open, when it is your own vision, when you have the clarity. I am not giving you answers -- I am simply trying to take away the

questions. Remember it! I am not giving you any answers; that's why my answers are so elusive, so roundabout. I simply want to take away the thorn of question from your heart.

My answer is just a trick. Once the questions have disappeared, you are the answer. And there are not many answers, remember -- there is only one answer because there is only one life and there is only one question. Because you don't know the one answer you go on asking a thousand and one questions.

I am not supplying you any answers. In fact, I am pulling away the very earth beneath you. I will leave you hanging into the abyss, the bottomless abyss. You will be scared. My whole work is to help you not to get scared, to help you to keep courage -- because once you allow yourself to fall into the abyss... the questionless mind, the thoughtless mind is an abyss, because it is a no-mind. When the question is not, where is the mind? Then the mind has disappeared. And with the mind disappears the ego. And with the mind disappear I and you. With the mind disappear the Master and the disciple. With the mind disappear all distinctions. You start falling.

If you allow me and if you cooperate with me, I would help you to fall like a feather... slowly, into the empty abyss of being.... That is the answer!

The answer is your being. The questions come from your mind. The mind is not your being. Be mindless. Be beyond mind.

You would like to cling to me, because that is very cheap and easy. You can throw all your responsibility on me. You

can say, "Now, you take care." And you can go on living your life the way you were living.
That's what people do in the world: they choose a Master, they surrender, and they say, "Now, I am finished -- now you take care of me." And they go on living the same way! The same dishonesty, the same distrust, the same falsity, the same myth -- they continue; as if they have done all that they were needed to do. This won't help.
Surrender is not throwing away of responsibility. Surrender is simply an indication of trust, that you trust this man. Now whatsoever HE is going to say, you are going to do. Surrender is the beginning of a great effort! Surrender is the beginning of a great journey. Surrender is getting into the stream.
When you surrender to me, you simply surrender to me so that I can make you yourself. You have tried in your own way and you have failed. You have tried and followed many people and you have failed -- because those people were not interested really in you; they were interested in their own idea. Somebody was trying to make you become a Christian. Somebody was trying to make you a Hindu. Somebody was trying to change you into a Mohammedan. They were interested in their own ways. They had their own ideas to impose on you. You were victims. With me, I am not trying to make you a Christian or a Hindu or a Jain or a Buddhist -- I am simply trying to make you just the one that you are, that you are meant to be, that God wants you to be.
That's why I go on answering different people in different ways. Later on you will not be able to figure out what type of man this was, what manner of man this was. If you look

through all of my books, you will not be able to sort it out -- what system? There is no system -- because my approach is individual. I say one thing to one person, and immediately just the opposite to another person.

Just last night, to one I said, "You become a Buddhist monk -- be completely out of your sexuality, forget about it." And immediately after him, to another person I said, "You indulge -- you move into relationship." Now, it will be difficult for anybody to sort out what type of system this is. My approach is individual. I talk to one person, then I forget the whole world. And when I talk to the person, I am not important -- that person is important. When I talk to a person, I don't talk out of an ideology, I don't have a ready-made system; I don't try to fix that person in that system, because that will be inhuman, that is violence.

And whenever you find a saint trying to fix you into some system, trying to force you into some system, remember, he is a murderer, he is very violent. His violence may have a sugar coating to it -- all your so-called mahatmas are like that, very violent, tremendously violent people; trying to fix you into a mould. The mould is prefabricated. The mould was already there when you were not there; when you come, the mould is there -- you have to fit with the mould. When you come to me, I have no mould. I don't fit you into something. I simply look into you and I try to see where your innermost energy is moving, and I help it to move in that direction. That is your way. That's where you should be. You are not courageous to move into it; I help you, I give you courage. I give you a promise that "I am with you, you go -- you don't be worried." But I help you to be yourself.

And to me religion means freedom to each individual, absolute freedom to each individual. Of course, in that freedom a great discipline is implied -- but that discipline has to arise out of your own consciousness; it has not to be imposed by anybody else. But right now, when you are in the process, you will not be able to understand it totally. The day you arrive, then you will understand what this man was doing to you. You will feel grateful.

There is a story about a Chinese monk who was celebrating. Somebody asked, "Why are you celebrating? What has happened?"

He said, "This is my Master's birthday."

The Master had died, but the questioner was worried. He said, "But as far as I remember, you approached that Master many times and he always refused to become your Master -- so why are you celebrating? Because this ceremony is to be done only by a disciple who has been accepted by the Master. So why are you bothering? In fact, he rejected you so many times!"

The man started laughing. He said, "Because he rejected me, I fell upon myself. And the day I realised my being, I felt grateful to him. He is my Master. If he had not rejected me I might not have arrived -- because in fact I was trying to find some support, somebody to lean on. I was not really interested in becoming absolutely individual and free.

"I was talking about liberation, but I was not really trying to be liberated. I was trying to find a beautiful cage, a beautiful prison -- some holy prison, some religious pattern. But this man was simply incredible! How many times I approached him! -- and he would just throw me out, and he would say, 'Go home! I am not your Master.' And now I

know he was my Master and this was his teaching. His rejection was his acceptance, because he could see through me that this was the only way I could grow. That's why he rejected me. But by rejecting me he accepted me."
Can you see the point of it? I will go on throwing you upon yourself. Sometimes you will feel hurt. Sometimes a great pain will arise in you. But one day, finally when you come home, you will be thankful that I never became a crutch to you.

The fifth question:

Question 5
YOU MADE ME REALISE I WAS A COWARD AND I ACCEPTED IT AND WAS HAPPY. NOW I AM GETTING A FEELING THAT I AM BECOMING BRAVE, AND I AM SCARED.

IT IS FROM RAJ BHARTI. He is an army man, and of course he used to believe that he is a brave man. But he may have entered the army only to have this feeling of being a brave man. He is a colonel so he has credentials; he can prove that he is brave. But I looked into him and I saw that he was a coward -- and he was brave enough to accept it. He accepted it without any complaint, without any grudge. He accepted it totally. That was beautiful.
When he accepted it, that very moment I knew that now he would become brave -- because this is the beginning of bravery. Only a brave man can accept that he is a coward. Cowards can never accept it. Cowards try to prove that they are brave.

I had one teacher who continuously tried to prove that he was a very brave man. I approached him and I said, "You stop this nonsense. You talk so much about bravery that I have a suspicion that you are a coward -- and if you don't stop it, I will create trouble."

He said, "What do you mean?"

I said, "That you leave to me -- but you STOP immediately, because I know you are a coward. I have seen you trembling in the class. When you enter the class you perspire -- and you talk about bravery?! You immediately stop it! Otherwise, you will have to prove that you are a brave man, and it is going to be difficult."

Not only did he stop, he simply disappeared. He resigned from his post. After a few years, when I was in the university, I came across him at a railway station. I said, "Where have you been?"

He said, "You are dangerous. I am really a coward -- but when you said that I would have to prove my bravery and I started thinking about it, I said I better get out from here."

Colonel Raj accepted it so simply, so innocently -- that very moment he started becoming brave. This is the logic of life. It is a very absurd logic. A coward goes on trying to prove that he is brave; a brave man accepts even his cowardice. A violent man tries to become non-violent; a really non-violent man accepts all violence that is inside him.

A very sexual man goes on trying to become celibate; a real celibate accepts all the sexuality that is in him. A sinner goes on pretending to be a saint. A real saint is one who knows how many possibilities of getting into sin are still alive in him.

Now he says: "Now I am getting a feeling that I am becoming brave, and I am scared."
Again you are getting into the old rut. When you were a coward you accepted that you were a coward and you started becoming brave. Now you have started feeling that you are brave and you are becoming cowardly -- you are scared. See the logic of it.
Never claim that you are brave and you will remain brave. Never claim that you are beautiful and you will remain beautiful. Never claim that you are wise and you will remain wise. The moment you claim, you have fallen into the trap again.
The Upanishads say: The one who knows never says that he knows. The one who says he knows does not know.
So see the game of the mind. Just watch. Don't start believing that you are brave, otherwise you will become a coward again. But if you can watch this whole game, and you can remain just a witness, then cowardice, bravery, all disappear -- and that which is left is the real you. It is neither. It is transcendental.

The sixth question:

Question 6
YOU TELL US EVERY DAY TO SURRENDER, YET IT STILL DOESN'T HAPPEN -- WHY NOT? I REALLY WANT TO LET GO, YET TRYING DOESN'T WORK, NEITHER DOES NOT TRYING. WHAT TO DO AND WHEN, IF EVER, WILL IT HAPPEN ?

IT IS NOT A QUESTION OF YOUR DOING or of your not doing -- because not-doing is also your doing. It is not a question of doing at all! -- positively or negatively. When you are neither doing nor not doing, then it happens.
You move from one polarity to the other. First you try to do; when it doesn't happen you say, "Okay, so I will not do now -- let us see whether it happens or not." But the expectation is the same. It was behind doing, now it is behind non-doing. You are expecting it to happen. You are desiring it to happen. You are hoping for it to happen. Unless the DESIRE disappears, unless the hope is abandoned, it will not happen. Surrender happens only when the desire, the hope, disappears. In total abandon it happens.
So neither your doing nor your non-doing is needed, because both are not different basically. Behind both is the same desire.
Let me tell you one anecdote:

Mulla Nasrudin had to drive his wife and mother-in-law from Bombay to Poona, and all along the way the two women in his life were giving advice on how to drive. Finally Nasrudin couldn't take it any more and pulled the car to the side of the road, furiously turned to his wife in the back seat and whined, "Alright. Now let's get this straight once and for all. Who's driving this car? You.... or your mother?"

But whether the mother decides or the wife decides it is all the same: somebody else is deciding. Whether you try to let

it happen by doing, or you allow it to happen by not doing, you don't allow God any chance.
Surrender is a gift from God. When you are completely absent, neither doing nor not doing, it happens. But it has nothing to do with you, so you can completely forget about it. You simply do your ordinary things: eat, sleep, walk, dance, sing, love -- you do your ordinary things and you just forget all about surrender. One day, suddenly, it is there.
Doing the ordinary things of life, not waiting for any extraordinary happening, not waiting for some miracle, one day it is there. It is simply there. One morning you rise and it is there -- your whole room is full of a benediction. And after that, you cannot lose it; there is no way to lose it. Because, really, in surrender what actually happens is that your own nature comes to a flowering. But it is a gift from God. Even pray not for it, because in your prayer also there will be desire.

The seventh question:

BELOVED OSHO,
Question 7
I WENT IN SEARCH OF MULLA NASRUDIN AND COULD NOT FIND HIM. SO, UPON YOUR SUGGESTION, I LOOKED UP SWAMI YOGA CHINMAYA AND ASKED HIM WHY YOU THREW YOUR TOWEL. HE GAVE A HALF-HOUR-LONG DISCOURSE ON THE DEEPLY SYMBOLIC AND HIGHLY ESOTERIC REASONS. I CAME AWAY LAUGHING.

OSHO, YOU TRICKED US AGAIN! SWAMI YOGA CHINMAYA IS MULLA NASRUDIN.

HE IS TRYING HARD BUT HE IS NOT YET. It is a very difficult thing to be Mulla Nasrudin.

To be Mulla Nasrudin means two things: Be foolish in your wisdom and be wise in your foolishness. It is a very great contradiction. Be wise in your foolishness and be foolish in your wisdom. Yoga Chinmaya is trying -- hard; but he has only been able to do the second part up to now. The first part is more difficult. If he goes on working hard at it, he may succeed.

You should be aware of the fact that Mulla Nasrudin is a Sufi device. It is to make you clear that life is wise in its foolishness. And when you try to be wise you become a fool. The greatest wise people are like fools. And the greatest foolish people are those who pretend that they are wise.

Socrates has said, "When I was not aware, when I was ignorant, I used to think that I knew. When I was ignorant I used to think that I knew! Now that I know, I know only one thing -- that I know not."

In the tremendous flowering of wisdom, one becomes a fool. Jesus is a fool! Saint Francis is a fool! Buddha is a fool! Their ignorance is profound, their ignorance is ultimate. In their ignorance they declare that the life is a mystery -- immeasurable, infinite. There is nobody to solve it. It is not a problem to be solved: it is a mystery to be lived. In their ignorance they have become absolutely innocent. That is their wisdom.

Then you go to the great philosophers -- Hegel, Kant, Aristotle, Plato -- they prove that they are very wise. That is their foolishness.
If you have to choose, choose the fool and you will become wise. Don't choose to pretend wisdom, otherwise you will become a fool.

One day I was walking with Mulla Nasrudin on the road. It suddenly started raining. I told Mulla Nasrudin, "Mulla, it is raining. Open your umbrella!"
He said, "Wouldn't do any good -- it is full of holes."
So I was surprised. I said, "So why, why are you carrying it? Why did you bring it in the first place?"
He said, "I didn't think it would rain."

There's this busy hospital clinic where patients can come for free medical treatment. Lots of elderly people who have nothing to do just come to tell the doctor their troubles. Mulla Nasrudin went every day. There was nothing wrong with him. But the doctors humoured him, listened patiently, and actually looked forward to his visits. One day he didn't show up. Next day, his doctor asked, "Where were you yesterday? -- we missed you."
"I'll tell you the truth," he replied. "I was sick."

Mulla Nasrudin is so content and so happy, I asked one day, "What is your philosophy, Nasrudin? How do you avoid worries?"
He said, "This is my philosophy in short. Life is very simple. The first thing to remember about life is -- don't worry about it. Really, there are only two things to worry

about: either you're successful or you're not successful. If you're successful, there's nothing to worry about. If you're not successful, there are only two things to worry about: either you're healthy or you're unhealthy. If your health is good, there's nothing to worry about. If your health is bad, there are only two things to worry about: either you're going to live or you're not going to live. If you live, there's nothing to worry about; and if you don't live, you have only two things to worry about. Either you are going to heaven or you're not going to heaven. If you go to heaven, there's nothing to worry about -- and if you go to the other place, you'll be so dog-gone busy shaking hands with all your old friends, YOU WON'T HAVE TIME TO WORRY."

I bless Swami Yoga Chinmaya and hope that one day he will become Mulla Nasrudin. The day one becomes Mulla Nasrudin, one has arrived home.

The drunk Mulla Nasrudin was stopped by a policeman as he staggered about the street at three o'clock in the morning.
"Can you explain why you are out at this time?" asked the policeman.
"If I could," said the Mulla, "I would be home by now."

If you knew what life is, you would be home by now. All esoteric explanations, all explanations as such, are foolish. Chinmaya is doing well as far as fifty percent of Mulla Nasrudin is concerned. All explanations are foolish, because all so-called wisdom is foolish. But this is how one

grows. The other fifty per cent will also be coming -- when foolishness becomes wisdom.

The last question:

BELOVED OSHO,
Question 8
VERY MYSTERIOUS THINGS ARE HAPPENING.... A TOWEL HAS BEEN FOUND IN THE QUESTION BOX AND WE DON'T KNOW FROM WHERE IT HAS COME!
COULD YOU PLEASE ENLIGHTEN US.

CERTAINLY, MYSTERIOUS THINGS ARE HAPPENING. That's what Swami Yoga Chinmaya said to his chief disciple, Priya, just two days ago -- that many mysterious things are happening. And he said the day before yesterday, "The day after tomorrow many more mysterious things are going to happen." Today is that day after tomorrow, and now this has happened.
Now it is absolutely difficult to use logic -- I will have to use magic. Let me give myself a little moment, a little time, to use my magic....

The towel is from a woman -- Indian not Western; married not unmarried; a sannyasin. Her name starts with 'u'. And if you want more information about her, you can inquire care of Colonel Raj Bharti.

The Discipline of Transcendence, Vol 3
Chapter #9

Chapter title: Away with the Passions!
29 October 1976 am in Buddha Hall

THE BUDDHA SAID:
"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF. THE BUDDHA SAID TO HIM, 'BETTER DESTROY YOUR OWN EVIL THOUGHTS THAN DO HARM TO YOUR OWN PERSON. THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING. IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?' "
THEREUPON, THE BUDDHA RECITED THE GATHA:
"PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION."

THE BUDDHA SAID,
"THIS GATHA WAS TAUGHT BEFORE BY KASHYAPABUDDHA."

THE BUDDHA SAID:
"FROM THE PASSIONS ARISES WORRY, AND FROM WORRY ARISES FEAR. AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY."

MAN IS IN MISERY, and man has remained in misery down the centuries. Rarely can you find a human being

who is not miserable. It is so rare that it almost seems unbelievable. That's why Buddhas are never believed. People don't believe that they ever existed. People can't believe it. They can't believe it because of their own misery. The misery is such, and they are entangled into it so deeply, that they don't see that any escape is possible. The Buddhas must have been imagined -- people think -- Buddhas are dreams of humanity. That's what Sigmund Freud says: Buddhas are wish-fulfilments. Man wants to be that way, man desires to be out of misery, man would like to have that silence, that peace, that benediction -- but it has not happened. And Freud says there is no hope -- it CANNOT happen by the very nature of things. Man cannot become happy.

Freud has to be listened to very keenly and very deeply. He cannot be simply rejected outright; he is one of the most penetrating minds ever. And when he says that happiness is not possible, and when he says that hoping for happiness is hoping for the impossible, he means it. His own observation of human misery led him to this conclusion. This conclusion is not that of a philosopher. Freud is not a pessimist. But observing thousands of human beings, getting deeper into their beings, he realised that man is made in such a way that he has a built-in process of being miserable. At the most he can be in comfort, but never in ecstasy. At the most we can make life a little more convenient -- through scientific technology, through social change, through better economy, and through other things -- but man will remain miserable all the same.

How can Freud believe that a Buddha has ever existed? Such serenity seems to be just a dream. Humanity has been dreaming about Buddha.

This idea arises because Buddha is so rare, so exceptional. He is not the rule. Why has man remained in so much misery? And the miracle is that everybody wants to be happy. You cannot find a man who wants to be miserable, and yet everybody is in misery. Everybody wants to be happy, blissful, peaceful, silent, everybody wants to be in joy, everybody wants to celebrate -- but it seems impossible. Now, there must be some very deep cause, so deep that Freudian analysis could not reach it, so deep that logic cannot penetrate it.

Before we enter into the sutras, that basic thing has to be understood: Man wants happiness, that's why he is miserable. The more you want to be happy, the more miserable you will be. Now this is very absurd, but this is the root cause. And when you understand the process of how the human mind functions you will be able to realise it.

Man wants to be happy, hence he creates misery. If you want to get out of misery, you will have to get out of your desire for happiness -- then nobody can make you miserable. Here is where Freud missed. He could not understand that the very desire for happiness can be the cause of misery. How does it happen? Why in the first place do you desire happiness? And what does it do to you, the desire for happiness?

The moment you desire for happiness, you have moved away from the present, you have moved away from the existential, you have already moved into the future -- which

is nowhere, which has not come yet. You have moved in a dream. Now, dreams can never be fulfilling. Your desire for happiness is a dream. The dream is unreal. Through the unreal, nobody has ever been able to reach to the real. You have taken a wrong train.

The desire for happiness simply shows that you are not happy right at this moment. The desire for happiness simply shows that you are a miserable being. And a miserable being projects in the future that some time, some day, some way, he will be happy. Out of misery comes your projection. It carries the very seeds of misery. It comes out of you -- it cannot be different from you. It is your child: its face will be like you; in its body your blood will be circulating. It will be your continuity.

You are unhappy today; you project tomorrow to be happy, but tomorrow is a projection of you, of your today, of whatsoever you are. You are unhappy -- the tomorrow will come out of this unhappiness and you will be more unhappy. Of course, out of more unhappiness you will desire for more happiness in the future again. And then you are in a vicious circle: the more unhappy you become, the more you desire for happiness; the more you desire for happiness, the more unhappy you become. Now it is like a dog chasing its own tail.

In Zen they have a certain phrase for it. They say: Whipping the cart. If your horses are not moving and you go on whipping the cart, it is not going to help. You are miserable, then anything that you can dream and anything that you can project is going to.bring more misery.

So the first thing is not to dream, not to project. The first thing is to be herenow. Whatsoever it is, just be herenow -- and a tremendous revelation is waiting for you. The revelation is that nobody can be unhappy in the herenow. Have you ever been unhappy herenow? Right this moment you are facing me: is there any possibility of being unhappy right now? You can think about the yesterday and you can become unhappy. You can think about tomorrow and you can become unhappy. But right this very moment, this throbbing, beating, real moment -- can you be unhappy right now? without any past, without any future?

You can bring misery from the past, from the memory. Somebody insulted you yesterday and you can still carry the wound, you can still carry the hurt, and you can still feel unhappy about it: Why? Why did it happen to you? Why did the man insult you? And you have been doing so much good for him, and you have been always a help, always a friend -- and he insulted you! You are playing with something that is no more. The yesterday is gone.

Or you can be unhappy for tomorrow. Tomorrow your money will be finished -- then where are you going to stay? Where are you going to eat? Tomorrow your money will be finished! -- then unhappiness enters in.

Either it comes from yesterday, or it comes from tomorrow, but it is never herenow. Right this moment, in the now, unhappiness is impossible. If you have learnt this much, you can become a Buddha. Then nobody is hindering your path. Then you can forget all the Freuds. Then happiness is not only possible -- it has already happened, it is just in front of you. And you are missing it because you go on looking sideways.

Happiness is WHERE you are; wherever you are, happiness is there. It surrounds you. It is a natural phenomenon. It is just like air, just like sky. Happiness is not to be sought: it is the very stuff the universe is made of. Joy is the very stuff the universe is made of. But you have to look direct, you have to look in the immediate. If you look sideways then you miss.
You miss because of you. You miss because you have a wrong approach.

THIS IS THE MOST FUNDAMENTAL TRUTH Buddha brought to the world. This is his contribution. He says: Go on dying to the past and never think of the future -- and then try to be miserable. You will fail. You cannot be miserable. Your failure is absolutely certain; it can be predicted. You cannot manage, howsoever efficient you are in being miserable, howsoever trained, but you cannot create misery this very moment.
Desiring for happiness helps you look somewhere else, and then you go on missing. Happiness is not to be created -- happiness is just to be seen. It is already present. This very moment, you can become happy, tremendously happy.
This is how it happened to Buddha. He was the son of a king. He had everything but was not happy. He became more and more unhappy -- the more you have, the more unhappy you become. That is the misery of a rich man. That's what is happening in America today: the more rich they are getting, the more unhappy they are becoming; the more rich they are getting, the more they are completely at a loss what to do.

Poor people are always certain about what to do: they have to earn money, they have to make a good house, they have to buy a car; they have to send their children to the university. They always have a programme waiting for them. They are occupied. They have a future. They have hope: some day or other.... They REMAIN in misery, but the hope is there.

The rich man is in misery and the hope has also disappeared. His misery is double. You cannot find a poorer man than a rich man; he is doubly poor. He remains projected in the future, and now he knows the future is not going to supply anything -- because whatsoever he needs, he has it. He becomes troubled, his mind becomes more and more anxious, apprehensive. He becomes anguish. That's what happened to Buddha.

He was rich. He had everything that it was possible to have. He became very unhappy. One day he escaped from his palace, left all the riches, his beautiful wife, his newly born child -- he escaped. He became a beggar. He started seeking for happiness. He went to this guru, to that guru; he asked everybody what to do to be happy -- and of course there were a thousand and one people ready to advise him and he followed everybody's advice. And the more he followed their advice, the more confused he became. Buddha tried whatsoever was said to him. Somebody said: "Do HATHA yoga" -- he became a HATHA yogi. He did yoga postures and he did them to the very extreme. Nothing came out of it. Maybe you can have a better body with HATHA yoga, but you cannot become happy. Just a better body, a more healthy body, makes no difference. With more energy you will have more energy at your disposal to

become unhappy -- but you will become unhappy. What will you do with it? If you have more money, what are you going to do with it? -- you will do that which you can do. And if a little money makes you so miserable, more money will make you more miserable. It is simple arithmetic.
Buddha dropped all yoga. He went to other teachers, the RAJA yogis, who teach no body postures, who teach only mantras, chantings, meditations. He did that too, but nothing came out of it. He was really in search. When you are really in search then nothing can help, then there is no remedy.
Mediocre people stop somewhere on the way; they are not real seekers. A real seeker is one who goes to the very end of the search, and comes to realise that all search is nonsense. Searching itself is a way of desire -- that he recognized one day. One day he had left his palace, he had left his worldly possessions; after six years of spiritual search, he dropped all search. The material search was dropped before, now he dropped the spiritual search. This world was dropped before, now he dropped the other world too.
He was completely rid of desire... and that very moment it happened. THAT very moment there was benediction.
When he was completely rid of desire, when he had lost all hope, the future disappeared -- because the future exists because of your hope. Future is not part of time, remember. Future is part of your hope, desire; future is part of your greed. Future is not part of time.
Time is always present. Time is never past, never future. Time is ALWAYS here. The now is infinite. The time never goes anywhere and never comes from anywhere. It is

already here and always here. It is your greed, it is your desire, it is your hope, that some way, in some situation, you are going to be happy.
All desire dropped, all hope dropped, all hope abandoned, suddenly Gautam Siddartha became a Buddha. It was always there but he was looking somewhere else. It was there, inside, outside. It is how the universe is made. It is blissful, it is truth, it is divine.
Man remains miserable because man goes on missing this fundamental truth about his desiring. This has to be understood, then these sutras will be very simple.

THE BUDDHA SAID:
"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF. THE BUDDHA SAID TO HIM, 'BETTER DESTROY YOUR OWN EVIL THOUGHTS THAN DO HARM TO YOUR OWN PERSON. THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING. IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?'"

MANY THINGS TO BE UNDERSTOOD. First: a great misunderstanding exists about Buddha that he was anti-body. That is absolutely wrong. He was never anti-body. He was not FOR the body, that's true; but he was never anti-body. This sutra will make it clear. He says:

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS, WISHED TO MUTILATE HIMSELF."

And there have been many persons like that, not only one person. Millions of people have destroyed their bodies in the search for truth, God, ecstasy, or whatsoever you call it. Millions of people have concluded that the body is the enemy. There is a certain logic in it.

People think it is because of the body that you are in misery. People think it is because of the body that you have sexuality; it is because of the body that you have greed; it is because of the body that you need money; it is because of the body that you need relationship. People think it is because of the body that the whole trouble arises, so why not destroy the body? why not commit suicide?

There have been many religious sects which are suicidal, which really teach suicide; which say, "This body has to be dropped. If you are courageous enough, then in one leap, drop this body. If you are not courageous, then slowly, in parts, cut the body, drop the body."

There was a VERY popular sect in Russia before the revolution -- it was very popular -- that used to teach people to cut their sexual organs. And there were thousands and thousands of people who followed it -- just to mutilate the sexual organs. The idea is that by cutting the sexual organ you will go beyond sex. This is simply foolish, because the sex does not exist in the sexual organ -- it exists in the mind. You can cut the sexual organ and sex will still exist in fact, now it will become more neurotic because there will be no way to fulfil it.

There have been sects all over the world which teach fasting. Once in a while, once a month, fasting can be of help, can be very healthy, can be a cleansing process. But to go on long fasts is destroying the body. But there have been sects: in Buddha's time there was this sect of the Jains which was obsessed with the idea of fasting. "Go on fasting -- one month, two months, three months -- and if you die while you are on a fast, you will reach to the highest heaven."
Why did this idea of fasting become so deep-rooted? Food and sex seem to be the two obsessions of man. And the people who think, "How to get out of the misery?" think these two things are the reasons why they are miserable. In fact, just the opposite is the case.
I have heard:

One airline received this letter: "Gentlemen -- may I please suggest that your pilots do not turn on the little light that says 'Fasten Seat Belts', because every time they do, the ride gets bumpy."

Now you can misunderstand the effect for the cause and the cause for the effect -- and it seems logical! This man who wrote the letter, must have watched again and again: whenever it is announced that you should fasten your seat belts, suddenly the ride gets jumpy, bumpy, rough. He had watched it many times. He must have been a professor of logic. Watching it again and again: whenever the light comes on and the announcement, immediately something goes wrong. His suggestion is very logical -- and yet absurd. The announcement comes only because the ride is

going to be bumpy. The announcement is not the cause; the announcement does not create it. It is going to be bumpy -- the announcement tries to help you.

But it happens in ordinary life too. Your mind is sexual. The cause is there. The body simply follows it. But when the body follows then you become aware. You are not yet so aware that you can see it when it is in the mind. When it enters into the body, it becomes very solid -- then you become aware. Your awareness is not sharp. You cannot catch it in the cause. When it has already moved into the effect, then you catch it.

You catch it when it is already beyond control. You catch it only, you become alert about it only, when it has already become solidified.

There are three states of any idea arising in you. First, the idea is wordless; it is not formulated in thoughts. That is the subtlest thing. If you can catch hold of it there, you will become free of it. The second stage is when it has entered into words; it is formulated -- there is a thought arising in you. People are so sleepy that they don't become aware even at the second stage. When the thought has become a thing, when it has already entered into the gross body and the body has become possessed by it, then you become aware. It simply shows your unawareness.

Hence Buddha says if you really want to get rid of the misery, the pain, that life that is almost like hell, you have to become more and more aware. The more aware you become, the deeper the cause you can see. The deeper the cause known, the more capable you become to get out of it. If you can catch some desire when it has not even entered into your conscious mind, and it is still just a feeling with

no words, just in the unconscious striving to get to the conscious, there it is very simple to stop it.
It is just like: you can throw a small seed very easily. There is no trouble about it. But when it has taken root and has become a great tree, it will be difficult to uproot it.
First the idea arises in the innermost core. Then it enters into the mind. Then it enters into the body. You feel it only when it has entered into the body. There are even more sleepy people who don't even feel it there. When it has entered into the world, then they feel it.
For example, anger arises first in your deepest core, wordless, undefined. Then it comes to be a thought. Then it enters in your body; adrenaline and other poisons are released in the bloodstream -- you are ready to kill somebody or beat somebody, bite somebody. You are getting mad. But you may not even become aware. When you hit somebody it has entered into the world. That is the fourth stage. Then you become aware: "What have I done?" Haven't you observed it many times? When you have hit somebody -- your child, your friend, your wife -- then suddenly you become aware: "What have I done? I never wanted to do it! It has happened in spite of me," you say. This simply shows your unawareness.
Go deeper and catch hold of anything arising in the first step. And then it is so easy -- just like you can destroy a seed very easily, but to destroy a tree will be difficult. And when the tree has sent its millions of seeds into the air, then it is almost beyond your control. The winds have taken the seeds to faraway fields; now it is impossible to find out where they have fallen. Now the tree is not one; it has

created many possibilities of its own being. It will be imitated in many fields.

BUDDHA SAYS THAT DESTROYING THE BODY IS NOT GOING TO HELP. If your eyes make you desirous of beautiful women or beautiful men, it is not going to help if you destroy your eyes.

There is a story in India about a saint, Surdas. I don't think it is true. If it is true then Surdas is not a saint. Surdas can only be a saint if the story is untrue. I am ready to say that the story is untrue; I cannot say Surdas is untrue. He is so authentic, his insight is so pure -- then the story must be wrong.

The story is: Surdas left the world. He was moving in a town. He saw a beautiful woman -- he followed almost as if a magnet was pulling him. Started feeling guilty too! He is a sannyasin, renounced the world -- what is he doing? But he was incapable of controlling himself, so the story goes. He went to the woman, he asked for food -- but that was just an excuse. Then he started to go to the same woman every day: just to have a look at her face, just to have a look into her eyes, just to have a little contact. He started dreaming about her. The whole day he was continuously thinking and fantasizing, and was waiting for the next day when he would be able to go to the woman again.

Then, by and by, he became aware that he was getting into a trap. And the story says that because it was his eyes that made him aware of the beauty of the woman, he destroyed his eyes and became a blind man.

I say, and I say it categorically, this story is simply invented -- because this is so foolish! Surdas cannot do it. It

must have been invented by other blind people; it must have been invented by other stupid people who always go on inventing stupid things. It is stupid because eyes cannot do anything -- it is the mind. It is the mind that approaches through the eyes. It is the mind that approaches through the hand.

When you hit somebody or you kill somebody, it is not the hand that is the murderer -- it is you. And it is not going to help if you cut your hand. And you cannot go to the court and say to the magistrate, "It was my hand."

It happened once in a court that a man argued this way. He said, "It is my hand which has killed." The magistrate was also very clever and cunning -- they have to be clever and cunning because they have to deal with clever and cunning people. They have the same logic.

The magistrate said, "You are right, you are absolutely logical: you have not killed -- your hands have killed. So your hands will remain in the prison. You can go home, but the hands cannot go." So the hands were chained and the magistrate said, "Why don't you go now?"

He said, "How can I go without the hands?"

And the magistrate said, "If you cannot go without the hands, how can the hands do something without you? You are both partners. And in fact the hand is simply a servant -- you are the master."

"THERE WAS ONCE A MAN WHO, BEING IN DESPAIR OVER HIS INABILITY TO CONTROL HIS PASSIONS WISHED TO MUTILATE HIMSELF."

Buddha is not against the body; he is not anti-body. He cannot be! -- because the body is so innocent. It has never done anything wrong. It is so pure; you cannot find a purer thing in existence.

Yes, one thing is certain, that whatsoever you want to do, the body follows you. It is a servant and very obedient. Even if you are going to murder somebody, the body follows; it never says no. If you are going to the temple to pray, the body follows. It never says no. Whether you are going to commit a crime or going to pray in the temple, the body follows you so obediently, like a shadow.

No, the body is never responsible.

And one thing has to be understood about the body. The body is a unique thing in the world; nothing can be compared to it. It has one unique situation and that is: it is the only object in the world that you can look at from both the sides, from without and from within. If you look at a rock, you look from the without. If you look at the moon, you look from the without. Except for the body, your body, everything else you look at from the without. Your body is the only object in the world you can look at from the without and you can look at from within.

Hence, the body is the door for the within, the body is the door for the inner journey -- how can Buddha be against it? And you can see Buddha's body -- so beautiful, so graceful -- how can he be against it? Watch Buddha's statues: he must have loved his body, he must have had tremendous compassion for his body. His body is flower-like -- it is a rose-flower or a lotus. No, he cannot be against the body. And if people interpret that Buddha is against the body, those people are putting their own interpretations on him.

"The Buddha said to him, 'Better destroy your own evil thoughts than do harm to your own person. The mind is lord. When the lord himself is calmed, the servants will of themselves be yielding.'"

BUDDHA'S WHOLE EFFORT IS TO MAKE YOU AWARE that whatsoever you are, the cause is your mind. If you are miserable, the mind is functioning in a wrong pattern. If you are happy, the mind is functioning in the right pattern.

Happiness is nothing but the humming of the mechanism of mind when it functions perfectly. When the mind is simply in tune with the universe, you are happy. When the mind goes against the nature, against the natural law -- what Buddha calls DHAMMA -- when the mind goes against Tao, when the mind goes against the current, when the mind tries to swim upstream, then there are problems, there is misery. When the mind simply follows the stream like a driftwood, just goes with the stream wherever it is going, it is happy. And one day it reaches to the ultimate, the oceanic bliss. There is no need to reach to it, there is no need to make any effort -- effortlessly it happens.

So Buddha says the basic question is not of the body, and it is not of the soul. The soul has no problems, and the body also has no problems. The problem is just in between the two. This mind which links the body and the soul is the problem; this mind that bridges the unknown to the known, the invisible to the visible, the formless to the form -- this bridge is the only problem. If you can solve the mind, suddenly you are at home.

The mind is the problem. What can we do to change the mind? What can we do to have a better functioning mind? Again a desire arises, and again you are in the trap of the mind.

If I teach to you that you should become desireless and you will be happy, immediately a desire arises in the mind: how to become desireless? Immediately you start looking for clues, methods, techniques, how to become desireless. Now, to become desireless is again a desire. If I say mind is the problem, you immediately ask how to solve it, how to dissolve it, how to get rid of it -- but the one who is asking the question is mind itself. And the one who is going to try is mind itself. So whatsoever you do you will never get out of the mind by doing anything. Still your question is relevant: Then what should we do?

We should look into the nature of the mind and not try to do anything. Just a great insight into the nature of your mind is all that is needed. Let me try to explain it to you. Buddha says: Desire and you will be miserable. Suddenly a desire arises: "How to be desireless? because we want to be happy and we don't want to be miserable." And desire arises and new misery arises. When Buddha says desire creates misery, he means simply to watch how desire arises, how it creates misery. Just go on watching. Each desire brings its own misery.

You are passing down the road; you see a beautiful car just pass by -- a flash -- and a desire arises to possess this car. Now you become miserable. Just a moment before you were perfectly okay, there was no misery, and here passes this car and misery arises. Buddha says, "Watch."

Just a moment before you were humming a song and going for a morning walk. And everything was beautiful: the birds were singing, and the trees were green, and the morning breeze was cool, and the sun was fantastic -- everything was beautiful. You were in a poetic world full of joy and verve and gusto, and you were juicy and you were part of this beautiful morning. Everything was simply just as it should be... and there passes a car.

It is not that the owner of the car has come to disturb you; he may not even be aware about you. He is not trying to create any misery for you -- don't be angry at him. It is not that the car is creating misery in you, because how can the car create misery in you? It is your desire.

Seeing the car a desire arises: "I should become the possessor of the car; this car has to be in my garage." And suddenly, trees are no longer green, birds are no longer singing, the sun is no longer there -- it is already sunset. From morning the sunrise has disappeared; everything is dismal and dark. You are full of desire, you are surrounded by smoke. You have lost contact with life -- immediately! Just a flicker of desire and you are millions of miles away from beauty, from truth, from joy.

Just watch. Buddha says simply watch. Stand by the side of the road -- watch: what has happened? Just a small desire arising and you are thrown into hell, and you were almost in heaven. You change from heaven to hell so many times in twenty-four hours; you don't watch.

People come to me and they ask, "Is there any heaven? Is there any hell?" And I am surprised because they go on shunting like a goods train between heaven and hell --

continuously! Just a second is needed, a split second -- in no time they are in hell and in no time they are in heaven. Just watch how desire brings hell, how desire is hell. And then don't ask how to attain to desirelessness, there is no need. If you have looked into the nature of desire and you have felt it brings misery, that very understanding will be the dropping of desire. Just go on watching. If it is not dropping that simply shows that your insight is still not deep enough, so make your insight deep.

And it is not a question that somebody else can enlighten you about -- it is your desire and only you can watch. I cannot watch your desire. You cannot watch anybody else's desire. It is your private world. Hell or heaven are private things. And within a split second you can shift from one to another.

Just watch....

Buddha's word is 'watch'. Be watchful. Don't create any desire for desirelessness, otherwise you are simply behaving in a very stupid way. Now you are creating a new desire -- and this will create misery. You simply go into the nature of the desire, look deep into it. Watch... how it creates darkness, how it brings misery, how suddenly it takes you, overpowers you. Just go on watching.

One day it is going to happen: a car will pass by and before the desire has arisen you will become watchful, and suddenly a laughter will come to you. You have become watchful; the desire has not arisen. It was just going to be, it was just ready to jump upon you and take you to hell -- but you were watchful. And you will feel so happy.

For the first time you will have a key. You will know now that just being watchful, the desire has not arisen, the car

has passed. The car has nothing to do with desire. Desire arises because you are unconscious, unaware, sleepy; you are living the life of a somnambulist, drunk.
Awareness is desirelessness. Awareness of the desire brings desirelessness. And this key has to be used to open many locks.
If you are greedy, don't ask how to get rid of it -- because that is greed again, under another name, in another form. You have heard saints, mahatmas, you have read scriptures, and they say if you are greedy you will go to hell. Now a greed arises to go to heaven. And those scriptures go on saying that in heaven everything is just beautiful, fabulous. They create greed. And now you ask how to get rid of greed because a new greed has arisen in you: how to achieve heaven? how to enter paradise? how to live there for ever and ever, eternally, ecstatically, blissfully? Now this is a new greed.
This is not the way. The Buddha's way is really the best that has ever been brought to earth. The Buddha's way is the most penetrating and the most revolutionary way possible. He says; watch greed. Just watch greed and see what it is and how it creates misery for you. In that watching, a light will start arising in you; your inner flame will burn bright, and the darkness of greed will disappear. And the same with violence, the same with anger, the same with possessiveness -- and the same with ALL that makes you miserable.

A maidservant happened to belch in front of her master -- of course, the master must have been Western because in India nobody takes any notice of belching -- the master

became very angry and was going to strike her, but seeing her young and beautiful body his anger suddenly abated, and he took his pleasure with her.
The next day when he was in his study there was a knock on the door. It was the maidservant. "What is it? What do you want?"
"Please, sir, I belched again a little while ago."

NOW, ONCE YOU TASTE SOMETHING, whatsoever it is, the desire arises again and again to repeat it. Whatsoever you have known in your past, you go on asking for again and again in the future. Your future is nothing but your modified past. Your future is nothing but the desire to repeat your past.
And, of course, if you live a bored life, nobody else is responsible for it but you. You ask for boredom. And boredom is misery. You ask for boredom because you ask for repetition. Something happened; for example, you were sitting, and the first star of the evening was becoming visible. And you watched. And it was a quiet evening; and it was cool and birds were returning back to their nests. And it was silent and it was very musical and you were in tune. Just watching the star becoming visible you felt beautiful. Now, you have tasted something -- you will gather it like a treasure. THIS treasure will make you miserable.
First, you will hanker for it again and again. That hankering will create misery. And it cannot be repeated by your hankering, remember -- because it happened only because there was no hankering in you. You were simply sitting there not knowing what was going to happen. It happened

in a state of innocence. It happened in a state of non-expectation. It happened because you were not looking for it. That is a basic ingredient in it. You were not looking, you were not asking. In fact, you were not desiring -- you were simply there. Suddenly you became aware: the first star. And IN that moment when you became aware of the first star, you were not thinking that it was happiness, remember that too. That comes later on; that is a recapitulation. In that moment you were simply there -- not happy, not unhappy, nothing. These words don't mean anything. Existence is so vast that no word is meaningful about it.

But then it is gone and there remains a memory. And you say again and again, "It was beautiful -- how beautiful! how divine!" Now a desire arises to repeat it every evening. Next day you are waiting again, but now the whole situation has changed: you are waiting for it, you are looking for it. You want to repeat the old experience. Now, this is something new which was not present in the previous experience. So this won't allow you. You are looking too much. You are not relaxed; you are tense -- you are afraid you may miss the first star. You are apprehensive. You are worried whether it is going to be again or not. It is not going to be.

First, it is not possible now because you have lost that innocence, that unexperienced state where no memory existed, where past was not, where future was not. Secondly, if some day it is repeated it will be boring because it will be a repetition. You have already known it. The beauty is in the new, it is never in the old. The beauty is in the fresh, it is never in the dead. The beauty belongs to

the original, never to the carbon copy. The beauty is when an experience is firsthand, not secondhand. Now, if it happens at all, it will not make you happy; it will be a secondhand experience. And remember: God is never secondhand. God is always fresh.

To know that God in the beauty of the evening, or in the beauty of a bird on the wing, means you have to be absolutely innocent. The past has to be completely dropped and the future is not to be allowed to interfere. Then, and only then, there is beauty and there is benediction, there is blessing, there is happiness and bliss.

Once you experience something, you start asking for it, you become a beggar. Then it will never happen. And you will carry the memory like a wound.

Have you watched it? Watch it: whenever you are happy, in that moment you don't know it is happiness. It is only afterwards, when the experience is gone, faded away, is no more, then mind comes in and starts looking for it, starts comparing, evaluating, judging, and says, "Yes, it was beautiful! so beautiful!" When the experience itself was present, mind was not present.

Happiness is when mind is not.

And when mind comes in, happiness is no more there. Now there is only a memory, a dead memory. Your lover is gone; you are just carrying a letter written by your lover. The flower has faded; just an image in your mind. This image will not allow happiness to enter again in your being -- this image will be the barrier, will be the rock.

Buddha says: Don't carry the past and don't ask for the future -- just be herenow. And then there is no-mind. And the body simply follows that no-mindness.

Right now the body follows the mind, and the mind is the culprit -- and you go on punishing the body. It is almost like a small child: he comes running into the room, gets hit by the door, becomes angry at the door, starts beating the door -- as if the door is the culprit.

Not only children but even grown-up people do such things. You are writing and your fountain-pen is not flowing well; you become angry and you throw it on the floor -- you punish the fountain-pen! And still you think man is rational? And still you believe man is a rational being?

When you come home angry, have you watched? You open the door in such anger, you bang it. Now, the door has not done anything to you.

It happened once: A man came to see a Zen Master; he banged the door, he threw his shoes. He came to the Master, bowed down, touched his feet. The Master said, "I cannot accept your greeting. You first go and ask the door to forgive you, and the shoes."

The man said, "What are you talking about?! Do you want me to become a laughing stock?" -- and there were so many people sitting around.

The Master said, "If you don't do this then I am not going to allow you to be here -- you simply get out! If you can insult the door and if you can insult the shoes, then you have to ask for their forgiveness. When you insulted them, then you never felt that you were doing something ridiculous? Now you feel ridiculous? Go and do it!"

And the man went. He asked -- first he looked a little foolish, felt a little foolish, and people were watching -- but he asked to be forgiven. He said, "Sir, please, I was not

conscious and I have done something wrong unconsciously, forgive me." And he was talking to the shoes and to the door, and when he came back he was a totally different man.
The Master took him close and hugged him. And the man said, "It is tremendous! When I was asking to be forgiven, first I looked foolish, then suddenly I felt so good -- I have never felt. I actually felt they have forgiven me. I felt their compassion and their sympathy and their love."

You go on behaving in such unconscious manners. That unconscious mannerism of your behaviour is all that Buddha means by the word 'mind'. Mind is your sleep. Mind is your absence. And if the body follows this mind, this sleepy, drunk mind, don't get angry at the body.

"THE MIND IS LORD. WHEN THE LORD HIMSELF IS CALMED, THE SERVANTS WILL OF THEMSELVES BE YIELDING."

When the mind is calm it becomes no-mind. No-mind and a calm mind mean exactly the same thing; they don't mean two different things. A calm mind, a cool mind, is a no-mind -- because mind is the fever. Mind is the continuous anxiety, tension, the disease -- yes, the disease is the mind. When the disease has disappeared, you function from a state which is of no mind, and then the body follows it. The body is a follower. If you have mind, the body follows the mind; if you have no-mind, the body follows the no-mind.
But don't start fighting with the body. Don't be stupid.

"IF YOUR MIND IS NOT CLEANSED OF EVIL PASSIONS, WHAT AVAILS IT TO MUTILATE YOURSELF?" THEREUPON THE BUDDHA RECITED THE GATHA: "PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION." THE BUDDHA SAID, "THIS GATHA WAS TAUGHT BEFORE BY KASHYAPABUDDHA."

BUDDHA SAYS,"There have been millions of Buddhas before me and there will be millions of Buddhas after me." This is something very new in the world of religions.
Mahavir says, "There have been only twenty-three TEERTHANKARAS before me, and there will be no TEERTHANKARA any more."
Mohammed says, "There have been only four prophets before me and there will be no prophet any more after me."
Jesus says, "I am the only begotten son of God."
Buddha is rare. He says, "There have been millions of Buddhas before me, and millions of Buddhas will be after me." And this seems to be truer -- because only twenty-three TEERTHANKARAS in the whole infinity? Then what about Ram, then what about Krishna? They are not included in the Jain TEERTHANKARAS.
Mohammed says, "There have been only four prophets before me" -- then what about Mahavir? and what about Krishna? and what about Buddha? They are not included in it.

And Jesus says, "I am the only begotten son." This looks absurd, that God should have only one son. And what has He been doing afterwards? Following birth control? This looks absurd, and creates fanaticism. Then the Christians think they are superior because they are the followers of the only son that God has. Others are prophets, at the most, if they recognize them at all. But theirs is the only son of God. That creates ego, superiority.

Hindus say they have only twenty-four AVATARAS. A few centuries ago they had the idea of ten avataras. Then they expanded it a little -- mm? -- because Jains were claiming twenty-four TEERTHANKARAS so there was great competition. So they said, "Okay, we will also have twenty-four." The number twenty-four became very standard; even Buddhists started saying that there are only twenty-four Buddhas. And when TEERTHANKARAS are twenty-four and Buddhas are twenty-four then to have only ten AVATARAS looks a little poor. So Hindus extended the idea; they dropped the idea of ten AVATARAS; they also claimed they have twenty-four AVATARAS. But what about Mahavir? What about Adinatha? They are not included.

Buddha includes all. He is tremendously inclusive. And he creates no superiority; he says millions of Buddhas have been before and millions will be afterwards. The world has never lacked Buddhas -- and that is how it should be! because to be a Buddha is just to be aware of your nature. It is nothing special. It looks special because you have not tried it; otherwise it is your own treasure, it has only to be claimed.

And look at the beauty of it: Buddha claims nothing special for himself. He says many Buddhas have been, millions; and millions will be afterwards. Look at the beauty of his declaration: about himself he is saying, "I am just one in millions -- nothing special about me!" This is how a really religious person should be: nothing special, very ordinary. When there are millions of Buddhas, then how can you be special? You can be special if there is a limited number. There was much conflict, because when Mahavir claimed that he was the twenty-fourth, there were eight others who were claiming that they were the twenty-fourth. There was trouble! Nobody was ready to believe in the other, and there are no ways to prove it really. How can you prove who is the real TEERTHANKARA?

A few chose Gaushalak and followed him; a few chose Mahavir and followed him. A few chose others -- Ajit Keshkambal, Sanjay Vilethiputta, and there were other claimers -- how do you decide? Christians say that Jesus is the only son of God -- and Jews crucified him. How do you decide? They thought he was a cheat.

Jews are also waiting for a Messiah, they have been waiting for centuries, but they never allow anybody to become that Messiah -- because then for whom will they wait? They are hoping and hoping and hoping, and they have waited so long that now it has become habitual for Jews -- they don't allow anybody. Jesus claimed; many others have claimed after Jesus -- but whosoever claims that "I am the Messiah" has to be destroyed, has to be rejected, has to be proved a cheat.

The Messiah is certainly to come, but they don't allow anybody to claim it. Centuries of waiting and they have

become addicted. Now they will wait -- even if God comes they will crucify Him, because they will say, "Who wants you? We love waiting, we exist in our hope." Jews go on hoping.

But everybody tries -- Jews think they are the chosen race, that God has chosen them specially; Hindus think they are the chosen race; Jains think they are the chosen ones.

Buddha is rare. Buddha says there were millions of Buddhas before, countless. In fact, he has said that if you count the grains of sand in the Ganges, there have been more than that many Buddhas before, and there will be more later on. This makes his own stature very ordinary, but this is his beauty.

Not to claim for any extraordinariness is what extraordinariness is. And when you claim, when you claim you are superior, you are simply showing that you suffer from an inferiority complex.

Now, Mohammed says there will be no prophet any more. Why are you closing the door? Now if somebody claims "I am the prophet," Mohammedans will kill him -- because Mohammed has closed the door. But who is he to close the door? The door belongs to nobody, or it belongs to all. How can he close it?

And why in the first place this idea? Mahavir thinks he is the last, Mohammed thinks he is the last, Jesus thinks he is the last -- then what do you mean by this? You simply don't allow evolution, you don't allow any new idea to evolve. You close the door, you make a closed dogma, so that nobody can disturb the dogma

Buddha keeps all doors open: he says millions.... He remembers this GATHA from some past Buddha,

Kashyapabuddha was his name. He says, "This gatha was told by Kashyapabuddha."

"PASSIONS GROW FROM THE WILL, THE WILL GROWS FROM THOUGHT AND IMAGINATION: WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION."

THE WILL MEANS THE EGO. The will means to fight against existence. Whenever you see somebody fighting upstream, you say, "He is the man of will-power." What do you mean by will-power? All will is against God. You fight with it. You try to do something which is not in the nature of things. You try to force something. If you are violent with nature, then you have will.

Many people come to me and they say, "Osho, somehow help us to have more will-power." Why? Am I your enemy? Should I help you to become more mad? Will-power? But in the West, will-power is very important; because the whole West thinks that to have a strong ego is a must, you should have will-power, you should develop will-power. Thousands of books exist in the market on how to develop will-power. And they are sold, because people want to be more and more refined in their egos.

Buddha says: "PASSIONS GROW FROM THE WILL... desires grow from the will." The I, the ego, is the root of your mind. Your whole mind is centred around the I.

"THE WILL GROWS FROM THOUGHT AND IMAGINATION..." Thought comes from the past; imagination means movement in the future. Whatsoever you have experienced, thought, learnt, that is your ego. And

whatsoever you want to experience in your future, would like to have in your future, is your will. These are two aspects of the same phenomenon.

"WHEN BOTH ARE CALMED..." when thought is no more there, means when past is no more there, and when imagination, projection, dreaming, future is no more there: "WHEN BOTH ARE CALMED, THERE IS NEITHER SENSUALISM NOR TRANSMIGRATION. " Buddha says then ALL sensualism disappears; then one is no more greedy for senses and the experience of the senses.

Remember: by the disappearance of sensualism he does not mean that your sensitivity disappears -- you become tremendously sensitive. A sensual person is not a sensitive person; a sensual person is very gross, very rough, very primitive. A sensitive person is very developed, highly developed; he is very receptive. A sensual person is after pleasure, and the sensitive person is one who knows bliss is here and he is open to it, and he goes on being showered by the divine bliss. He soaks it up like a sponge. He is sensitive.

The sensual person is always after something, trying to achieve -- money, power, prestige. The sensitive person is simply alive herenow, enjoying the beauty that is available. When tomorrow comes then tomorrow will take care of itself.

That's what Jesus means when he says, "Think not of the morrow." That's what Jesus says when he shows to his disciples the lilies in the field and says, "Look, how beautiful they are! And they toil not. They are simply here; they don't worry about what is going to happen tomorrow.

Even Solomon, in all his glory, was not so beautiful," says Jesus, "as these poor flowers of the lilies."
A sensitive person is a flowerlike person, open to existence, enjoying it -- enjoying it tremendously -- but not seeking anything. His search has dissolved. He is not chasing anything.

I have heard:

A man lost everything at the casinos in Vegas. He tried every one in town and each was a disaster. All he had left now was a Kennedy fifty-cent piece. He kept tossing it in the air -- a la George Raft -- as he walked along the street trying to figure out a way to get another stake, when his coin slipped out of his fingers and fell into a grating in the middle of the street.
Our hero was after it like a shot, but before he could grab it he was hit by a taxi and carried off to the hospital with a broken leg.
He was out in a couple of months, and with the settlement from the insurance company he started back to the casinos. On the way, he limped past the same grating where he had lost his coin. He started to look down to see if he could find it when he was hit by another taxi, and he was back in the hospital with his other leg broken.
"How could you get knocked twice in exactly the same place?" the nurse asked him. "I mean, what in the world made you go back to that stupid grating?"
"That was my good luck charm," he explained, "and I didn't want to lose it."

People go on chasing, go on being hit every time. Their whole life becomes just wounds and wounds and wounds, but again and again they go on chasing the same things -- as if they don't see what is happening to them.
A man of sensitivity remains wherever he is -- and God seeks him. And a man of sensualism rushes from here to there, from there to somewhere else, chasing and chasing. And this is the beauty of the whole process: if you are chasing God you will never meet Him, because you don't know where He is. If you are chasing happiness you will never meet it, because you don't know the whereabouts, you don't even know the face of happiness -- even if you come across her, you will not be able to recognize her. The person who is sensitive simply sits wherever he is and happiness comes to him, and bliss comes to him, and God comes to him.
This is to be remembered: It is not only you who are seeking God -- God is also seeking you. And the case is such that He comes and knocks at your door, but you are never there. You are somewhere else. He goes on knocking at your door but you are never found there -- because the door is in the present and you are in the future or in the past.

The Buddha said:

"FROM THE PASSIONS ARISES WORRY, AND FROM WORRY ARISES FEAR. AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY."

OBSERVE IT. These are not theories. These are facts of life. Buddha is not a theoretician, not a metaphysician -- not at all. He is just a scientist of the basic facts of life. He talks only about a fact. You need not believe in it. You have simply to watch and you will find the truth of it.
He says: "FROM PASSIONS ARISES WORRY..."
Whenever desire arises, worry arises: how to get it? how to reach it? how to achieve? You are worried. When you are worried there are a thousand and one alternatives. Then more worry arises: which will be the right alternative to reach to it? which will be the right path? And then fear arises: whether you will be able to reach? There are so many competitors in the world, and so many people have tried and failed. Look at Alexander and Genghis Khan and Nadir Shah -- and so many people have tried, and tried so powerfully, tried so hard, and still they have failed. What is the guarantee that you will succeed? Then fear arises. These are simple facts!

A man comes into a store to buy a suit. The salesman tries one jacket on him after another. He says to the customer, "Turn around, let's see it in this light; now let's look at it in the rear-view mirror; now from this angle, now this angle."
Still the man asks to try on other jackets.
Finally the boss comes up to them and picks out a jacket. The customer puts it on and buys it immediately. Says the boss, "See how easy it is to make a sale?"
"Okay," says the salesman, "you made the sale -- but who made him dizzy?"

Once a passion is there it will make you dizzy -- worries, apprehensions; what to choose, what not to choose; where to go, how to go; what will be the right technique, the right method, the right approach? And then the fear: whether you will be able to make it? A constant fear. One becomes dizzy.
Passion is the salesman. And then comes the devil: the boss. Then you are thrown in hell. Desire makes you dizzy. And nobody can be certain, nobody.
I was reading a beautiful anecdote:

Father O'Malley and Rabbi Cohen were playing golf. On the third hole, Father O'Malley hit one into the rough, and he hollered, "Oh, shit!" And he looked up to heaven and said, "Dear Lord, I'm terribly sorry. It was an oversight." On the fifth hole he made another terrible shot into the rough. Again he shouted, "Oh, shit!" Again he looked up to heaven and said, "Dear Lord, again please excuse me. I'm terribly sorry." On the ninth hole, same thing again, into the rough. He hollered "Oh, shit!"
Just then there was a bolt of lightning and Rabbi Cohen was struck and killed. A loud rumbling was heard in heaven and a voice saying, "Oh, shit!"

Even a God can miss! so what is the guarantee of your ever being successful? One goes on being afraid, trembling, shaking with fear.
Passions create worry; worry creates fear -- AWAY WITH THE PASSIONS, AND NO FEAR, NO WORRY.
But people have only passions in their lives, that's why they have only worries and fear and nothing else. They come to

me -- so many people -- and they want to get some peace of mind, they want a way to get OUT of their worries. But if you tell them, "Get out of your passions," then they are not ready to follow you. They want some mantra, some cheap thing, so they can go on desiring, they can go on chasing their passions -- and still remain unworried.

A politician used to come to me, and he would always say, "Somehow, Osho, help me to have some peace of mind."

I said, "Being a politician you should not ask for it -- it never comes in the way of a politician. Peace of mind? If it can happen to a politician, then are the saints fools? What are they doing? Then why should they leave ambition? It can never come. Ambition creates tension, worry. You get out of your politics!"

And he would say, "You may be right, but right now I cannot get out of it."

Then I told him, "Then you be at ease with your tensions, accept them. You are trying to do something which is not possible. You want to eat the cake and have it too."

Then he started going to Maharishi Mahesh Yogi. For many days he didn't turn up. One day, suddenly we met in a train. I asked him, "You have not been coming to me for many days."

He said, "What is the point of coming to you? You say get out of politics. Mahesh Yogi is better. He says, 'Wherever you are, I will make you more efficient. You are a politician? You will become a better politician -- just do TM.'"

Now that fits, that completely fits. You are not to change anything; just repeating some foolish thing -- blah, blah, blah -- and that's all. Twenty minutes you repeat it and

wherever you are, all success is guaranteed to you, all efficiency is guaranteed to you. Even thieves are doing TM, smugglers are doing TM, politicians are doing TM. The smuggler thinks that if he does TM he will never be caught, he will become more efficient.
Meditation is not so cheap. Meditation is a total transformation of your being. And a great understanding is needed and a great intelligence.
Buddha's sutras are only for those who are really intelligent people and who really want to get out of the misery that they have created around themselves. It is only for those who are really fed up with misery and are ready to get out of the trap.
It is up to you, it depends on you. You have created it! Once you understand how you have created it, it will disappear -- because then you will not be able to create it any more.

The Discipline of Transcendence, Vol 3
Chapter #10
Chapter title: While I Am Here, Enjoy Me
30 October 1976 am in Buddha Hall

The first question:

Question 1
IT IS A SIGHT FOR GODS TO SEE THAT SO MANY MEN AND WOMEN, MOSTLY YOUNG AND INTELLIGENT, FROM ALL OVER THE GLOBE, HAVE GATHERED AT YOUR ASHRAM TO SEEK

TRUTH AND TRUE RELIGION. BUT AREN'T YOU AT THE SAME TIME LAYING THE FOUNDATION OF ANOTHER ORGANIZED RELIGION, A GLOBAL ONE THIS TIME, WHICH WILL AGAIN TURN INTO IMPEDIMENTS IN THE WAY OF TRUTH AND RELIGION ITSELF, OR DO ORGANIZED RELIGIONS TOO PLAY A POSITIVE ROLE?

THE FIRST and the most important thing to remember is: never think of the future, and never be entangled with the past. While I am here, enjoy me. While I am here, don't miss this opportunity.

This is mind playing games. You are not enjoying me. You are not delighted -- you are creating a worry for yourself. Now the worry is about the future -- who are you to be worried about the future? And how can you manage to control it? -- there is no way. The future will take its own course. We cannot manage the future in a certain way, that it should be so or should not be so. All efforts have always failed.

Buddha tried that there should not exist any organized religion in his name. He tried that there should not be any image made of him, but there are more images of Buddha than anybody else in the world. There are a few temples which are called 'thousand Buddha temples' -- one thousand images and one. There is one temple in China, a cave temple, which has ten thousand Buddha images.

Even Buddha couldn't manage it. There is no way to manage it. The only way is to use the present, and leave the future for the future. There will be people; we will not be here -- what they are going to do with my words, it is their

freedom. If they want to make chains out of them, that is their freedom. If they want to be liberated by these words, that is their freedom. If they want to make a prison out of the temple that we are creating, then it is their freedom! and it is their choice. Who are we to interfere?
Now, Krishnamurti tries to interfere with the future. He thinks continuously about what will happen in the future, so no clue should be left for the future, so the religion cannot be organized. But to be constantly concerned so much about the future is wrong. Who are we? The future belongs to the future and will belong to future generations -- they will do whatsoever they like to do.
One thing I can say: it is their freedom, whatsoever they do, and I have nothing against them. If they want to live in prisons, they will live in prisons. They will find a way to make a prison out of anything -- they have always done so. I am not concerned with the future at all. I am totally herenow. And this is what I would like you to be also, here and now. Whatsoever is transpiring between me and you, don't allow any interference. This idea is just a trap of the mind. This is the first thing I would like to say.

THE SECOND THING: even organized religions play a positive role. The positive role consists in provocation, in challenge. Even the prison plays a positive role: it provokes the spirit of the courageous; it becomes a challenge for freedom -- it has its role, its function.
I am not saying to live in the prison. In fact, the prison itself forces you to get out of it. The prison itself can be used in a positive way. If you are thrown in a prison, your spirit will continuously meditate and think about how to get

out of it, how to find ways and means to escape. In a prison the courageous soul will start brooding and dreaming about freedom. The bigger the prison, the greater the enforced structure of it, the more the challenge will be. Only cowards will accept it.

But cowards, even if they are out of prison, will remain in prison because they are not going anywhere -- they are imprisoned in their cowardice. And the courageous, even in a prison, will try to break through, they will try to get out. And in that very effort to get out, a strength is born. In that very struggle to get out, a new being is born; they have a new sense of urgency, a new force and power.

Nothing is wrong. But remember, when I say nothing is wrong I am not saying to relax and go to sleep in a prison. I am saying the prison can be used in a positive way. Even your home can become a prison if you use it in a negative way -- that's what it has become for millions of people. They live in their homes, but they live in a prison. They call it their home, but it is their cowardice. They have lost the adventure of the soul. They are no longer adventurous. They are no longer wanderers. They are no longer interested in the unknown, in the unfamiliar. They always carry their maps wherever they go. They always have their guides wherever they go. They live a borrowed life. They don't have any passion to live fresh, to live young. They don't have any passion to move into the uncharted territory, to go to the ocean, to go into danger, and to face life. When you are in danger and you are facing life, you are for the first time in contact with your soul. The soul is not cheap. You have to put everything at stake. That's why I say even an organized religion can be a positive thing.

Buddha was born as a Hindu. Hinduism became the prison. He tried hard to get out of it, and he succeeded. Krishnamurti was trained in a certain discipline, was an inmate of a prison called theosophy -- but he tried hard, broke out of it, became free of it. If you ask me I will say one thing: if there had been no theosophical imprisonment for him in his childhood, it would have been difficult for him to become a free man. Annie Besant and Leadbeater and other theosophists created the whole situation -- unknowingly, of course, they were not meaning it. They were trying to do something else. They were creating a dogma around him, a cult around him. And they were so hard upon him that it became really impossible to live in it. He HAD to get out of it. The credit goes to those people -- Leadbeater and Annie Besant.

If the prison had been a little more comfortable, if the prison had not been so hard and if the discipline imposed had not been so arduous, if the ideals had not been so superhuman, if he had not been asked to play a role so unnatural to him, he might have relaxed, he might have accepted it. That's what has happened to you.

A Christian remains a Christian because Christianity is no longer a great pressure. On Sunday you can go to the church -- it is a formality. It remains the life of a non-Christian. You go on fulfilling the formalities of being a Christian. Your Christianity is not even skin-deep, and the church does not demand much. The church says, "You just come on particular days to the church: when your child is born come to the church for the baptism; when somebody dies, come to the church; when there is marriage, come to the church -- these three things will do and you will remain

a Christian. Sometimes on Sundays come and participate in the ritual."

Nothing much is asked. The prison is not much of a prison. It is almost as if you are free, only on Sundays you go to the jail and sit there for one hour and come home and you are again free. Who bothers? Who will fight against it? It is so convenient and comfortable.

That's why so many people are Hindus and Mohammedans and Jains -- nobody is asking. These religions are just formal rituals; they don't challenge you. Nothing is at stake. Very difficult to get out of them -- because the prison is very lukewarm. You have become adjusted to it. It is so convenient and comfortable that you have become adjusted to it. It looks almost like a good policy, a good compromise.

Krishnamurti fell into the hands of a very fanatical group -- theosophists. It was a new religion. Whenever a religion is new, it is very fanatical. By and by, it relaxes and compromises and becomes just a social phenomenon; then it is no more religion. Theosophy was just in its beginning, and Krishnamurti was only nine years old when he fell into the hands of those fanatics. They tried hard. They wouldn't allow Krishnamurti to meet and mix with ordinary children -- no -- because they had a goal that he had to become the world Teacher, JAGADGURU. He had to become the coming-Buddha; he had to become the incarnation of Maitreya.

He was not allowed to move with any girl, because he might have fallen in love and the whole dream of the theosophists would have been shattered. He was constantly guarded. He was not allowed to move alone; somebody was

always with him, watching him. And he was forced to follow very strict rules: three o'clock in the morning he had to get up and take a cold bath; and then he had to learn Sanskrit and he had to learn French and he had to learn English and he had to learn Latin and Greek -- because a World Teacher should be well cultured, sophisticated. Just a nine-year-old child!

When he was twelve years old, they started forcing him to write a book. Now what can a twelve-year-old child write? In fact, the teacher, Leadbeater, he was writing in his name. Krishnamurti would write and Leadbeater would correct it and make it perfect. The book still exists. A beautiful book, but you cannot expect it of a boy just twelve years old. It is not from him. Even Krishnamurti cannot remember it. When he has been asked he has said, "I don't remember when I wrote it -- I don't remember at all how it came into being."

And they were talking nonsense -- esoteric nonsense: "In his dreams he goes to the seventh heaven, and there God Himself is teaching him." And just a twelve-year-old child -- very vulnerable, soft, receptive; he would trust. And these people were world-famous; they had great names. And the movement was really big and worldwide; thousands and thousands of lodges were opened all over the world.

Just a twelve-year-old boy had become a world-famous personality. Wherever he was going, thousands of people would gather just to see him. If you look at those pictures, you feel pity for him, compassion. He was continuously in a cage. And it was natural, I think it would have happened to anybody -- it had nothing to do with Krishnamurti.

Anybody in his place, if he had any spirit left, would have renounced this whole nonsense, and would have come out of it. It was too much of a prison.

He could not write letters to anybody because he might have made some relationship through the letters. A World Teacher needs to be completely unattached. He started feeling a little love for a woman who was old enough to be his mother, but even that was stopped. It was nothing to do with sexuality or anything; he just started feeling love from the woman. The woman was already a mother of three children -- but the theosophists wouldn't allow it. They stopped it.

He was completely in seclusion, never allowed to move into the outside world. He was not allowed to enter in any school, in any college, because there he would meet ordinary people and he would become ordinary. Special teachers were appointed; he was taught specially. And all around him, just a nine-year-old boy, all around him such big talk -- of Masters, Master K.H. sending messages, letters falling from the roof. They were all managed! Theosophists were caught later on -- they were all managed: the roof was specially made and a letter would drop suddenly, and it was for Krishnamurti -- a message had come from the unknown.

Just think of a small boy.... No freedom allowed became a great urge to be free. One day -- nobody was expecting it, that he would renounce it -- the theosophists had gathered from all over the world for the first declaration in which Krishnamurti was expected to declare that he was the World Teacher and that God had entered into him.

Suddenly, without saying anything to anybody.... He could not sleep the whole night. He brooded over it: he has become a slave, and they are all do-gooders; they have made you a slave because they want to do good to you; and they love you and their love became nauseating; and their well-wishing became poisonous. The whole night he brooded: what is he to do? Whether he has to continue and become part of this nonsense, or get out of it?
And blessed he is that in the morning when they had gathered and they were waiting for God to descend in him and to declare that he is now no more Krishnamurti but Lord Maitreya -- Buddha has entered in him -- he suddenly declined and he said, "It is all nonsense. Nobody is descending in me. I am simply Krishnamurti and I am nobody's Master. And I am not a Jagadguru, not a World Teacher. And I dissolve this nonsense and this organization and the whole thing that has been made around me."
They were shocked! They could not believe it: "Has he gone mad, crazy?" They had put much hope in him, much money; it was a great investment, years of training. But it was going to be so. If he had been absolutely a dead man, then only would he have accepted it. He was alive. They could not kill his life, that aliveness exploded.
If he had been a dull, mediocre mind, maybe he would have accepted -- but he has an intelligence, a tremendous awareness. He got out of it. That whole movement and the whole organized thing functioned as a positive challenge.

As far as I see, nothing can hold you. If you are alert, you will use organized religion as a challenge. If you are not alert, then organized religion or no organized religion,

wherever you are you will create an imprisonment around you. You carry it around you -- in your cowardice, in your fear, in your urge to be secure and comfortable.

The second question:

Question 2
FOR THE LAST TWENTY-FIVE YEARS I BELONGED TO THE ORGANIZATION OF THE SEVENTH DAY ADVENTIST CHURCH, (SATURDAY SABBATH). THOUGH I AM CONCENTRATING IN LISTENING TO YOU, I HAVE NOT PASSED THE STAGE OF CONFLICTS. ONE OF THE CONFLICTS HAS BEEN WHETHER ELLEN G. WHITE, THE FOUNDER OF THE CHURCH, WAS THE MESSENGER OF GOD OR NOT.
WOULD YOU PLEASE EXPLAIN IT TO ME.

EITHER EVERYBODY IS A MESSENGER OF GOD, OR NOBODY. The whole idea that somebody is a prophet and somebody is a TEERTHANKARA and somebody is a messenger or a Christ is absurd. You all come from the same source. We all come from the same root. Nobody is special. And this is what a religious man tries to live.
A religious man is one who sees that he is ordinary. A religious man is one who sees that he is exactly the same as others, and he does not pretend to be special -- because the very idea that "I am special" is foolish; the very idea that "I am the chosen one" is egoistic. And a religious man cannot claim that -- a religious man has no claim.

He simply accepts and he realises that he is a part of this cosmos as you are a part of this cosmos. He never puts himself above you. This is his superiority, that he never puts himself above you. This is his 'aboveness', that he never thinks that he is extraordinary or special in some way. He never carries the attitude of 'holier than thou'. He knows that you are also gods and goddesses. Maybe you don't recognize it -- that's the only difference.

The difference between me and you is only one: I recognize who I am; you don't recognize -- but there is no other difference. You are exactly the same as I am. You are a Buddha asleep, but there is no question about any difference. A Buddha is a Buddha, whether asleep or awake. You may not have come across your divineness, you may not have tried, you may not have opened the door of your inner treasures, but the treasure exists. You may think that you are not special and I am special, but how can I think the same way? You may think that -- it is natural. People may have thought that Christ was special -- that is natural, because Christ LOOKS special. He IS special in a way, because he has recognized his godhood, and in that very recognition he has become luminous, a clear light without any smoke, a pure flame. People recognize that he is special. But how can Jesus say he is special? In recognizing his own inner flame, in recognizing his own inner godhood, he has recognized everybody's godhood -- not only about human beings but about trees and birds and animals, even rocks. Even rocks he knows now are gods -- fast asleep, snoring. Some day or other rocks will awaken and will become gods!

You may not see who you are, but I am seeing who you are. The day I recognized who I am, I recognized everybody's innermost core. A religious person cannot think he is special. And a religious person cannot think that you are condemned, that you are sinners. A religious person starts laughing. He laughs at you because you are a saint and thinking yourself a sinner. He laughs at you because you are God and thinking yourself somebody else. The whole thing seems to be absurd -- what a drama! Everybody is having a mask and has completely forgotten his own original face. Your original face is God's face.

So whosoever tries to prove that he is special, whosoever -- Ellen G. White or Reverend Moon or Satya Sai Baba -- whosoever says that he is special is simply asserting that he has not yet known.

Satya Sai Baba said, "How can ants know the depth of the ocean?" Now this is foolish, this is stupid, because ants are as much gods as Satya Sai Baba. If you ask me whether Satya Sai Baba is a god or not, I will say yes, he is a god -- he is a FRAUD god but God all the same. He is a magician god, he is lost in magic. Somebody may be a fool, then he is a foolish god -- but I cannot deny that he is a god, I cannot say that. Everybody is God playing different roles. You cannot say that somebody else is just like an ant -- even ants are not ants. That's what a religious person recognizes. He said, "Dogs can go on barking but the stars will not fall down." Now you are looking at the dog in a very condemnatory way. And 'dog' is nothing but 'god' read backwards. And who is dog? About whom are you talking? Dogs exist not, because a dog is also a god -- pretending to be a dog, playing the game of being a dog.

A religious person, one who has come home, recognizes that the whole existence is divine, unconditionally divine. There are not 'gods' and 'not gods' -- the whole existence is made of one fibre and that fibre is divinity.

But there are people who go on searching new trips for the ego. Sometimes it is money, sometimes it is politics, sometimes it is religion, but the search is the same -- the ego. And religion happens only when there is an ego-loss; when the ego is lost, when the ego is shattered, and you are suddenly there with no idea of any 'I'. You are, but there is no 'I' in it.

I am not saying become humble, because the ego can even try that -- it tries! It can become humble. It can pretend to be humble, but then look in the humble man's eyes: he says "I am nobody," but he is waiting for you to say "You are the greatest man." He says, "I am humble, I am just dust on your feet," but don't accept him. Don't say, "Yes, we know -- we have always known. You are not saying anything new to us," otherwise he will never be able to forgive you. He will take revenge. He's not saying that you have to accept it. In fact, he is saying, "Look -- how humble I am! Look, here is the most humble man in the world!" But the game is the same: "I am the most humble man in the world -- but 'I' am."

Somebody says, "I am the richest man in the world." Somebody says, "I am the most powerful man in the world." Somebody says, "I am the most humble man in the world." Where is the difference?

I am not saying become humble. Ego can become humble. I am talking about ego-loss. You have to see into the ego: its complexity its subtle games. You have to become aware of

all its games. One day when you have looked into all its games, it simply disappears. Just by looking into them, just a clarity, just an awareness, and it disappears. It disappears as darkness disappears when you bring light into the dark room. Just bring awareness.

I am not saying practise humility, and I am not saying become a humble man. I am saying, whosoever you are, just bring light to your life, bring a little more awareness, and you will see that ego is like darkness disappearing. One day when there is no ego, there is no humbleness either.

A really religious person is neither humble nor egoistic -- he is simple. A humble person is very complex: he has practised humility. Anything practised is always complex, and anything practised is always false. Anything practised means simply a pseudo thing.

Practice means you are imposing something upon yourself which is not there inside you in the first place. Otherwise, what is the need of practising it? If you have understood, you have understood -- there is no need for practice.

Practice simply means you are trying to substitute understanding with practice. But nothing else is going to help except understanding, awareness.

I have heard:

Jesus is about to walk on the waters of the Dead Sea. He begins walking on the sea, and he turns to his disciples and says, "Trust in me, come follow me, and walk on the sea." Eleven of his disciples begin to follow him. Only Thomas remains behind on the shore.

When the others inquire of him, Thomas explains that he had better stay dry as the cold waters are liable to affect his rheumatism.
Jesus turns his head and says to Thomas, "Thomas, trust in me. Come follow me and walk on the sea."
So Thomas begins to walk and is quickly in water up to his knees. Thomas cries, "Jesus! Jesus!"
And Jesus once again says, "Trust in me, come follow me and walk on the sea."
This goes on with Thomas calling for Jesus' help as Thomas continues to walk on.
When the water has reached to the chin of Thomas, Peter turns to him and says, "Thomas, why must you always be different? Why can't you walk on the stones like everyone else?"

THERE ARE PEOPLE WHO CAN'T ALLOW THEMSELVES to be like everyone else. They have to be special in some way or other. This is a disease, a neurosis. You canNOT be different. Basically, we all belong to one consciousness. All differences are superficial, just on the surface. Of course, you have a different skin and I have a different skin. Somebody has a white skin and somebody has a black skin, and somebody has a different nose, and somebody has a different colour to his eyes, and somebody has a different colour to his hair -- but deep down, the deeper you go, the more we are the same.
The English word 'self' is very beautiful. Its original meaning is 'same' -- self means the same. You use the words 'myself', 'himself', 'herself', 'themselves'. Myself, yourself: 'my' is different, 'your' is different, but the 'self' is

the same. The word 'self' means 'the same'. Self is neither mine nor yours. When it becomes mine, it is 'myself'; then the 'self' has something added to it, plus to it. When the 'my' is dropped, there is only 'self' left; when the 'you' is dropped, there is only 'self' left. When the body and mind and the superficial distinctions are no more there, deep in the innermost core we are one -- we are just THE SELF, the same.

Don't try in any way to be special because all those trips are ego-trips and lead you into frustration and worry and fear. But when somebody comes and claims, he can always find a few disciples. The reason is not that his claim is true; the reason is that people are in very deep uncertainty, people are in confusion. They want somebody to cling to. They want somebody to make them certain. When somebody comes and says, "I am coming as a special messenger from God"... and these people are almost mad people, and they will speak with such power, with such force, with such fire, that you will start feeling that there must be something in it. You start feeling because you are confused. You always wanted somebody to tell you how to live your life. You always wanted somebody to lead you. You always wanted somebody who is certain so you can get rid of your uncertainties. You always wanted somebody who KNOWS so you need not be worried about your ignorance.

Now here comes a man, and when he declares forcibly, fire in his eyes and magic in his words, a few people are bound to become victims of him -- they will trust him. And if you say to these people, "You are fools," they will not listen to you. Because it is not a question of whether their prophet is wrong or right; the moment you say their prophet is wrong,

you are again bringing their uncertainty back, you are again making them confused. They were confused; now they are no more confused -- they are following somebody.
Even a Muktanand can have followers, can get followers. Seeing it I am simply surprised. I cannot see how it is possible. A Muktanand getting followers? If it is possible, then you are unnecessarily waiting -- you can become a great leader. If Muktanand can become, then anybody can become.

I knew a man in Jabalpur who was a follower of Muktanand, and I told him, "You are simply foolish. You yourself can become a leader."
He said, "How can I become? I don't know anything about religion."
I said, "You come with me." I was going to Calcutta. I said, "You just come with me -- you keep quiet."
He said, "What do you mean?"
I said, "We are going to play a game just to make you clear about how things happen."
He followed me. I said, "Just one thing: you are not to say anything; you just keep quiet. When people ask some question, you close your eyes, you start swaying, and I will see that things happen!"
So he came with me. The host where we were staying, he asked me immediately, "Who is this man?"
I said, "He is a PARAMAHANSA. He keeps quiet -- he is a great soul."
The man said, "But we never heard about him, so how did you hear?"

"He never publicises, he is not a Mahesh Yogi, he does not believe in advertisement. He is very, very esoteric."
The man fell at his feet! The garland that he had brought for me... he forgot me completely. And that man, I had trained him in the train as to what to do, so he started swaying -- the host also started swaying! I said, "Look, your kundalini is rising!"
He said, "I can feel something; in my spine there is some sensation. I have never felt it and I have been to so many saints -- but this man is a miracle! Can't he say anything?"
I said, "He never speaks."
Within three days there was a great crowd -- people coming and bringing money and flowers. And in the night the man would say to me, "This is incredible! You must be doing something," he said to me, "because how can I raise their kundalini? I don't know anything about kundalini -- my own has not risen yet! You must be doing something, you are playing a trick -- otherwise, how can it happen? And one person can be a fool, but so many persons!" And rich people coming in their Cadillacs and Lincolns and Impalas, such.... And this man was an ordinary businessman.
Three days after when we came back I told him, "Now what do you want? Do you want to continue your old business?"
People need somebody to guide them. People need somebody to befool them. People need somebody to give them certainty. People are so shaky, uncertain of everything. Just claim -- just your claim... but it has to be very, very absolute. If you hesitate, you are gone; then in the spiritual world, in the spiritual supermarket, you are nobody. Claim absolutely, unconditionally, never hesitate!

And that is one of the qualities of fools: they never hesitate. To hesitate you need some intelligence. A very intelligent person is always hesitant.

Lao Tzu says: "I hesitate on every step. I must be confused. My whole town, everybody that I know, is so absolute; people are so clever -- I must be muddleheaded, because I feel so shaky. Alternatives are there: what to choose, what not to choose?"
He is being ironical, he is joking. Always it has been so. An intelligent person is hesitant; an idiot, never hesitant. Have you ever seen buffaloes hesitant? They simply go on; on the road they don't bother about the traffic rules. You go on honking your horn -- they don't bother about you. They simply go like spiritual saints.
People are insecure, uncertain. They need somebody to claim. And when you need, somebody is bound to claim and exploit you.

The third question:

Question 3
WHEN I LAUGH AT YOUR JOKES IN THE LECTURE I FEEL IT IS JUST A REFLEX, THAT MY LAUGHTER IS HAPPENING ON THE SURFACE AND NOT PENETRATING INTO MY BEING. I AM LAUGHING LESS AND LESS. NOW EVEN YOUR TOWEL MADNESS DOES NOT MOVE ME.
IS THIS A QUESTION?

IT IS A QUESTION AND A VERY SERIOUS ONE, because to me laughter is one of the greatest spiritual qualities.

Try to understand: only man, ONLY man, can laugh -- no other animal. It is possible only at the stage of man that laughter happens. If you come across a donkey laughing, you will go mad. Or a horse laughing -- then you will not be able to sleep again. Animals don't laugh. They don't have that much intelligence. For laughter, intelligence is needed -- the greater the intelligence, the deeper the laughter.

The laughter is a symbol that you are really human. If you cannot laugh, then you are below human. If you can laugh, you have become human. Laughter is a sure indication of humanity.

Aristotle says man is a rational animal. I don't believe it, because I have watched man and I don't see any rationality in him. My definition is: man is a laughing animal. Laughter means you can become aware of the ridiculousness of things.

And also: man is the only animal who can get bored. Boredom and humour are two aspects of the same coin, two sides of the same coin. Only man can get bored and only man can laugh. These are the two specific qualities that exist in man. They are the definition of humanity. Animals are never bored. They go on doing the same routine every day, year in, year out, from birth to death -- they are never bored. You cannot see boredom on their faces, because for boredom also intelligence is needed.

The more intelligent a person, the more bored he is in the world. Buddha became BORED with the whole nonsense

that is called life. He became bored with birth, he became bored with love, he became bored with death. In the East, religion is nothing but a search to get out of this boring existence, how to get out of AWAGAMAN -- this constant coming and going, this continuous birth and death. It is boring! It has nothing new in it. And the idea of many lives makes it even more boring.

Christians are less bored, Mohammedans are less bored, Jews are less bored, because they have only one life. You cannot be much bored in one life. Once you are born, and then you die after seventy years. In seventy years, thirty years you sleep, fifteen, twenty years you work -- continuously you are working -- three years you waste in eating. First you eat and then you defecate; so man is just like a pipe: in one end you go on pouring things, from another end you go on throwing out.

If you count all the activities of man, then shaving, standing before the mirror.... I was just reading an article: a man stands before the mirror -- and it is about men, it is not about women -- seventy days continuously, if we take it continuously, in his whole life. Seventy days he has been just standing before the mirror. Now look at the absurdity of it. And this is about MEN -- I think they have given the data about men and not about women because it cannot be counted. Women go on standing before the mirror, just looking at themselves. Once you have looked, finished! Now what are you looking for? Is something missing? Or can't you believe that it is you?

If you see the whole activity of life, it is boring. But if life is only one, it is not so boring. That's why Christians, Mohammedans and Jews cannot be very religious.

Hinduism, Jainism, Buddhism, have brought another quality to religion. They say it has been so millions of times: rebirth, again and again; reincarnation, again and again. It is not one life; one life is only one movement of the wheel. The wheel has been moving since a beginningless beginning. And you have done the same thing millions of times, and still you are not bored? Then you must be absolutely stupid. An intelligent person is bound to become bored.

Boredom is human. And because man can become bored, man can laugh also. Laughter is another extreme of the same energy. The whole spectrum is between boredom and laughter.

That's why I use so many jokes -- because I know religious truths are very boring. So first I take you towards boredom, I go into delicate matters -- mm? -- I take you into boredom. When I see now it is too much and you will not be able to tolerate any more, then I tell you a joke. The pendulum swings back. You are happy again. Again I can bore you. You are fresh, you are ready. You can still tolerate again ten, fifteen minutes. When I see that now you are coming to your limit, that you will get mad at me -- I don't want to be killed -- again, immediately I talk about something so you can laugh, and you can forgive me.

Boredom and laughter are the most important qualities of human consciousness, but people are not ordinarily aware of either. When you get bored, before you become aware, you simply get occupied into some other activity which gives a new thrill, sensation. You go to the movie, you sit before the TV; you go to a friend, you start talking to somebody, the neighbour. You don't have anything to say,

he has nothing to say -- you have talked about these things millions of times! Again about the climate, again about the weather, again about how your children are and how your wife is -- and you are not a bit concerned. But you are bored. Something you have to do to forget it. You have to talk.

A person, in the usual daily routine, uses five thousand words. You may be thinking I am talking too much -- you are wrong. Once I have talked, I keep quiet -- but I never go beyond the limit of five thousand words. You spread it out over the whole day. I am finished in the morning. But I never go beyond the limit. I go on looking at the clock. People go on talking just to avoid their being, avoid their boredom. The husband is bored with the wife, the wife is bored with the husband, the mother is bored with the children, the children are bored with parents -- everybody is simply bored! But we keep it below consciousness, otherwise you will start committing suicide. What will you do?

Marcel has written that suicide is the only important question, the only metaphysical question. It is -- because if the whole boredom becomes clear to you, what are you going to do then? If life is just a rut, then what is the point of it all? You go on avoiding it.

In a religious community it is brought to your notice; it is not allowed that you should avoid it. In a Zen monastery they have a very boring routine -- fixed, fixed for ever, for centuries. Never a thrill, never a sensation. In the morning they get up, they do their za-zen, they take their tea, they do their walking meditation, they go for their breakfast. And everything is the same: the breakfast is the same, the tea is

the same; again they do za-zen, again they go into the garden to work. And have you looked at the Zen garden? Around their meditation hall, they don't allow trees. They make a rock garden -- to bore you completely. Because trees change: sometimes it is spring and there are flowers and greenery, and sometimes it is fall and the leaves are dropping. Trees change! Trees are not monks. Trees go on changing round the year. In a Zen monastery they make a rock garden, so nothing changes. You go on doing the same thing every day, and you look out and there are rocks and sand, and the same pattern. Why?

Boredom has been used as a technique, it is a device. In Zen, boredom is used as a device: you are bored to death, and you are not allowed to escape. You are not to go outside, you are not to entertain yourself, you are not to do, you are not to talk, you are not to read novels and detective stories. No thrill. No possibility to escape anywhere.

And all the monks look alike: shaved. Have you noticed it? If you shave your hair, moustache, beard, you become almost a non-entity. Your face loses individuality. The monks look all alike, you cannot make out any difference. You see the shaven heads and you are bored. Hair gives a little style, a little difference -- all heads shaven look alike; with hair you can have a style. Somebody has a long hair-style, somebody a short hair-style; somebody is a square and somebody is a hippie. And there are a thousand ways to do something with hair. What can you do with the head? It is just the same -- the dress is the same, the head is the same, the food is the same, the rock garden is the same, and the meditation is the same. Year in, year out, for twenty years.

The work is to bring boredom to such a point where no escape is possible and you have to go through the breakthrough. When it is unbearable, when it comes to a crescendo and you cannot bear it, then it explodes. From that extreme, you jump. Suddenly all boredom disappears, because the mind itself disappears.

Boredom is an indication of mind. That's why animals are not bored. If you go to the very extreme, if you go on putting pressure, more and more pressure, then there comes a climax when you simply cannot tolerate any more, and the boredom disappears -- and with the boredom, the mind. That's what in Zen they call 'satori'.

Laughter can also be used in the same way. Bodhidharma used it. There have been Sufi Masters who have used it. There are a few Zen sects which use laughter also. If you can go on laughing at the ridiculousness of things, one day or other you will come to the extreme when suddenly you will see that laughter is not coming. That's the point. You go on laughing, still you go on trying to laugh -- laughter is not coming. Everything seems to be stuck, but you go on trying. Much effort is needed now; force it to the very extreme, and one day laughter disappears, and with the laughter disappears the human mind.

Boredom or laughter, both can be used. I use both together. First I bore you, then I help you to laugh. And I go on throwing you from one extreme to another, just like a tightrope-walker: when he is falling towards the left, he leans towards the right; when he leans towards the right too much and feels now he will fall, he leans towards the left. And by and by a balance arises. Now this is the third point of transcendence.

Either you go to the left, FAR left, as much as you can go; or you go to the right, far right -- or, you just be in the middle, FAR in the middle, extreme middle. And there is transcendence. These three points are the points of transcendence. Either birth or death or love -- these three are the transcendence points. My whole effort is not to use any extremism, but to give you a balance.
So I go on moving from left to right, but the whole idea is to keep you balanced on the rope. One day, balancing will bring you to a point where suddenly you are so balanced that the mind cannot exist. Mind can exist only either leaning to the right or leaning to the left. Mind can exist only with extremes. Mind can never exist with the middle, with the balance.

Buddha has called his path MAJJHIM NIKAYA -- the middle way. My path also is the middle way. In many, many ways I am trying to help you to come to the absolute middle where everything disappears.

NOW, YOU SAY "When I laugh at your jokes in the lecture I feel it is just a reflex, that my laughter is happening on the surface and not penetrating into my being."
Go on trying. Don't be worried. Let it be a reflex. Go on trying. Sometimes you will even feel that the laughter is just in the body or in the mind and you are a witness -- those are beautiful moments. You have become a little transcendental to your laughter -- and that's good.
"I am laughing less and less" -- it will happen, but you have to try hard. It is one of the most arduous things, to try hard

for laughter, because how should one try? Laughter seems either to be coming or not coming -- how can you try for it? The more you try, the more you will find it is difficult to bring; but try, let it be difficult.

Listen to my jokes now more consciously, more deliberately. When I am telling a joke, just forget the whole world. Meditate deeply on it so you can have the whole flavour of it and it penetrates to your very heart. And when laughter comes, even if it is slight, just a flicker, a ripple, cooperate with it, allow it to become a big wave. Sway with it, go with it -- be in a let-go. It will take you over.

Sometimes it is possible, listening to me so much, laughing with me so much, by and by even laughing may look like a boredom. Every day laughing again and again -- that too creates boredom. Every day listening to jokes again and again, and you have a very small quality of laughter, a very small quantity of laughter in you -- it feels exhausted. But you have to learn now a few more things.

Listen to the joke more alertly, and when the ripple arises in you cooperate with it, even exaggerate it, go with it. The question is from Bodhi, and I will suggest for him a special meditation: every morning he has to laugh for three minutes for no reason at all. When you get up, the first thing -- don't open your eyes first. When you feel the sleep is gone, just start laughing in your bed. For the first two, three days it will be difficult, then it comes -- and then it comes like an explosion.

First it is difficult because you feel foolish: why are you laughing? there is no reason. But by and by you will feel foolish and you will start laughing at your foolishness -- and then it takes over. Then it is irrepressible. Then you

laugh at the whole absurdity. And then somebody else -- your wife, your girlfriend, the neighbour -- may start laughing seeing that you are a fool, and then that will help you.
Laughter can become epidemic. You just try, and you report to me after one month. Laugh every morning, and if you enjoy it then every night before you go to sleep. Then there is a possibility that in your dreams I may tell you a few jokes.
Now let me tell you a few jokes for no reason at all:

The beautiful girl was one candidate for the job at the zoo as a lion-tamer. The other was an eager young man. The manager said he would give them both a chance and told the girl to go into the cage.
The girl, wearing a big fur coat, did so. The huge lion was let in with her and he immediately started to charge at her. Suddenly she stood upright, opened her fur coat and stood there completely naked. The lion stopped dead, spun around, and went meekly back to the corner.
The manager was properly amazed. He turned toward the young man. "Well, pal, do you think you can top that?"
"I'd like to try," said the guy. "Just get that crazy lion out of there."

The father took his two teen-age sons to Miami for their first visit. "I want you to get plenty of sunshine," said the old man, "and to make sure you do, I'm going to fine you a dollar an hour if you're out after midnight."
The first son arrived home at two a.m. and the next morning gave his dad two dollars, saying, "It was worth it.

Was she beautiful! Was she romantic! Was she passionate!"
The next day the second son came home at five a.m. and gave his father five dollars, sighing, "It was worth it. Was she beautiful! Was she romantic! Was she passionate!"
The third night the father stayed out all night -- twenty-four hours. When he got home he threw his wallet on the table and said to his sons, "Take the whole thing. It was worth it. Was she beautiful! Was she romantic! And boy -- was she patient!"

The fourth question:

Question 4
I AM CONFUSED. WHEN YOU TALKED ABOUT THE TWO-ARROWED LOVE I FELT PIERCED TO THE HEART AND A BEAUTIFUL PAIN AROSE IN ME. IS LOVE PAINFUL?
WHERE AM I AND WHERE DO I GO FROM HERE?

LOVE IS PAINFUL, BUT THE PAIN IS CERTAINLY A BLESSING. Sex is not painful. Sex is very convenient, comfortable. People use it almost as a sedative, a tranquillizer.
Love is painful -- because love brings growth. Love is painful because love demands. Love is painful because love transforms. Love is painful because love gives you a new birth.
Sex does not touch you at all. It is mechanical. It is just physiological. Love brings your heart into relationship -- and when the heart is in relationship there is always pain.

But don't avoid the pain. If you avoid the pain, you will miss all pleasures of life.
In sex there may be relaxation. In sex there may be physiological health and hygiene. But there is no growth. You remain animal. With love you become human. With love you become upright. With love you stand erect on earth. With sex you are again animal, you are horizontal on the earth, just moving like other animals, crawling. With love you are erect, vertical.
With love are problems. With sex there is no problem at all. But with problems is growth! The greater the problem, the greater the opportunity.
So you ask me: "Is love painful?" Certainly love is painful, but that pain is a blessing. And you have felt it, the questioner has felt it. The question is from Deva Saguna. She says: "I am confused. When you talked about the two-arrowed love I felt pierced to the heart and a beautiful pain arose in me."
She IS aware that it was beautiful. Now don't recoil back from it. More and more blessings are waiting for you, but, of course, more and more pain too.
That's why many people never love -- it is so painful. They choose not to love, but then they remain animalistic; they never become human, they never become vertical. They never take their life in their own hands. They are never of any worth -- they are worthless. Love makes you precious.
And if you are in love, then you will see that there is a still deeper pain that is of prayer. It shatters you completely. Love never shatters you completely. It simply shatters you a little, a little bit. It shatters the crust of your ego, but the centre of the ego remains intact. Then there is a deeper

pain, deeper than love, and that is of prayer -- it shatters you utterly. It is a death. When you have learnt how to love, and you have learnt that the pain that love brings is a blessing in disguise, it is beautiful, it is tremendously beautiful, then you become able and you take another step -- that step is prayer.

With a human lover you can exist, but with God as your love you cannot exist. That passion is so great, it simply burns you utterly. No residue is left. In love you are simply burnt, but you are there. Lovers remain, overlapping each other, burning each other a little in their fire, but not burnt completely. That is the beauty of love, and that is its misery too. Unless you are completely shattered, no residue remains, the ego is gone, totally gone, there will remain a little misery.

All lovers feel a little miserable. They would like to disappear completely, but it is not possible in human relationship. Human relationship is limited. But one learns from it, that there is a possibility: if it can happen so much in a human relationship, how much more can happen in a relationship with the Divine?

Love makes you ready to take the final jump, the quantum leap. That's what I call prayer, or you can call it meditation. If you use Buddhist terminology, it is meditation; if you use Hindu, Mohammedan, Christian terminology, it is prayer. But the meaning is the same. You have to disappear for God to be. Love is a training ground, a school, to learn first lessons -- of the beauty, of the blessing and benediction of disappearance; to learn that pain is blessed. And then a desire arises to feel the ultimate pain. The Hindu devotees

have called it VIRAH -- ultimate pain; the pain that will remain unless one is consumed by God, consumed in God. So when you are in love, or when love arises, cooperate with it, don't try resisting. People come to a compromise. Lovers -- I have watched thousands of lovers. Every day they come to me; they bring their problems. But the basic problem that I have been looking at is that lovers by and by come to a compromise. The compromise is: You don't hurt me, I will not hurt you. That's what marriage is. Then people become settled. They become so afraid of pain that they say, "Don't hurt me and I will not hurt you." But then when pain disappears, love also disappears. They exist together.
I have heard:

The male patient complained to the dentist that he was in terrible pain, but he insisted on saving the tooth. The dentist put on his white coat, adjusted the light on his forehead, started his drill, and said, "Okay, now open your mouth and we'll see what we can do."
Just then the patient grabbed him below the belt. "What the hell are you doing?" the dentist screamed.
"Now," the man said quietly, not letting go, "we're not going to hurt each other, are we?"

Now this is what happens. When you are in love, love hurts. It hurts terribly. Then you grab each other and you say, "What...! Make a compromise: let it no more be a love affair -- let it be a marriage. Make it legal. And I will not hurt you if you don't hurt me." Then husbands and wives live together without being together. They live together

alone. They tolerate at the most. They are patient with each other, but love has disappeared.
Love is painful. Never resist, never create any barrier for pain. Allow it. And by and by you will see that it was a wrong interpretation. It is not really pain. It is just that something is going so deep in you that you interpret it like a pain. You don't know anything else. You are only aware of pain in your past life, in your past experience. Whenever something penetrates deep, you interpret it as pain.
Don't use the word 'pain'. When love and love's arrow goes deep into your heart, close your eyes and don't use words -- just see what it is, and you will never see it is pain. You will see it is a benediction. You will be tremendously moved by it. You will feel joyous.
Don't use words. When something new happens to you, always allow a deep look into it without any language.

The last question:

Question 5
ARE YOU NOT A RICH MAN'S GURU?

I AM -- BECAUSE ONLY A RICH MAN CAN COME TO ME. But when I say 'a rich man' I mean one who is very poor inside. When I say 'a rich man' I mean one who is rich in intelligence; I mean one who has got everything that the world can give to him, and has found that it is futile. Yes, only a rich person can become religious. I am not saying that a poor person cannot become religious, but it is very rare, exceptional. A poor person goes on hoping. A poor person has not known what riches are. He is not yet

frustrated with it. How can he go beyond riches if he is not frustrated with them? A poor man also sometimes comes to me, but then he comes for something which I cannot supply. He asks for success. His son is not getting employed; he asks, "Bless him, Osho." His wife is ill, or he is losing money in his business. These are symptoms of a poor man, one who is asking about things of this world. When a rich person comes to me, he has money, he has employment, he has a house, he has health -- he has everything that one can have. And suddenly he has come to a realisation that nothing is fulfilling. Then the search for God starts.

Yes, sometimes a poor man can also be religious, but for that very great intelligence is needed. A rich man, if he is NOT religious, is stupid. A poor man, if he is religious, is tremendously intelligent. if a poor man is not religious, he has to be forgiven. If a rich man is not religious, his sin is unpardonable.

I am a rich man's guru. Absolutely it is so. Let me tell you one anecdote:

They were married for twenty-five years and had their biggest argument on the day of their silver anniversary. She never hit harder or lower: "If it weren't for my money, that TV set wouldn't be here. If it weren't for my money, the very chair you're sitting on wouldn't be here!"

"Are you kidding?" he interrupted. "If it weren't for your money -- I wouldn't be here!"

And let me say this to you: If it were not for your money, you would not have been here. You are here because you

are frustrated with your money. You are here because you are frustrated with your success. You are here because you are frustrated with your life. A beggar cannot come because he is not yet frustrated.

Religion is luxury -- the last, ultimate luxury I call it, because it is the highest value. When a man is hungry, he does not bother about music, cannot. And if you start playing sitar before him, he will kill you. He will say, "You are insulting me! I am hungry and you are playing sitar -- is this the time to play sitar? Feed me first! And I am so hungry I cannot understand music. I am dying!" When a man is dying of hunger, what use is a Van Gogh painting? or a Buddha's sermon? or beautiful Upanishads, or music? -- meaningless. He needs bread.

When a man is happy with his body, has enough to eat, has a good house to live in, he starts becoming interested in music, poetry, literature, painting, art. Now a new hunger arises. The bodily needs are fulfilled, now psychological needs arise. There is a hierarchy in needs: the first is the body; it is the base, it is the ground-floor of your being. Without the ground-floor, the first storey cannot exist. When your bodily needs are fulfilled, psychological needs arise. When your psychological needs are also fulfilled, then your spiritual needs arise. When a person has listened to all the music that is available in the world, and has seen all the beauty, and has found that it is all dream; has listened to all the great poets, and has found that it is just a way to forget yourself, just a way to intoxicate yourself, but it does not lead you anywhere; has seen all the paintings and the great art -- amusing, entertaining, but then what...? Then hands remain empty, more empty than they ever were

before. Then music and poetry are not enough. Then the desire to meditate, the desire to pray, a hunger for God, a hunger for truth arises. A great passion takes possession of you and you are in search of truth, because you now know: unless you know what the secretmost truth of this existence is, nothing can satisfy. All else you have tried and it has failed.

Religion is the ultimate luxury. Either you have to be very rich to come to this luxury, or you have to be tremendously intelligent. But in both the cases you are rich -- rich with money or rich with intelligence. I have never seen a person who is really poor -- poor in intelligence, poor in riches -- ever become religious.

Kabir becomes religious. He was not a millionaire, but he was tremendously intelligent. Buddha became religious because he was tremendously rich. Krishna and Ram and Mahavir became religious because they were tremendously rich. Dadu, Redas, Farid, they became religious because they were tremendously intelligent. But a certain sort of richness is needed.

Yes, you are right: I am the rich man's guru.

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The Discipline of Transcendence, Vol 4
Chapter #1
Chapter title: The Eightfold Way
31 October 1976 am in Buddha Hall

THE BUDDHA SAID:
THOSE WHO FOLLOW THE WAY ARE LIKE UNTO WARRIORS WHO FIGHT SINGLE-HANDED WITH A MULTITUDE OF FOES.
THEY MAY ALL GO OUT OF THE FORT IN FULL ARMOR; BUT AMONG THEM ARE SOME WHO ARE FAINT-HEARTED, AND SOME WHO GO HALFWAY AND BEAT A RETREAT, AND SOME WHO ARE KILLED IN THE AFFRAY, AND SOME WHO COME HOME VICTORIOUS.
O MONKS, IF YOU DESIRE TO ATTAIN ENLIGHTENMENT, YOU SHOULD STEADILY WALK IN YOUR WAY, WITH A RESOLUTE HEART, WITH COURAGE, AND SHOULD BE FEARLESS IN WHATEVER ENVIRONMENT YOU MAY HAPPEN TO BE, AND DESTROY EVERY EVIL INFLUENCE THAT YOU MAY COME ACROSS; FOR THUS YOU SHALL REACH THE GOAL.

GAUTAMA THE BUDDHA has no leaning towards abstraction, philosophy or metaphysics. He's very practical, down-to-earth practical. He's very scientific. His approach is not that of a thinker; the approach is existential. When he attained and became a Buddha, it is said that the God of the Gods, Brahma, came to him and asked him, "Who is your

witness? You declare that you have become a Buddha, but who is your witness?" Buddha laughed, touched the earth with his hand, and said, "This earth, this solid earth is my witness."
He is very earthy; he made the earth his witness. He could have said so about the sky, but no; he could have said so about the sun or the moon or the stars, but no. He touched the earth and said, "This solid earth is my witness." His whole approach is like that.
Before we enter into these sutras. his basic steps have to be understood.
Buddha's Way is called 'the eightfold Way'. He has divided it into eight parts. Those divisions are arbitrary, just utilitarian; the Way is one. It is not really divided, it is divided so that you can understand it easily. And this is very fundamental: if you can understand these eight steps or eight divisions of the Way, the Way will open just in front of you. You are already standing on it, but not aware; your mind is wandering somewhere. The Way is in front of you. So try to understand these eight steps as deeply as possible.

The first is: right view.
And all these eight steps are concerned with rightness -- right view, right intention, right speech, right morality, right livelihood, right effort, right mindfulness, and the eighth, the ultimate, right SAMADHI. The word 'right' has to be understood first because the Sanskrit word SAMYAK IS SO meaningful, is so pregnant with meaning that it cannot be translated. 'Right' is a very poor translation for it for many reasons.

First, the word 'right' immediately gives the idea as if it is against the wrong. SAMYAK never gives that idea; SAMYAK IS not against the wrong. Buddha's right is not against the wrong, because Buddha says, 'Wrongs are many, right is one -- so how can the right be against the wrong?" Health is one, diseases are many. There are not as many healths as there are diseases, so health cannot be against the diseases -- otherwise there would be sc many healths. Somebody is suffering from TB and then he becomes healthy, somebody is suffering from cancer and he becomes healthy, and somebody is suffering from flu and he becomes healthy. These three healths are not three healths. The diseases were different, but health is one, and one cannot be against the many.

Exactly the same is true about right and wrong. Right is one. Wrongs are millions; you can go on inventing wrongs. Right cannot be invented; it does not depend on you. Right is a state of affairs where you are in tune with the whole. That is the meaning of health too: when you are in tune with the whole you are healthy. The music flows between you and the whole, there is no obstruction. You feel a well-being. There is no noise, everything is in harmony. When the individual is in tune with the universal, right exists, health exists. When you fall out of tune then so many wrongs arise -- there is no limit to them, they are endless. And you can invent new wrongs.

Humanity has invented many new diseases which were not prevalent before. In the old scriptures, ayurvedic scriptures, many diseases are not mentioned. People think they are not mentioned because ayurveda was not yet enough of a science, so they could not diagnose those diseases. That is

not true; ayurveda became a perfect science. But those diseases were not in existence, so how can you diagnose a disease which doesn't exist? They were non -existential. There were a few diseases which existed only for rich people, very rich people. They were called royal diseases. Tuberculosis was called 'royal'. It was not an ordinary disease. Now the whole world has become royal; now the whole world suffers from richness, affluence. Leisure has made many things available, many new diseases available. Cancer is a very new disease. It can exist only when the mind is very worried, when worry becomes like a wound. And around that subtle wound in the psyche arises a disease in the body corresponding to it. That's what cancer is: That's why cancer seems to be incurable. There is no way to cure it from the body side. It can be cured only from the mind side because basically it arises there.

Each age has its own diseases, each age has its own vices, and each age invents its own sins. But virtue is ageless, timeless. Sainthood has nothing to do with any age, time period. It is not historical, it is existential.

Buddha says: Right is that which is not your invention. It is already there. If you go away from it you are wrong, if you come close to it you are right. The more close you are, the more right you are. One day, when you are exactly home, you are perfectly right. SAMYAK and SAMADHI both come from the same root SAM. SAMYAK IS the step towards SAMADHI. If you don't understand SAMYAK, YOU will not be able to understand SAMADHI.

So seven steps ultimately lead to the final step. 'Samadhi' means: now everything has fallen in tune with existence. Not a flaw exists; the music is utterly perfect. But there is

no better word in English than 'right', so you have to understand it. 'Right' in the Buddhist meaning of the term means: balanced, centered, grounded, harmonious, tranquil -- all of these things. But the basic thing can be understood even if there is no synonymous term in English to translate it.

But remember, it has nothing to do with wrong. Wrong is a human invention, right is divine. Right is not something that you have to do -- you were born right. Wrong is something that you have to do; you were not born wrong. Every child is born in harmony. That's why children are so beautiful. Have you ever seen a baby who is ugly? It doesn't happen. All babies are beautiful, but all grown-ups are not beautiful. So something somewhere must have gone wrong -- because all babies are beautiful. They have a grace, a tremendous elegance which has nothing to do with any practice, because they have no time to practice anything. They come into the world without any rehearsal. They are just there; so happy, so silent, so harmonious. Such grace surrounds them -- as if the whole existence is protective towards them. Then, by and by, they learn the ways of man and become wrong. Then ugliness appears. Then beautiful eyes can become horrible; then a beautiful face can become criminal; then a beautiful body can lose all grace. Then a beautiful intelligence.... Every child is born intelligent; that's how things are. An intelligent child can become stupid, mediocre. These are human achievements. The wrong is a human achievement, the right is divine. You are not to do anything for it. You have only to stop all that you have been doing to create the wrong. And when there is right, you don't feel you are right. That's why, I repeat

again: It is not against wrong. When you are in the right you are simply natural. You don't have any feeling of being righteous. You don't have any feeling that you are a great saint. If you have that feeling then you are still wrong somewhere -- because the no is a jarring note. It does not allow the music to flow.

'Right' means balanced, non-tense, centered; you are not a stranger in existence. That's what 'right' means: you are at home. This existence is your family. You are not an alien. In the west, and in the east too, the modern mind continuously talks and thinks about alienation, that man has become an outsider, that man has become a stranger, that we seem to be just like accidents on earth. Existentialists have the right word for it: they say we have been thrown here. Thrown? Dumped! Expelled! Punished! And this existence is against us. And you can prove it: so many diseases -- death is there; so many frustrations, failures. People go on saying man proposes and God disposes.

So of course man is doomed, doomed from the very beginning, is born with great desires and without any possibility of any fulfilment, ever. How can this existence be your home? It can't be your family.

The right is when you start feeling that you are at home. Nothing is alien, nothing is strange.

Buddha says: If you are, you are wrong -- because whenever you are, you are separate from existence. When you are not you are right. Listen to this paradox; it is one of the most beautiful paradoxes. Buddha says: When you are, you are wrong. Your being is to be wrong. The very separation, the 'I am', creates a barrier. Then you don't melt,

then you become frozen, then you are like an ice-cube. Dead. Closed. Then you have a boundary.
When you start melting, and you start feeling, "The existence is, and I am just a part"... and you relax, and there is a let-go; you disappear. Then you are right. When you are not you are right.
These eight steps are just indicators, by and by, of how to come to that tremendous courage, that.ultimate courage where you take the quantum leap and you simply disappear. When the self disappears, the Universal Self arises.
The first is right view.
Buddha says: Look at things without any opinion, otherwise you never look at reality. Look at things without any philosophy, without any prejudice, without any dogma, creed, scripture. Just look. Look at things as they are. Be factual; don't create a fiction. If you are looking for something with a prejudice, you will find it -- that is the trouble. If you are already full of a belief you will find it because the mind is so creative, so imaginative, so capable of auto-hypnosis, that whatsoever it believes it can create. Buddha says: Go to reality without any belief. Belief is the barrier.
You must have watched it.
If you are born a Hindu -- that means if you are being conditioned from your childhood by Hindus -- that means you are a victim of Hinduism. And the same applies to Mohammedans and Christians, Jews, Jains, communists: the whole humanity is a victim of this school or that, of this prejudice or that, of this belief or that. If you are born a Hindu, have been conditioned in certain dogmas, and you start meditating, you will start seeing visions of Krishna,

Rama -- it depends on what you have been taught, who has been enforced and engraved in your mind -- but Christ will never come to you. Christ comes to a Christian, Buddha comes to a Buddhist, Mahavira comes to a Jaina. To a Jaina, Mohammed can never come; it is impossible. Even to conceive the idea is impossible. Even in a dream, Mohammed will not come to a Jaina. What is happening? Are these Buddhas, Mahaviras, Christs, really coming? or is your own belief creating them? Your own belief is creating them.

To a communist, nobody comes. His belief is that all religion is nonsense, an opium for the people, a dangerous poison to be got rid of as soon as possible -- then nobody comes. It depends on you. If you have a belief, that very belief becomes a dream; and if you are very, very sensitive, receptive, that dream can look more real than the reality. In fact, this happens every day, even in non-religious people. You dream in the night and when you dream the dream looks so real. You have dreamed your whole life and every morning you cancel it as unreal. But again, next night you dream, and in the dream again it seems real.

The dreaming faculty lives on belief. If you have a strong belief then the dreaming faculty joins with the belief, pours its energy into the belief, makes the belief a reality, and you start having visions. Buddha is not in favor of any visions -- because he says: "That which is, needs no visions. It needs simply clarity to see." Your mind need not have any dreams, great dreams of great saints, heaven and hell; these are all your creations.

Right view is: having no prejudice, having no belief, having no opinion whatsoever. Difficult... Buddha's path is

arduous; he demands too much. It almost seems to be a superhuman feat. But it is possible -- and that is the only way towards truth.
If you have any opinion you will impose your opinion on the truth. You do it every day. If you come to me with the opinion that this man is good, you will go convinced that this man is good; if you come with the opinion that this man is bad. you will go convinced that this man is bad. Your belief will always find that which it wants to find. Belief is very selective. I have heard....

The boy had been brought into court again charged with stealing auto hubcaps. The magistrate determined to appeal to his father: "See here," said the judge."This boy of yours has been in this court many times charged with theft, and I am tired of seeing him here."
"I don't blame you, Judge," said the father. "And I am just as tired of seeing him here as you are."
"Then why don't you teach him how to act? Show him the right way and he will not be coming here."
"I have already shown him the right way," said the father, "but he just does not seem to have any talent for learning. He always gets caught!"

Now, the right way is different for the judge and for the father. The father himself is a thief. He also wants the boy to learn 'the right way' so that he is never caught again. But his right way is HIS right way.

For a holiday, Mullevy decided to go to Switzerland to fulfill a life-long dream and climb the Matterhorn. He hired

a guide, and just as they neared the top the men were caught in a snowslide.
Three hours later a Saint Bernard ploughed through to them, a keg of brandy tied under his chin.
"Hooray!" shouted the guide. "Here comes man's best friend."
"Ah," said Mullevy. "And look at the size of the dog that is bringing it!"

Now, for one the dog is the greatest friend of humanity, for the other it is the bottle that he is bringing.
"Ah," said Mullevy. "And look at the size of the dog that is bringing it!"
It depends on how you look at things. You can look at the same thing, and you may not be seeing the same thing. If you are listening to me in trust, you listen differently. If you are listening to me with disbelief, you listen to me differently. If you are listening as a disciple, you listen differently. If you are listening just as an outsider, a visitor -- just by the way, you have come with a friend -- you listen differently. What I say is the same, but how you interpret it will depend on you. Right listening will be that you listen as nobody: neither for nor against, with no prejudice -- just listening. If you can see things without any idea in the mind, then Buddha says it is right view.
Right view needs no conceptualization. That's why Buddha says: Don't ask me any theoretical question. He does not say anything about God -- not that God is not. He does not say anything about it because it is pointless to create a theory. He tries to open your eyes to it. He says: To know the truth, you need eyes -- just as you cannot teach a blind

man what light is like, howsoever you try. You cannot teach a blind man anything about the light. Of course, you can teach as much as you want and he may learn all the information that you deliver to him, but still, in reality, he will not be able to conceive what light is. He cannot conceive.
It happened:

A blind man was brought to Buddha. He was passing through the village, and the people of the village were tired of the blind man because he was very logical and very philosophical. He was so argumentative that he used to prove that the light exists not..He would say, "You just bring it, I would like to touch it"; or "You bring it so I can taste it"; or "You bring it, at least let me smell it"; or "You bring it and beat it like a drum so I can hear it."
Of course, you cannot beat light like a drum, and you cannot taste it, and you cannot smell it, and you cannot touch

The blind man would laugh, laugh with victory, and he would say, "You fools! You are trying to prove something to me which is not. I have got four senses. Prove it! I am ready, I am open."
They could not prove it, so the blind man started thinking that they were just trying to befool him about this light: "The whole business is just a deception, a fraud. In fact, they want to prove that I am blind. They are insulting me. I am not blind, because light exists not. So what is the point? If light exists not, eyes need not be there. Eves are just a fiction."

He would say, "You are all blind, but you are dreaming about something that exists not."
They brought the man to Buddha, and Buddha said, "Don't bring him to me. I know a physician -- because he needs no conviction, he needs a vision of light. He needs eyes. He needs treatment, he needs no theory about it. But I know a physician. "
Buddha had a beautiful, very learned physician. He was given to him by an emperor, to look after Buddha's body. The blind man was taken to the physician. He treated him, and within six months he was able to see.
By that time Buddha had moved to another town. The man came running and dancing; he was ecstatic. He fell at Buddha's feet and he said, "You have convinced me."
Buddha said, "Don't talk nonsense. I have not done anything. Your eyes have convinced you, and there is no other way."
Buddha used to say: I am not a philosopher, I am a physician. I would like to treat your inner eyes, and the first step is right view. 'Right view' really means: a mind without views. If you have any view, it is wrong view. If you don't have any view, then you are simply open, clear. Then your window is completely open, you don't have any hindrance; whatsoever is available you will be able to see. Buddha never says anything about that which you will see; he only talks about how to treat your blindness, how to get out of your blindness.

Mulla Nasrudin's son, studying political science, asked his father, "Dad, what is a traitor in politics?"

"Any man who leaves our party," said the Mulla, "and goes over to the other one, is a traitor."
"Well, what about a man who leaves his party and comes over to yours?" asked the young man.
"He would be a convert, son," said Nasrudin, "a real convert."

Now, when somebody goes from your party to another party he is a traitor, and when somebody comes from the other party to yours he is a convert. When a Hindu becomes a Christian, to Hindus he is a traitor, to Christians he is a convert; and when a Christian becomes a Hindu, they welcome him: his understanding is back, he has realized what truth is. But to Christians, he is a traitor.
If you live with views you cannot see the truth of anything. Your view always comes as a barrier. It obstructs, it distorts, it does not allow you to see things as they are. And God is that which is. To know the real you need not have any views. In fact, if you really want to know the real, you have to drop views. That is the first renunciation Buddha teaches: Drop all views, and right view will arise. All views are wrong views. The Hindu, the Christian, the Buddhist: all views are wrong views.
A man without views, a man without opinion, a man with not a thought to cling to, a man who is just a mirror, reflects reality.

The woman heard the preacher go through the commandments, and after every commandment she joined the rest of the audience in shouting, "Amen!"

Where he came to the commandment: Thou shalt not commit adultery, she said, "Now he is beginning to meddle."

Something looks absolutely right until it doesn't fit with you -- as if you are the touchstone of truth, as if you are the criterion of truth. The moment it is not fitting with you it is wrong. This is a wrong approach, and if you have this approach you will never arrive to that which is real. If something is not fitting with you, then don't be in a hurry to settle the matter -- that it must be wrong because it doesn't fit with you. It need not fit with you. God has no obligation to fit with you. Reality has no obligation to fit with you. If it is not fitting with you, then a man of right understanding will change himself rather than deny the reality.
So whenever it hurts, whenever reality hurts, and whenever you feel that you are unfit, it is you who are unfit, not the reality. And a man who has no views will never find that there is any conflict between him and the reality. He will always fit with the reality and reality will fit with him -- just like a glove fits on the hand. This is right view.

The second step is: right intention.
We live result-oriented, we live goal-oriented, we live with intention, with desire: "Things should be like this, then I will be happy. If they are not like this then I'm going to be unhappy." That's why we are so frustrated. Buddha says: Your frustration comes from your intentions. Your intentions seem to be going against reality; then you are frustrated.

Drop intentions, drop desires, and just move moment to moment with reality, wherever it leads. Just become a driftwood; just float with the stream and you will never be frustrated. Frustration comes whenever there is conflict between you and the real. And remember, the real is going to win; you cannot win against the real. Nobody can win against God; that's not possible, that doesn't happen. You can win only with Him. Whenever you succeed remember, somehow, accidentally you must have been with Him. All success simply means this: that unknowingly you must have stepped with Him, and that's why you have succeeded. Failure means that unknowingly you must have stepped against Him. Failure is an indication, success is an indication.

A man who has learned this drops all his intentions. He has no private desires. He says exactly what Jesus said on the cross: Thy Kingdom come, Thy will be done. He surrenders. Buddha has no concept of God. His approach is more scientific than Jesus'. Jesus is more poetic. God is poetry, a beautiful poetry. Buddha is not a poet, he's very mathematical. He says: There is no need to talk about God. Only one thing can be understood: you drop intentions. When you don't have any intentions, you have the right intention. And you have to remember this paradox in all the eight steps.

'Right intention' means no intention on your part. Then the universe flows through you. Then the universe goes on fulfilling its intention through you. You become a vehicle.

"Please," the little man prayed, "you know me. I am always praying to you and yet I have had nothing but bad luck,

misery, sickness and despair all my life. And look at the butcher next door. He's never prayed in his life, and yet he has nothing but prosperity, health and joy. How come a believer like me is always in trouble and he is always doing good?"
Suddenly a big booming voice sounded in his ear, "Because the butcher is not always bugging me, that's why!"

Now, your prayer can be a 'bugging'. What are your prayers? -- your prayers are your intentions, the desires that you would like fulfilled. What are your prayers? -- your prayers are always against God. And look at the absurdity: you are praying to God, and the prayer is basically against God -- because if it is not against God then there is no point in praying. You are ill: if you trust God that means you know that God wants you to be ill. This is how you are at this moment, this is what God's will is. You accept it. Then your prayer is only of gratitude. You don't beg for anything, you simply thank Him: "Thank you for making me ill. Thank you, because I know it must be needed. I may not understand, but I know you give me whatsoever is needed, whenever it is needed." You don't go to the temple or the church or the mosque and ask for help. If you ask, you are going against God. That which has happened already cannot happen against the will of the whole, whatsoever it is. If it is a dark night, then you must be in need of a dark night.
A Sufi mystic used to say in his prayer every day, "Thank you, my Lord -- you always give me whatsoever is needed." His disciples were very annoyed by this, because they had seen him many times when he was poor, hungry,

nowhere to rest in the night. And still, he would pray to God five times a day, and he would say, "Thank you. How grateful I am -- whatsoever I need you always give me." One day it was too much. For three days they had been hungry; nobody had even offered them food. For three days they had been sleeping under the trees, outside a town. and the town was very antagonistic and was ready to kill them. And the morning of the fourth day the mystic was praying again and he was saying, "Thank you. Whatsoever I need you always give me."

One disciple could not contain himself. He said, "Stop all this nonsense! There is a limit to everything. What are you thanking God for? For three days we have been hungry, thirsty, no shelter. Nights are cold and we are getting frozen and you are thanking! For what! What has He given you!" The mystic laughed and said, "For these three days I needed to be hungry, needed to be without any shelter. It was part of my growth. These three days have done me tremendous good, they have been a great blessing. That's what was needed, and He always gives whatsoever is needed."

In fact, whatsoever He gives is whatsoever is needed.

But when you pray, your prayer is always 'bugging'. You are complaining, you are grumpy, grouchy. You are saying, "Nothing is right, everything is wrong. Put it right! Otherwise I will start disbelieving in you; otherwise I am going to become an atheist. If you are, then do these things. If you are not, then I am finished, I am not going to pray anymore."

Is your prayer a sort of bribery? Do you praise Him just to persuade Him to fulfill your desires? Buddha says: The real

religious person has no intention of his own -- and that is his right intention. He does not live a private life, he does not live a separate life. He moves with the universe, he's one with the universe. He has no separate goal, no separate destiny. The destiny of the whole is his destiny. Then the man becomes holy.

The man who has no intention of course lives moment to moment. He cannot project into the future. To whatsoever is needed in this moment, he responds accordingly. He is spontaneous and he is responsible. When I use the word 'responsible' I use in its original sense. He is response-able; he can respond, and he can respond totally, because he has no intention of his own. He can simply say, "Yes l" and he can say it totally. He will not hold back anything. His yes will not be a reluctant yes. It will be like a flower... blooming, releasing its fragrance to existence.

The man of right intention lives a life without any tension. Look at the word 'intention'; it is made of tension. All intention will create tension. It is made of two words, 'in', and 'tension'. When your inner reality is tense, it is IN TENSION. When your inner reality is relaxed and there is no tension -- you are not going anywhere, you are not chasing anything, you are not after anything, you are just here and now, relaxed -- that state of no tension or no intention is what Buddha calls right intention. Because then suddenly the universe starts flowing through you. You become like a hollow bamboo. You become a flute.

The third is right speech.

Buddha says: Say only that which is. Never move into fictions. Only say that which is true and real. Only say that

which you have experienced. Never talk about others' experiences. If you have not known God, please don't say anything about God -- because whatsoever you say will be a falsification, will be sacrilege, will be a sin. Because whatsoever you say will be wrong. If you have known God, only then; otherwise not. The world would be more beautiful, less confused, if Buddha's dictum were listened to: right speech. He says: Say only that which you have experienced, which is grounded in your experience, rooted in your experience. Never say anything else.

Just think about it... haw many things we go on saying which we have never experienced, which we don't know anything about. We may have heard, we may have read, but that doesn't make you capable of uttering anything. It is all borrowed, and the borrowed is never the truth. Say only that which is. Be factual, not fictitious.

Buddha has not created any mythology. His statements are bare of all poetry and fiction, all ornaments. He NEVER decorates his statements; they are nude, they don't have any dressing. He says: If you start playing with fictions. there is no end. And the many religions in the world are ninety-nine percent fiction. Hindus say: there is one hell, one heaven. Jainas say: there are seven hells and seven heavens. And there was a teacher, Gosala, in the days of Mahavir. Somebody asked him, "What do you say7 Because Hindus believe in only one heaven, one hell. And the disciples of Mahavira say that they have not gone deep enough, but their Master has gone deeper and he says there are seven hells and seven heavens."

Gosala laughed. He said, "Nothing! I know there are seven hundred hells and seven hundred heavens."

Now, you can go on playing; there is no end to it, and there is no need to prove it. In the name of religion fictions can continue. All sorts of foolish things can be said in the name of religion. There is no way to judge whether they are true or not. There is no way to make them valid or invalid; you cannot prove, you cannot disprove. That's why all sorts of nonsense continues. There are three hundred religions on the earth and every religion has its own fiction. They are all fictitious. If they are just fictitious, then there is no problem. If it is understood, if you want to enjoy a fiction, then you enjoy.

Do you know that Krishnamurti goes on reading detective fictions? He never reads the GEETA, he never reads the KORAN, he never reads the BIBLE. He goes on reading detective novels. Nobody has asked him why, and he has never answered, but I know why -- because it is all the same. Whether you read a dectective novel, or you read the BIBLE or the KORAN, makes no difference. They are religious detective novels, they are secular detective novels. You may be surprised that a man of the qualities of Krishnamurti should read detective novels, but it is very indicative. He's simply saying that everything is a fiction, and if you want to read a detective novel then why not read a twentieth-century detective novel? Why go backwards and read rotten, primitive things? Why not the new, the latest model?

Buddha says: Right speech means: don't be fictitious, don't be esoteric. Just be absolutely honest and authentic. There were many times when questions were asked of Buddha and he would remain quiet, he would not answer. He would say, "This is not needed for your spiritual growth. This is

unnecessary." Somebody would ask, "Who created the world?" And he would say, "Don't ask -- because if A created or B created or c created, what difference does it make to you? Or if nobody created it and it has been there without anybody's making it, creating it, what difference does it make? You just ask something real, empirical. You ask something which can be of some help to you. Don't ask foolish questions."

Now see: he says, "These questions -- foolish!" because the answers won't help you in any way to grow. And there are people who go on fighting about these things. Somebody says God created it; somebody says in six days; somebody says He is still creating, the creation continues, it has never been finished, the full point has not come yet -- and they go on fighting and quarrelling. It seems they want to fight, so any excuse will do. And these are beautiful excuses because there is no way to end them. You can go on and on and on, ad infinitum. Then there are people who ask, "Who created God?" Now they are also asking a pertinent question.

These questions are irrelevant, and Buddha says: Only say that which you know, and only say that which is helpful, and only say that which is beneficial. Don't be frivolous and don't be fictitious. Be sincere in your utterances.

It happened:

The local political leader was invited to speak to the inmates of a mental asylum. The politician had begun his talk and had been going for about ten minutes when a fellow in the back stood up and yelled, "Oh, you don't

know what you are talking about! Besides, you are talking too much. Why don't you shut up and sit down!"
"I will wait a minute until you put that man out," the politician said to the superintendent.
"Put him out?" the superintendent asked. "Certainly not! That poor man has been here for eight years and that is the first time he has ever said anything that made any sense, sir."

Have you listened to your politicians' speeches? They go on talking and talking -- and without saying a single thing. That's what diplomacy is: go on saying things without saying anything, otherwise you will be caught. So. roundabout and roundabout, people go on. In the end you cannot have any conclusion; there is no conclusion. They simply play with words. Words have their own charm, and if you watch you will be able to see. Sometimes you say a word, then that word leads to another word -- the words have their own charm -- then you go to the other word that leads you into another word, and finally you end up somewhere you had never wanted to. Words have their own charm, their own magic. Ask the novelists, poets; they know about it. The novelist starts a story, but it never ends according to him. By and by, the characters start asserting their own personalities. By and by, the words weave in certain ways and lead into certain directions. All great novelists have known it and said. "It's so -- that we start the novel but we never end it. It ends in its own way."
You try to write a story. First you plan in the mind, you have a bare blueprint when you start. The moment you start, things start happening which you never intended.

Then you are led astray and astray, and the novel or the story ends somewhere you had not even dreamt about. What happens?words have a magic of their own. One word leads to another, and one can go on and on.
Buddha says: Be mindful. Don't be led astray by words. Say that which you really want to say, don't be frivolous.

Just the other night Mrs. Mulla Nasrudin came to me. She said, "Do you know? I can stand at the door and by just looking at my husband's face I can tell whether he is lying or not."
I was surprised. I said, "How on earth can you do that?"
She said, "If his lips are moving, he's lying."

Mulla Nasrudin is a politician. If his lips are moving... enough! Then he must be lying. What else can he do?
Remember one thing: you have to be careful about what you take in, and you have to be careful about what you bring out. Only then can you have a life which is centered. People are careless: they go on stuffing themselves with whatsoever they find. Anything! They go on stuffing -- in the body, and in the mind too. Be careful.
If your neighbor comes and starts gossiping, you listen very attentively. If the neighbor throws some rubbish in your garden, you will start fighting, but if he throws some rubbish in your head, you are perfectly welcoming of it. You don't see it: once somebody has been allowed to put rubbish in your head, what will you do with it? Sooner or later it will come through your mouth and enter into somebody else's head. You cannot keep it inside. That's why people have so much difficulty in keeping a secret.

Tell somebody not to tell anybody anything, and you can be certain he will tell. Tell your wife, "This is very secret... don't tell anybody," and you can be certain that within twenty-four hours the whole town will know. Of course she will also say the same thing when she tells the story to the servant: "Don't say this to anybody, it is very secret." And he will say the same to his wife, and it will go on and on and on. Within twenty-four hours you will see the whole town knows about it. There is no better way to spread a thing around: just go on telling people, "Don't say it to anybody." Certain it is -- they will have to say it. Because whenever there is a secret it becomes difficult to keep it inside. It wants to come out.

Don't go on taking anything in, and don't go on throwing anything out on people. If you are too full of rubbish, go to the riverbank, go to the forest, and just talk to the trees. Nothing will be harmful, because they don't listen. You can talk, you can unburden yourself, you can unwind and come back. But don't do that to human beings -- they are already too burdened.

Buddha says: Right speech means very sincere speech.

The Bible says: In the beginning was the word... and then everything came in. Buddha says: If you drop the word, there will be reality, the beginning. If you become silent, then whatsoever you say will have significance.

Have you watched it? If you fast for one day, the next day your hunger has a different passion to it. If you fast then you have a fresh hunger arising in you. If you go on stuffing yourself every day, continuously, and never fast, you completely forget the language of hunger, the freshness, the beauty, the aliveness of hunger. Fast one day

and next day you will have a fresh hunger arising, and next day you will have a different taste. The food may be the same, but it will become tasteful -- because it is hunger that makes it tasteful.

And the same happens with words. Keep silent, and then say something, and you will see: that something has power in it. Silence is like a fast: it brings life to your words. And in this world only those people who have kept themselves in deep silence, have been of tremendous import, and their words have been of lasting eternal value.

Buddha was silent for many months, Mahavir was silent for twelve years. Whenever Jesus would feel that he was tired, he would go to the forest and he would say to his disciples, "Leave me. Leave me alone." He would be in silence for forty days, and then he would come back. And then his words would have a value to them: each word would be like a diamond.

If you really want that your words should have value, then learn silence. Keep more and more silent; then one day you will know what right speech is.

The fourth is: right morality.

Buddha says: The morality that comes from without is not the right morality. The morality that comes from within is the right morality.

All that we think is moral is not really moral. It is just conditioned by the society. You have been taught to behave in a certain way and you behave in a certain way -- but that behavior is the behavior of a slave. It is not that of a free man, it is not out of freedom. And how is morality possible out of slavery?

Buddha says: Morality is possible only when you are totally free, without any conditioning. Not that you have to do certain things, not that it is your duty, not that you have to follow a certain rule; but that you have become conscious, you have become aware. And out of that awareness you behave in a certain way. AWARENESS is right morality; unawareness is wrong morality.

You can be truthful. You may not be a thief, and Vou may not fool around with others' wives, and you may not be a deceiver, but if it is just because society has forced these things on you, you are not moral. You may be a good citizen but morality is a greater thing: it is not so cheap. You may be good to the society; society does not want anything more than that. If you don't create any trouble -- enough; if you don't create any mischief -- enough -- you are a good citizen. But to be moral means something more than being a good citizen. It means... a good man; it has nothing to do with society. It has something to do with your inner integrity.

Buddha says: Become more conscious. Live through consciousness rather than living through conscience. Conscience is made by the society. If you are born in a Jaina family you will not eat meat, but it does not mean that you are non-violent. How can you be non-violent just by not eating meat? -- because from your very childhood you have been taught not to eat meat and it has become nauseating. The Jaina cannot even look at meat: even seeing meat he starts feeling nauseous, he starts feeling sick.

When I was a child, in my home even tomatoes were not allowed. I asked my mother, "Why are tomatoes not

allowed?" She said, "They look like meat. One starts feeling sick if one looks at tomatoes.'
Tomatoes, poor tomatoes... you cannot find more innocent people than tomatoes!
But I had not tasted tomatoes for a long time in my childhood. When I went to a hostel, only then did I gather courage to eat tomatoes. And the first day, when I ate them, I could not sleep the whole night. My whole stomach was rumbling, and I was afraid I had committed a great sin. In the morning I vomited -- just a conditioning.
The French language has only one word for both consciousness and conscience. That is right; Buddha would have agreed with it. It has only one word for both conscience and consciousness. Buddha also says: Your consciousness should be your conscience. You should become more aware. You should start seeing more things as they are, and then a nonviolence will arise. It is stupid to kill animals just for your food. It is not sin, it is stupid. It has nothing to do with sin. You are not going to be thrown into hell-fire.
I have heard....

A rich man died, a miser -- he must have been a Marwari. They are the Indian Jews. He died. He told his wife, "No need to put any clothes on me, because I know where I'm going. I am going to the hot place. I have committed so many sins, so I am going to hell. There is no need for clothes, and clothes are costly, and costs are rising higher and higher every day. You keep them. They will be useful for our children." So the wife burned him without clothes.

But next night, in the middle of the night somebody knocked on the door. So she opened the door. The ghost of her husband was there, and he said, "Give me my woollen clothes!"
"And what is the matter with you?"
He said, "Now those old days are gone. They have air-conditioned hell. I'm shivering!"

Forget all that nonsense -- that in hell you will suffer. So many politicians are there, so many scientists are there. It is natural that they would have air-conditioned it by now.
Buddha says: Not because of fear should you be moral, but because of understanding; and not because of greed should you be moral -- because your ordinary religions are based on fear and greed, just the ordinary trick of reward and punishment. Just as you do with your children your religions have been doing with you: if you do this you will go to heaven, if you do this you will go to hell -- fear and greed. They are playing on human fear and greed, and they say that one should not be afraid, and one should not be greedy, and their whole structure is based on the same fear and greed.
Buddha says: Have no fear and have no greed. Just look into things, and out of your awareness a responsibility arises. You start behaving gracefully. You don't do foolish things, that's all.
If you are doing things out of fear, you will never be able to be totally moral -- because deep down, beyond the fear, you will know.... And the desire to do the opposite, to be the opposite, will remain there.
It happened:

During a religious meeting an attractive young widow leaned too far over the balcony and fell. But her dress caught on a chandelier and held her suspended in mid air. The preacher, of course, immediately noticed the woman's predicament and called out to his congregation, "The first person who looks up there is in danger of being punished with blindness."
Mulla Nasrudin, who was in the congregation. whispered to the man next to him, "I think I will risk one eye."

An enforced morality cannot be total; one is always willing to risk one eye, at least. Who knows? It may be true, it may not be true....
And the so-called moral people will always need holidays, because it will be tiring. It is based on conflict: one part of your being says something and morality says something else. You are divided, you are split. Because of this split the whole humanity is a little schizophrenic -- one part going south, one part going north. And you are always in an ambiguity, and you are always undecided, wavering -- where to go? what to do? Your instincts say something and your conditioning says just the opposite. You can enforce anything upon yourself, but really, it will never be part of you.
An egoist can be told by the society to become humble, and he can try to become humble. But an egoist is an egoist: now humility will hide his ego.
I have heard....

A rabbi addressed his congregation. They were very moved by his sermon and one man stood up and said, "I'm Joe Smith. I came to this land without a cent. Now I am worth five million, but when I hear your words, I am nothing." Another man stood up and said, "I started out without a cent, too. Now I am worth ten million, but when I hear your words, Rabbi, I am nothing, absolutely nothing.
Then another man rose and said, "I work for the post office. I make eighty dollars a week, but when I hear your words I am nothing, utterly nothing." And the first millionaire said to the second, "Look who wants to be nothing."

Just a postman, trying to become nothing? Then nothingness needs that you first become a millionaire. That's why in India, such a religious country, not even for a single time has a simple person been declared an AVATAR, a TEERTHANKARA. No, not yet; it has not happened -- because if you are poor, what will you renounce? All the twenty-four TEERTHANKARAS of the Jainas come from royal families, sons of kings. Buddha himself comes from a royal family; Rama, Krishna -- everybody comes from a royal family.
Why? Why not Kabir? Why not Fareed? Why not Dadu? Nothing is lacking. Only one thing is missing: they don't have anything to renounce. Look who is trying to be nothing! First you have; to renounce you must have much, you need much; YOU HAVE to have. A simple person is not really a humble person, only an egoist is a humble person. And then he tries, through his humbleness, to say that he is the greatest humble person in the world. But the same thing in a different garb continues.

Your morality never transforms you.
So Buddha says: Right morality is from within, from awareness -- not out of fear, not out of greed.

The fifth step is: right livelihood.
Buddha says: Life should be simple, not complex. Life should be based on needs, not on desires. Needs are perfectly okay: you need food, you need clothes, you need a shelter, you need love, you need relationship. Perfectly good, nothing wrong in it. Needs can be fulfilled; desires are basically unfulfillable. Desires create complexity. They create complexity because they can never be fulfilled. You go on and on working hard for them, and they remain unfulfilled, and you remain empty.
The first thing about livelihood is: it should be based on needs, not on desires. Then a very small quantity of things is enough.
Secondly: it should not be violent. You should not do something just because you can get some money out of it. You can kill somebody and get some money, you can be a butcher and you can make your livelihood, but that is inhuman... and very unconscious. Better ways are possible. One should be creative in one's livelihood, one should not be destructive.

The businessmen were discussing a compatriot.
"He used to work for me," said the first one. "I would not trust him with my money. He would lie, steal, cheat; anything for a buck."
"How do you know him so well?"
"How?" said the first. "I taught him everything he knows."

One should be a little more alert. Money is not all, and one should not destroy one's own life just in accumulating money. Poverty can be tremendously beautiful. If you are just living by your needs, poverty can be a tremendous contentment. In fact, you will never find rich people contented. Sometimes you can come across a beggar with a contented face, but never a millionaire.
The more you chase, the more you feel the horizon is far away. The faster you run, the closer you come to your death, but never to any fulfillment. The shadow of death, the fear of death, the fear that you are going to miss again, destroys all contentment.

The sixth is: right effort.
Buddha says: Never strain and never be lazy. One has to balance between the two. Then there is right effort; effort which is basically effortless.
Have you seen children playing? They play, but there is no effort, there is no strain. They enjoy it. Have you seen a painter painting, a poet writing his poetry, a musician playing on his instrument? or a dancer? There is no effort. If there is effort then the dancer is not a real dancer. Then the dancer is just trying to earn something out of it. Then he is result-oriented, goal-oriented. Then the activity itself, the dance itself, is not his joy.
When Buddha says 'right effort' it means: everything that you do should be a joy unto itself. It should be an intrinsic value. It should be playful.

And right mindfulness is the seventh step.

'Mindfulness' is Buddha's word for meditation. By mindfulness he means: you should always remain alert, watchful. You should always remain present. Not a single thing should be done in a sort of sleepy state of mind. You should not move like a somnambulist, you should move with a sharp consciousness.
Buddha used to say: Not even your breath should be allowed to go out and in without your consciousness. He said to his monks: Always go on watching your breath coming in, the breath going out. If you move, go on watching your feet moving. If you are talking, be watchful. If you are listening, be watchful. If you are eating, be watchful. Never allow any act to be done without awareness, and then nothing else is needed. This awareness will spread all over your life; it will be a twenty-four-hour thing. There is no need to keep separate hours for meditation. And Buddha says that meditation cannot be separate from life; it has to spread and mix with life, it has to be one with life.

And the eighth, the last step is: right SAMADHI -- when YOU are totally absorbed into the center of existence.... These seven steps will bring you to it, but still he says: right SAMADHI. That means there is a possibility of a wrong SAMADHI too? Yes, there is a possibility.
If you fall into unconsciousness, if you fall into a coma, that is wrong SAMADHI; it is not right. It should bring you to total awareness, to perfect awareness. You should not fall in a coma, you should not become unconscious.
One can become unconscious. One can go inside so deeply that one can forget the outside. Now look -- we ordinarily

live outside, we have forgotten the inside. Inside we are unconscious; outside there is a little consciousness. We are out-moving, out-going. Then one day you just stand on your head, you change the whole process: you start forgetting the outside and you start becoming aware inside. A moment comes when you are totally inside and you have forgotten the outside. Buddha says that this is wrong SAMADHI. It is the same man just standing in a reverse posture.

Buddha says: Right SAMADHI IS when, in and out, you are totally aware; not at the cost of the out. In or out, you are aware. Your light of consciousness is burning so bright, it fills you with light, it fills your outside also with light. In fact, in right SAMADHI the inner and the outer disappear; there is only light. Right SAMADHI IS not inner. Right SAMADHI IS transcendental to both inner and outer. Right SAMADHI IS transcendental to duality, to division.

Now the sutra. This sutra simply says how a sannyasin should be.

THE BUDDHA SAID:

THOSE WHO FOLLOW THE WAY ARE LIKE UNTO WARRIORS WHO FIGHT SINGLE-HANDED WITH A MULTITUDE OF FOES. THEY MAY ALL GO OUT OF THE FORT IN FULL ARMOR; BUT AMONG THEM ARE SOME WHO ARE FAINT-HEARTED, AND SOME WHO GO HALFWAY AND BEAT A RETREAT, AND SOME WHO ARE KILLED IN THE AFFRAY, AND SOME WHO COME HOME VICTORIOUS.

O MONKS, IF YOU DESIRE TO ATTAIN ENLIGHTENMENT, YOU SHOULD STEADILY WALK

IN YOUR WAY, WITH A RESOLUTE HEART, WITH COURAGE, AND SHOULD BE FEARLESS IN WHATEVER ENVIRONMENT YOU MAY HAPPEN TO BE, AND DESTROY EVERY EVIL INFLUENCE THAT YOU MAY COME ACROSS; FOR THUS YOU SHALL REACH THE GOAL.

These eight steps are the work.
And Buddha says: There are many types of people: a few are cowards who never go on the Way; a few go fully armored but come back as they start feeling difficulties arising; a few go half the way half-heartedly, then return back; a few go a little further but are killed. Because they could never gather their energy, they could never become integrated, they can be easily destroyed. They were not ready enough to go into the battle -- maybe outwardly they were full of armor, maybe outwardly looking very strong, but inwardly hollow, empty. There are only very few who go into the battle, win the battle, and come back home. That coming back home is what SAMADHI IS, and these seven steps before SAMADHI are the battle, the Way. Move slowly, otherwise you may be killed.
For example: if a person of false morality goes into the battle he will be killed. You have to be authentically moral. 'Authentically moral' means that you have to be moral from within. Those false faces learned from the outside won't help. You will remain hollow inside. And you have to move step by step. You cannot jump steps. otherwise those missing gaps will become dangerous.
That's why I talk about these eight steps, this eightfold path. This sutra is meaningful only if you understand these

eight steps. 'Coming home' means SAMADHI. That means you have come to the very center of existence.
Let me read it again.

THOSE WHO FOLLOW THE WAY ARE LIKE UNTO WARRIORS
WHO FIGHT SINGLE-HANDED WITH A MULTITUDE OF FOES.

Foes are many, and you are alone. So you have to be perfectly ready, otherwise you will miss the goal.

THEY MAY ALL GO OUT OF THE FORT IN FULL ARMOR; BUT
AMONG THEM ARE SOME WHO ARE FAINT-HEARTED...

If you have not lived the right view, right intention, right speech, you will remain faint-hearted. You will remain very weak, a weakling. You will remain impotent.

... AND SOME WHO GO HALFWAY AND BEAT A RETREAT...

If you have not practiced right morality and right livelihood, this is going to happen: you will come half the way. You will be a runner, an escapist.... AND SOME WHO ARE KILLED IN THE AFFRAY...

Some go full-heartedly but are killed. If you have not practiced right effort and right mindfulness, this is going to

happen. But there are only a few... WHO COME HOME VICTORIOUS. If you have practiced all the seven steps you will come home victorious, you will attain to SAMADHI.
... YOU SHOULD STEADILY WALK IN YOUR WAY, WITH A RESOLUTE HEART, WITH COURAGE, AND SHOULD BE FEARLESS IN WHATEVER ENVIRONMENT YOU MAY HAPPEN TO BE, AND DESTROY EVERY EVIL INFLUENCE THAT YOU MAY COME ACROSS; FOR THUS YOU SHALL REACH THE GOAL.

The Discipline of Transcendence, Vol 4
Chapter #2
Chapter title: Rich man's guru, poor man's guru
1 November 1976 am in Buddha Hall

Question 1
I HAVE GLIMPSES OF HOW PSYCHOLOGICAL, EXISTENTIAL PAIN IS CREATED BY THE EGO. IT IS HOMEMADE, AND IT CAN BE UNMADE. BUT WHAT ABOUT PHYSICAL PAIN: WHY IS IT THERE? IS IT A NECESSARY PART OF DYING? I DO NOT FEEL I AM AFRAID OF DEATH AS MUCH AS I AM AFRAID OF PHYSICAL PAIN, SENILITY, OLD AGE.

PSYCHOLOGICAL PAIN can be dissolved; and only psychological pain can be dissolved. The other pain, the physical pain, is part of life and death; there is no way to dissolve it. But it never creates a problem. Have you ever observed? -- the problem is only when you are thinking

about it. If you think of old age you become afraid, but old people are not trembling. If you think of illness you become afraid, but when the illness has already happened, there is no fear, there is no problem. One accepts it as a fact. The real problem is always psychological. The physical pain is part of life. When you start thinking about it, it is not physical pain at all; it has become psychological. You think about death; there is fear. But when death actually happens there is no fear. Fear is always about something in the future. Fear never exists in the present moment.

If you are going to the front in a war, you will be afraid, you will be very apprehensive. You will tremble, you will not be able to sleep: many nightmares will haunt you. But once you are on the front -- ask the soldiers -- once you are on the front, you forget all about it. Bullets may be passing and you can enjoy your lunch; and bombs may be falling and you can play cards.

You can ask Gurudayal. He has been in the war, he has been to the front, he has been a soldier; he knows: the fear is about the future. Then the problem is not physical -- because the fear exists in your psychology. When the pain is actual, physical, there is no problem about it.

Reality never comes as a problem; it is only the ideas about reality that create the problem.

So the first thing to be understood is: if you can dissolve the psychological pain, no problem is left. Then you start living in the moment. 'Psychological' means: of the past, of the future, never of the present. Mind never exists in the present. In the present reality exists, not the mind. Mind exists in the past and the future, and in past and future

reality does not exist. In fact, mind and reality never come across each other. They have never seen each other's face. Reality remains unknown to mind, and mind remains unknown to reality.
There is an old fable....

Darkness approached God and said, "Enough is enough! Your sun goes on haunting me, chasing me. I can never rest; wherever I go to rest he is there, and I have to run away again. And I have not done any wrong to him. This is unjust. And I have come to you to get justice."
It was perfectly right; the complaint was true.
And God called the sun and asked the sun, "Why do you go on chasing this poor woman, darkness? What has she done to you?"
The sun said, "I don't know her at all. I have never seen her. You just call her in front of me; only then can I say something. I don't remember ever having done any wrong to her, because I don't know her. We are not familiar. Nobody has ever introduced us to each other, we are not even acquainted. It is for the first time from you that I am hearing about this woman, this darkness. You call her!"

The case remains pending -- because God could not call darkness before the sun. They cannot exist together, they cannot encounter each other. When darkness is, the sun cannot be; when the sun is, the darkness cannot be.
Exactly the same is the relationship between mind and reality: the psychology is the problem, the reality never is a problem. You just dissolve your psychological problems -- and they are dissolved by dissolving the center of them all:

the ego. Once you don't think yourself separate from existence, problems simply evaporate, as dewdrops disappear in the morning when the sun rises, not even leaving a trace behind. They simply disappear.

Physical pain will remain, but again I will insist that it has never been a problem to anybody. If your leg is broken, it is broken. It is not a problem. The problem is only in imagination: "If my leg is broken, then what am I going to do? And how am I to avoid, or how am I to behave and work my way so my leg is never broken?" Now, if you become afraid about such things you cannot live, because your legs can be broken, your neck can be broken, your eyes can go blind. Anything is possible; millions of things are possible. If you become obsessed with all these problems which are possible.... I am not saying they are not possible. They are all possible. Whatsoever has happened to any human being, ever, can happen to you. Cancer can happen, TB can happen, death can happen; everything is possible. Man is vulnerable. You can just go outside on the road and you can be hit by a car.

I am not saying don't go outside on the road. You can sit in a room and the roof can fall. There is no way to save yourself totally and perfectly. You can be Lying down on your bed, but do you know that ninety-seven percent of people die on a bed? That is the most dangerous place! Avoid it as much as you can; never go to bed. Ninety-seven percent of people die in bed. Even travelling by aeroplane is not so dangerous; it is more dangerous to be in bed. And remember, more people die in the night... so, remain trembling. Then it is up to you. Then you will not be able to live at all.

Psychological problems are the only problems. You can become paranoid, you can become split, you can become paralyzed because of fear -- but this is nothing to do with reality.
You see a blind man walking on the road perfectly well; blindness in itself is not the problem. You can see beggars -- their legs broken, their hands gone, and still laughing, still gossiping with each other, still talking about women, making remarks, singing a tune. Just watch life: life is never a problem. Man has tremendous capacity to adjust to the fact, but man has no capacity to adjust to the future. Once you try to protect yourself and secure yourself in the future, then you will be in a turmoil, in a chaos. You will start falling apart. And then there are millions of problems -- problems and problems and problems. You cannot even commit suicide, because the poison may not be the right poison. In India you cannot rely on anything! They may have mixed something into it; it may not be poison at all. You may take it and you will lie down... and you will wait and wait and wait -- and death is not coming.
Then everything creates a problem.

Mulla Nasrudin was going to commit suicide. He came across an astrologer on the street, and the astrologer said, "Mulla, wait. Let me see your hand."
He said, "What do I have to do now with astrology? I am going to commit suicide! So there is no point; now there is no future."
The astrologer said, "Wait. Let me see whether you can succeed or not."

Future remains. You may not succeed, you may be caught by the police, you may misfire. There is no way to be certain about the future -- not even about death, not even about suicide. What to say about life? Life is such a complex phenomenon; how can you be certain? Everything is possible and nothing is certain. If you become afraid, this is just your psychology. Something has to be done to your mind.

And if you understand me rightly, meditation is nothing but an effort to look at reality without the mind -- because that is the only way to look at reality. If the mind is there it distorts, it corrupts. Drop the mind and see reality -- direct, immediate, face to face. And there is no problem. Reality has never created any problem for anybody. I am here, you are also here -- I don't see a single problem. If I fall ill, I fall ill. What is there to be worried about? Why make a fuss about it? If I die, I die.

A problem needs space: in the present moment there is no space. Things only happen, there is no time to think about it. You can think about the past because there is distance; you can think about the future, there is distance. In fact, future and past are created just to give us space so that we can worry. And the more space you have, the more worry. Now in India they are much more worried because they think, "Next life... and... and" -- ad infinitum -- "what is going to happen in the next life?" A person is doing something and he does not think only about the consequences that are going to happen here now; he thinks, "What KARMA am I going to gather for my future life?" Now he will become even more worried; he has more space. And how is he going to fill that space? -- he will fill

it with more and more problems. Worry is a way to fill the empty space of the future.

The questioner says, "I have glimpses of how psychological, existential pain is created by ego. It is homemade, and it can be unmade."

Just understanding it intellectually won't help; you have to do it. Do it, and then the next question will disappear. Do it, and then you will find there is not any problem left.

"But what about physical pain?"

Now this is how problems arise. Intellectually you have understood one thing, but that doesn't make any sense. The next question immediately brings your reality to the surface: you have not understood.

It is as if a blind man goes on groping with his stick; he finds his path by it. And then we say, "Your eyes can be cured, but then you will have to drop your walking stick. It is not needed." The blind man will say, "I can understand that my eyes can be cured, but how can I walk without my stick?"

Now, intellectually he has understood that eyes can be cured, but existentially, experientially, he has not understood it -- otherwise the next question wouldn't arise.

Sometimes people come to me and they ask one question, and I say, "You go on; you ask the next two." Because one question may not show the reality; they may be just showing their intellectual understanding. But with the next question they are bound to be caught. They are bound to be, because with the next question, immediately they will miss.

The first part of the question is perfect, but you have got the point only through the mind. It is not yet chewed well, it is not yet digested. It has not become blood, bones,

marrow. It is not yet part of your existence. Otherwise you can never ask, "What about the physical pain?" -- because the very question is psychological. Physical pain is not a problem -- when it is there, it is there; when it is not there, it is not there. A problem arises when something is not there and you want it to be there, or when something is there and you don't want it to be there. A problem is always psychological: "Why is it there?" Now this is all psychological. Who is to say why it is there? There is nobody to answer. Only explanations can be given, but those are not really answers. Explanations are simple.

It is very simple: pain is there because pleasure is there. Pleasure cannot exist without pain. If you want a life absolutely painless, then you will have to live a life absolutely pleasureless. They come together in one package. They are not two things really; they are one thing -- not different, not separate, and cannot be separated. That's what man has been doing through the centuries: separating, to somehow have all the pleasures of the world and not have any pain; but this is not possible. The more pleasures you have, the more pain also. The bigger the peak, the deeper will be the valley by the side. You want no valleys and you want big peaks. Then the peaks cannot exist; they can exist only with valleys. The valley is nothing but a situation in which a peak becomes possible. The peak and the valley are joined together.

You want pleasure and you don't want pain.

For example: you love a woman or you love a man, and when the woman is with you you are happy. Now, you would like to be happy whenever she is with you, but when she goes away you don't want the pain. If you are REALLY

happy with a woman when she is with you, how can you avoid the pain of separation when she is gone and she is no longer there? You will miss her, you will feel the absence. The absence is bound to become pain. If you really want that you should not have any pain, then you should start avoiding all pleasure. Then when the woman is there don't feel happy; just remain sad, just remain unhappy -- so that when she goes, there is no problem.

If somebody greets you and you feel happy, then when somebody insults you you will feel unhappy. This trick has been tried. This has been one of the most basic tricks that all of the so-called religious people have tried: if you want to avoid pain, avoid pleasure. But then what is the point? If you want to avoid death, avoid life -- but then what is the point of it all? You will be dead. Before death, you will be dead. If you want to be perfectly secure, enter into your grave and lie down there. You will be perfectly secure. Don't breathe, because if you breathe there is danger... because there are all sorts of infections, particularly in Poona. Never breathe in Poona; you breathe infections. A million diseases exist all around you; how can you breathe? the air is polluted. There is danger, so don't breathe, don't move... just don't live. Commit suicide; then there will be no pain. But then why are you searching for it? You want no pain and all pleasure. You demand something impossible: you want that two plus two should not be four. You want them to become five, or three, or anything, but never four. But they are four. Whatever you do, howsoever you deceive yourself and others, they will remain four. Pain and pleasure go together like night and day, like birth and death, like love and hate. In a better world, with a more

developed language, we will not use words like 'hate' and 'love', 'anger', 'compassion', 'day', 'night'. We will make some words which will carry both together: 'lovehate' -- one word; 'daynight' -- one word, not two; 'birthdeath' -- one word, not two; 'painpleasure' -- one word, not two. The language creates an illusion.

In language pain is separate, pleasure is separate. If you want to look in the dictionary for 'pain', you have to look for 'pain'; 'pleasure' will be separate. You want to look for 'pleasure', then you have to look for 'pleasure'. But in reality pain and pleasure are together, just as your right and left hands are together, just as two wings of a bird are together. The dictionary creates a great illusion; language is a very great source of illusions. It says 'love', and when it says 'love' you never think about hate. You completely forget about hate, but love cannot exist without hate. That's why you love the same person and you hate the same person. Many disciples come to me very disturbed, because they say, "Osho, we love you, but we hate you also." And this creates a great uneasiness in them. Never be uneasy about it. If you love me, you will hate me too. There will be moments when the hate part will be on top of you; there will be moments when the love part will be on top of you. Don't be uneasy about it; it is natural and human.

You would like a world where coldness exists without anything like heat, or heat exists without anything like cold. Just think about it; it is absurd -- because heat and cold are together. And it depends on what you call them.

You can put water in two buckets: in one, hot water, boiling, and in the other, cold, ice-cold water. Just put both your hands into them, and just feel. Are there two

sensations? or just one spectrum? -- on one extreme is cold, on the other extreme is hot. Then let them settle. By and by you will see that you are coming closer and closer; the hot is becoming less hot, and the cold is becoming less cold. After a few hours you will say, "They are both the same now." Or you can try in one bucket of water: put one hand near heat and one hand near ice. Make one hand cold and one hot, dip both hands into one bucket of water and feel what it is. One hand will say it is cold, one hand will say it is hot, but it is the same water. It's relative. Something may look like pleasure to you, and the same thing may look like pain to somebody else.

For example: you are making love to a woman; you think it is very pleasurable. Ask a Buddha; he will be simply horrified: "What are you doing? Have you gone mad?" Maybe that's why people make love in private -- otherwise others will laugh and ridicule. The whole movements of lovemaking will look very absurd. They will look ridiculous. In a passionate state of mind, you are almost drunk.

When you are angry you do something; in that moment it gives you pleasure, otherwise you wouldn't do it. Anger gives tremendous pleasure, power, the feel of power. But when anger is gone you start feeling repentance, remorse. You start feeling that it was not good, now it is painful. When it was there you felt power and you felt pleasure. Now you look again in a less insane state; in' a less feverish state you look again. You are more cool and collected now; now it looks painful. The same thing can be pleasurable, the same thing can be painful -- it depends. And the same thing can be pleasurable to you and for somebody else can

be painful -- that too depends. Pleasure and pain go together.

What I am saying, what my suggestion is for you to do, is: there are two ways, and two ways to get out of it. One is, start becoming more and more insensitive. That's what old religions have been teaching -- become insensitive. When you are dull, insensitive, unintelligent, a crust, a hard crust surrounds your being. You will neither feel pain nor will you feel pleasure. That's what is happening to Jain monks and other monks -- they try to become insensitive. By and by, you can become insensitive. Then nothing feels pleasurable, nothing feels painful. You come to a state of stupor, stupidity, where you become very aloof. You are almost dead. Your eyes lose fire, your being loses all energy. You are just dead stuff, a stagnant thing, and you will start stinking of death. This is one way -- simple, easy, cheap. I don't suggest it. It is life-negative. It is violent; it is violence against yourself. It is a self-torture. You try it, it is simple.

You can go to Benares and you can see people, sannyasins, lying on a bed of thorns -- and you will be amazed! But what have they learned? They have not learned anything -- just that if you go on lying on hard things your body becomes dead, it doesn't feel. But just to avoid pain they are avoiding life itself. It is as if you wanted to be healthy and you wanted to drop the disease; just to drop the disease you killed yourself, because the disease was too painful. But now you don't exist at all.

What I suggest is a very life-affirmative, life-loving way. My suggestion is: when there is pain, go deeply into it, don't avoid it. Let it be so, be open to it, become as

sensitive as possible. Let the pain and its arrow penetrate you to your very core. Suffer it. And when the pleasure comes, let that too move you to your innermost core. Dance it. When there is pain be with pain, and when there is pleasure be with pleasure. Become so totally sensitive that each moment of pain and pleasure is a great adventure.
And I would like to tell you one thing: that if you can do this, you will understand that pain too is beautiful. It is as beautiful as pleasure. It also brings a sharpness to your being; it also brings awareness to your being -- sometimes even more than pleasure. Pleasure dulls. That's why people who live just in indulgence will be found to be shallow. You will not see any depth in them. They have not known pain at all; they have lived only on the surface, moving from one pleasure to another. The playboys... they don't know what pain is.
Pain makes you very alert, and pain makes you very compassionate, and pain makes you sensitive to others' pains too. Pain makes you immense, huge, big. The heart grows because of pain. And it is beautiful, it has its own beauty. I am not saying seek pain; I am only saying whenever it is there, enjoy that too. It is a gift of God and there must be a hidden treasure in it. Enjoy that too; don't reject. Accept it, welcome it, be with it. In the beginning it will be difficult, arduous. But by and by you will learn the taste of it. The taste has to be learned; it is just like other tastes.
If you start drinking alcohol, in the beginning the taste is just bad and bitter.

Mulla Nasrudin is a drunkard.

One day his wife went to the pub, and he was drinking there with his friends. And the wife was in a REALLY bad mood; she had tried every way and he wouldn't listen. Today she wanted to shock him. And of course he was a little puzzled; she had never come to the pub: "Is she going to create a scene here? Home, it is okay. Home is the place where scenes are created and enacted, but in the pub?"
And she came and just sat by his side and said, "Mulla, I have also decided to drink, from today. He was a little more puzzled. But then he poured a glass for her. She tasted and it was so bitter, and she just could not believe it.
She said, "It is so bitter, Mulla."
And Mulla said, "Look! And you have always been thinking that I am enjoying. It is a great SADHANA; it is not easy!"

When you start anything new, you have to learn the taste. And of course the taste of pain is bitter. But once you have learned it, it gives such sharpness and brilliance to you. It shakes all dust, all stupor and sleepiness away from you. It makes you so fully mindful that nothing else can make you so mindful. In pain you can be more meditative than in pleasure. Pleasure is more distracting. Pleasure engulfs you. In pleasure you abandon consciousness. Pleasure tends to make you unconscious; pleasure is a sort of oblivion, a forgetfulness. Pain is a remembrance: you cannot forget pain.
Have you not observed? -- whenever you are in pain you remember God, never when you are happy and in pleasure. Who bothers7 In fact. when you are in pleasure you forget

yourself, you forget God, you forget everything. Things are going so well....
But in pain, you remember God.
So pain can become a very creative energy; it can become a remembrance of God. It can become prayer, it can become meditation, it can become awareness.
What do I teach? I teach: when pain is there, use it as awareness, as meditation, as a sharpening of the soul. And when pleasure is there, then use it as a drowning, as a forgetfulness. Both are ways to reach God. One is to remember yourself totally, and one is to forget yourself. totally. And pain and pleasure both can be used, but to use them you have to be very, very intelligent. What I am teaching is not the stupid person's way; what I am teaching is the intelligent, the wise man's way. Whatsoever God gives you, try to find a way to use it, in such a way that it becomes a creative growth situation for you.

the second question:

Question 2
AFTER TODAY'S LECTURE, I FELT AS IF LEVITATING AND FLYING. I WALKED ALONG THE ROAD IN FRONT OF THE ASHRAM GATE, APPROACHED A FLOWERING BUSH, AND LOOKED AT IT, SUDDENLY HAVING THE SENSATION OF BEING ONE WITH NATURE AND FLOATING LIKE DRIFTWOOD IN THE RIVER. ALL OF A SUDDEN I REALIZED THAT THE DRIFTWOOD HAD STEPPED INTO A HEAP OF DOG SHIT. DO YOU HAPPEN TO SEE ANY SYMBOLIC SIGNIFICANCE TO THIS?

The significance is there, but not symbolic; it is very real. You need not go into symbolism, because it is not a dream, It happened when you were perfectly awake. The reality is saying something to you....
Listening to me you can feel that you are levitating, but you cannot levitate. The feeling is not the thing, not the real thing. Listening to me you can feel very happy, but that happiness is like a reflection. It is my happiness reflected in your mirror, it is not your happiness. You are bound to land somewhere in dog shit.
One should not depend on anybody else. You need your happiness. Listening to me, you can become engulfed, you can be overwhelmed, but the farther you go from me, that music will start disappearing from you. It was not yours in the first place.
It is as if I am sitting here: in my light your darkness disappears. Then you go away; the farther away you go, the darkness starts surrounding you again.
It is as the Sufis say:

Two travellers were going into a forest. One had a lamp, a lantern of his own, the other had none. But the other was not even aware of the fact. They both walked in light because one had the lantern, so the other also had the light on the path. Then came the moment where they had to depart; their paths were going separately. And when the man with the lantern went on his path, suddenly the other traveller recognized, realized, that there was immense darkness all around.

You can walk with me to a certain extent. The disciple can walk with the Master to a certain extent, but then the paths separate. Then you have to go on your own way. Suddenly you will find you are in darkness.
So while you are with a Master, don't just enjoy his bliss. Enjoy, but learn also how to create your own bliss and your own light. Those moments with a Master have to be tremendously enjoyed -- good. But just enjoyment is not enough. You have to learn the secret of how to create your own light -- so when the Master departs, or you have to go on your own way and paths are separate, you are not lost in darkness. Otherwise this will happen again and again.

I heard one day that Mulla Nasrudin had been caught by the police, so I went to see him in the jail. I asked him, "Mulla, how do you happen to be here? What happened?"
He said, "Housebreaking, and my fault too."
I asked, "And how was that?"
He said, "I spent three months getting acquainted with the dog, and then I went and stepped on the cat."

You have to be fully aware.
In Zen they say: The art of meditation is almost the art of being a thief.
You have to be so aware that you can walk into somebody else's house where you may never have been before; not only can you walk, you can remove things without making any noise; not only that, but without any light in the dark night. You have to be like a thief: very aware, very conscious.

What happened to this questioner? -- he was floating, he was no more in this world, he had moved into another world. A vision had dawned on him; he was in a dream, he was not aware, he was drunk. Hence he stepped into dog shit.
This is very, very meaningful; remember it. Otherwise there are many ways to land in wrong places. Unless you are tremendously aware, many times you will come nearer to home and again you will miss the door.

the third question:

Question 3
OSHO. ARE YOU ALSO THE POOR MAN'S GURU?

Certainly!
Whenever you give me an opportunity to contradict myself I never lose it. I contain contradictions. I am vast. I never feel uneasy about contradictions; I love them.
Yes, I am a poor man's guru. But if you understand me there is no contradiction. My definition of a rich man and my definition of a poor man have to be understood well. Jesus says, "Blessed are the poor because theirs is the kingdom of God." And mind you, he does not say theirs will BE the kingdom of God; he says theirs IS the kingdom of God. Let me repeat it: he says, "Blessed are the poor, because theirs is the kingdom of God." But who are the poor in Jesus' definition? -- the same people I call rich.
I call a man rich who has become absolutely frustrated with the world, who has known all that it can give, and has come to know that all of it is illusory. And he has become aware

of his inner poverty. "No richness of the world can fulfill my hungry heart; nothing that I can possess can ever be a contentment to me. My poverty remains untouched by my riches." I call this man a rich man because he has come to see the futility of all riches; but he is also the poor man, the REALLY poor, because he has understood his inner poverty. He is'the poor in spirit'.

Now let me confuse you a little more.

There are two types of rich men: one, the first type, who has riches; and the other, who has no riches but still is a rich man -- because he has desires to be rich. The first has riches, the second has no riches, but both are rich men -- because both move for more and for more and for more. You may have ten rupees and you desire a hundred rupees. Somebody has ten million rupees and he is desiring a hundred million rupees. What is the difference? -- the proportion is the same. Both are moving towards riches. So there are rich people with riches and there are rich people with no riches at all. A beggar can also be rich if he is still moving into desire.

Then there are two types of poor people: a poor person who has no riches, and a poor person who has all the riches in the world. If the poor person has understood that there is no meaning in riches, and the person who has all the riches has also understood that there is no meaning in riches, then both are poor in spirit. The basic thing to realize is that whatsoever is outside is not going to fulfill you. Whether you are rich or poor does not matter. But, it is easier.... That's why I said that if a poor man wants to be religious, he will have to have more intelligence than the rich man -- because he will have to substitute by his intelligence what

is lacking in riches. He will have to have a great vision, visualization power. If you have a beautiful woman, it is very easy to understand that just by having a beautiful woman by your side, no contentment comes. It is very easy to understand it; much intelligence is not needed. But if you don't have a woman and you live in a desert alone, and dream -- and dreams come, and you fantasize about women -- now, to understand that just by getting a woman you cannot be satisfied is difficult, very difficult. When you have riches by your side it is very simple to understand. Not much intelligence is needed to see that nothing has happened to your inner world. But when you don't have anything, not even something to eat, no house to give you shelter, it is very difficult to see that houses, food, money, are all meaningless. It is very difficult for a poor man to understand that money is meaningless. For a rich man, it is very simple.

That's why I say if a rich man does not become religious he must be extraordinarily stupid, and if a poor man becomes religious he must be extraordinarily intelligent. Because when you have, it is very simple to see the arithmetic that nothing has happened; but when you don't have, then just to visualize and just to think in imagination that even by having it nothing is going to happen, is very difficult. A lurking doubt will remain inside... maybe there is something in it; the whole world is running after it: "Are they all fools? Am I alone the wise man? Then why is the whole world running after riches, money, power, prestige?" It is very difficult. When you live in a palace you know that life does not happen just by living in a palace. But when you live on the road, you live in a slum, it is very difficult

to understand that just by living in a palace nothing happens. That's why I told you I am a rich man's guru. But only for that rich man who has understood that he is not rich is there the possibility of opening into the religious dimension. When he has understood his inner poverty, only then. So whosoever understands that he is poor, and he has nothing, and this world cannot give you anything, is capable of making a contact with a Master. There is no other way.
Sometimes it seems very hard. Listening to me, sometimes you become very disturbed. The moment I say that I am only a rich man's guru, of course you become disturbed. You are not rich; then am I not your guru? But you misunderstood me. You could not get the point of it. Many times it is happening: I say something, you hear something else.

Three little old ladies, loving but deaf, met at the supermarket.
"Beautiful day," said one.
"No, it is Thursday," said the other.
"Me thirsty too," said the third. "Let us have a cup of tea."

This is how things transpire between me and you. I say something, you hear something, and then you go on questioning and I go on answering....

Two guys talking: One said, "I got married because I was tired of going to the laundromat, eating in restaurants, and wearing socks with holes." The other guy said, "That's funny. I got divorced for the same reason."

When I say a poor man cannot be religious, it hurts -- and particularly in a country like India, which is poor. It hurts very much, and more so because India thinks it is a religious country, and I say a poor man cannot be religious. The country is poor and has pretensions of being rich. It hurts very deeply; it wounds the ego. But try to understand. There is a hierarchy, and unless you have fulfilled the lower needs first, the higher needs don't arise. In life you follow the rule very arithmetically: a boy has to go to the primary school, then to the middle school, then to the high school, then to a college, then to a university. There is a hierarchy. If somebody says, "I want to enter into the university directly," you won't allow. You will say, "First you have to fulfill a few requirements."

God is the ultimate truth, and now everybody thinks he should be able to approach directly and that there should be no requirement. This is absolute nonsense. To me, your physical needs have to be fulfilled first. Your body has to be in a deep contentment, a well-being. When the body is perfectly well, healthy, has a pleasure of its own, is like a beautifully humming car -- no disturbance, no noise... I am not talking about Indian cars.

They say that when the manufacturer of Ambassador cars died, when Birla died, the man who received him at the gate of heaven was very angry. He said, "We have received many complaints about your car, this Ambassador: that except for the horn, the whole mechanism makes noise!"

When the car is really beautifully humming and the mechanism has a rhythm to it, there is well-being. When your body is humming in a musical, harmonious way, when

everything fits together, when there is nothing wrong and you are simply happy with the body, suddenly there is an upsurge of energy. You start seeking aesthetic objects: art, music, poetry, painting. Suddenly you become interested in Picasso, Michaelangelo, Mozart. Suddenly your taste starts growing for something beautiful.
When your mind is also humming, when your mind is also in a well-being -- the music is there, the poetry is there, the beauty is there, and you are satisfied -- again another jump, another quantum leap, and you start asking about truth, you ask about God. You ask the ultimate question only in an ultimate state of well-being, not before it. And then the search starts. Now it is very difficult; it is as difficult as in this story:

Myron Cohen tells about the lady who was asked, "Sadie, if You found a million dollars in the street, what would you do with it?"
"That depends," answered Sadie. "If I found it belonged to somebody very poor, I would give it back."

Now, one million dollars! And the lady says, "If I found it belonged to somebody VERY poor, then I would give it back. It depends; otherwise I am going to keep it. If it belongs to a a rich man what is the point of giving it back?" But one million dollars belonging to somebody very poor? -- look at the absurdity of it.
I have never come across a man whose lower needs are not fulfilled who can really inquire into the truth of God; not possible. I feel sorry to say so, but... truth is truth, and it has to be said even if it hurts. I cannot do anything; it is so.

Then his desire remains hanging around -- his unfulfilled layer. He may talk about prayer, he may talk about love, but he will mean sex. If his sex is unfulfilled, his talk about love is not going to be about love; it will be about unfulfilled sex. He may use the word'love'; that is irrelevant. That doesn't make any difference. But if you go deeper into his love and his talk about love, you will find sexuality hidden there.

It is impossible to jump to higher needs when the lower are not fulfilled. India was, one day in the past, a religious country -- in the days of Buddha and Mahavira. It was religious because it was the richest country in the world. It was thought to be as a golden bird -- most fabulous, most rich, luxurious. It has known its days; it was young, full of energy and vigor. It was at its peak. Nobody can remain at the peak forever. It goes on changing. In those days India was religious because it was rich. Then the richness was gone; India became more and more poor. And there is a logic in it.

Whenever a country is very rich it starts becoming religious; when it starts becoming religious it becomes poor. When it becomes poor it is difficult to be religious. This is the mechanism, this is the dialectic. Why does it happen?

Now look at America: America is now the most affluent country in the world, but the young generation is going against technology. The young generation talks about love, prayer, meditation. But if you go against technology, and if you burn Cadillacs, Rolls Royces, and you start living like mendicants, you become hippies and yippies and you drop out of the society, now what will happen? If it happens on a

larger scale, America will become the poorest country in the world. Now look at the dialectics of it: America is interested in religion, America is interested in meditation, America is interested in God -- because it is rich. Now, once you become interested in God you say, "What is there in riches? Nothing. A poor man's life is beautiful; I would like to be a vagabond like Buddha, I would like to be a wanderer. I don't want to continue with this mechanical society. I don't want to be part of a consumer society anymore." Then you drop out; then bigger portions of the society drop out.

And you are the future -- because the young generation will have to decide. The older generation will disappear soon. And when the new generation has to decide, it knows no technology. You will fall from your riches; you will become poor. When you become poor, then you will go on carrying that religion which.happened when you were rich, as a hangover. Just see it: when you were rich religion was true because you were trying to reach a higher peak. Now you have fallen from the riches, and you have fallen because of religion. Now you will carry a hangover of religion for centuries. You will go on talking about meditation but it will not mean anything.

That's why in India the hangover has continued. India has known a golden peak. When it knew the golden peak, Buddha and Mahavira and Neminatha and ALL intelligent people dropped out of the society. They became mendicants, wanderers, BHIKKHUS; they started begging. And they said, "This is all nonsense. These great palaces and these great riches are all useless." And they were true: I am not saying they were wrong; I am simply telling you

how the mechanism functions, how the wheel moves. They were true; they had to say this, there is no way to avoid it. But when they said it millions were convinced. Buddha had thousands of disciples, and they all came from rich families. They were either from royal families, or they were from very rich families. Of course, a few poor people also came. But in fact, at the time, nobody was poor.

Now in America there are poor people, but if you look at them from the Indian standard, they are very rich. Even a poor person can have a car in America. Even your chauffeur can come in his car. Now, in India, just to think that a driver has his own car! Nobody will believe it: "Then why does he drive somebody else's car? It is impossible!"

I used to stay in Indore at a rich man's family. He had gone for the first time to Switzerland, and the guide who was travelling with him to show him places invited him to his house. He had a beautiful house in the hills. This rich man was telling me -- he had been to the West for the first time -- he was telling me, "I could not believe, I was amazed -- because he had nine rooms -- just a wife and husband! And each room with attached bathroom!" In his house where I used to stay, he had only two rooms with attached bathrooms, and he is one of the richest men of Indore. One was for me and one was for himself. Attached bathrooms are a luxury. He could not believe it; and he could not understand why the man was functioning as a guide. He had his own car, he had his own house, he had a beautiful garden -- so why was he working as a guide? This rich man felt poor in comparison to that poor man.

India was rich; even the poor men were rich. Millions of people were converted by Buddha and Mahavira, and they

all left. Just think of the point: if millions of people suddenly turn into beggars, only a very rich society can afford them. Otherwise, how will you afford it? Who will give them food? Who will give them shelter? They were all sheltered, they were all getting good food, they were getting good clothes. In fact Buddha had to make rules that they should not receive more than this, otherwise people were given so many things that it would become difficult for the beggar to carry all that load. So one should not receive more than this -- a limited amount. And if you received more, then immediately you had to give something. But your possessions should be of a limited number. There were millions of BHIKKHUS, and Buddha had to make rules for them not to possess more. It was a rich country; religion flowered. When religion flowered, because of its very flowering the country became poor. When the country became poor, the religion continued as a hangover. Now India is not a religious country; religion is just a hangover from the past. If you look at the past, you can think that "Yes, sometime it must have been a religious country." But if you look at the future, it is going to be a communist country, sooner or later. It is one of the most materialist countries in the world now.

Now let me tell you another thing: when a country becomes poor it becomes materialist; when it becomes materialist it does not bother about religion at all -- or, at the most, pays lip-service. Then it starts becoming rich; materialism makes you rich. When you again become rich, one day you become religious. And in this way the wheel goes on moving.

Religion is always for the rich. And a hangover religion is very dangerous: it does not allow you to be really materialist, and you are materialist. It does not give you freedom to be really materialist. I am not against materialism, because I know that only at the highest peak of materialism does religion happen.

Karl Marx had predicted that the richest country of the world would become communist. But he failed; his prediction was wrong. It was wrong because he never understood the real dialectics of society, he only understood the economic structure. If he was right then America should have been communist; not China, not Russia. Both are poor countries, the poorest. Karl Marx was wrong.

What I am saying is truer: a rich country can never become communist; only a poor country becomes communist. A rich country becomes religious, not communist. A poor country becomes communist -- but this is how it is. I am not saying it should not be so: I am not saying anything about what should be and what should not be. I am simply saying what is; this is the mechanism. Now if Russia really becomes rich someday, it will lose contact with its communism. That's why there is a conflict between China and Russia: Russia is richer than China. China is really a poor man's country, and only the poor man can be materialist. Now, to China, Russia seems to be bourgeois. They don't want to have anything to do with Russia; it is already a bourgeois country. Sooner or later when Russia becomes richer.... That is bound to happen: when you become materialist, technological, scientific, you become

rich. When you become rich, suddenly religion starts flowering.
In Russia, you will be surprised to know that there are secret societies now gathering together somewhere in privacy, praying, meditating -- because now it is illegal. You cannot pray in public, you cannot talk about meditation in public. But there are societies, and people even risk their lives just to be together and talk about Jesus and Buddha. But they are all secret societies.

the last question:

It is from Yatri.
Question 4
FOR THE RECORD.... OSHO, TWO DAYS AGO, FOR REASONS CLEARLY SPIRITUAL, YOU ADMITTED TO SPEAKING ONLY A MODEST FIVE THOUSAND WORDS PER DAY. FROM A PURELY SCIENTIFIC VIEWPOINT, THIS STATEMENT WOULD SEEM TO CONTAIN CERTAIN INACCURACIES. THE ACTUAL FIGURE -- AND THIS ANY TRANSCRIBER, EDITOR OR TAPE OPERATOR WILL INDEPENDENTLY VERIFY -- IS APPROXIMATELY THREE TIMES THE AMOUNT, COUNTING BOTH THE MORNING DISCOURSE AND THE EVENING DARSHAN. THIS MEANS THAT ONE HUNDRED AND FIVE THOUSAND WORDS ARE SPOKEN EACH WEEK, AND A HANDSOME TOTAL OF FIVE MILLION FIVE HUNDRED THOUSAND WORDS ARE GIVEN TO US IN ONE YEAR. IN THREE SHORT YEARS A CHAIN OF SUCH WORDS WOULD INDEED GIRDLE THE

EARTH. IS THIS A RECORD FOR AN ENLIGHTENED VOICE?
WE ARE SURE THE MASTER NEEDS THE OPPORTUNITY TO VERIFY OR REFUTE SUCH EXTRAVAGANT CLAIMS.

They are not extravagant, and I absolutely agree with you, Yatri. But, a Master always has his ways to escape; you cannot catch him so easily. And he can always bring some esoteric thing into it.
Yes, fifteen thousand words are spoken: remember, I am not saying I am speaking.... Fifteen thousand words per day are spoken: five thousand from the body, five thousand from the mind, five thousand from me!
Let me tell you one anecdote:

A jaguar persuaded a cat to teach him how to pounce. After a few successful experiments with bugs and insects, the jaguar, his appetite whetted, decided to try out this new technique on the cat itself. The cat, however, jumped out of danger like a flash, and the jaguar landed in a heap.
"That is not fair!" whined the jaguar. "You did not teach me that trick."
"A smart teacher," the cat reminded him, "never teaches a pupil all his tricks."

Remember that.
And Yatri is right: my mathematics are poor. It has always been so. So whenever it comes to mathematics I will always agree with you. But metaphysics has its own ways

to get out of any entanglement. That s why I can so easily contradict myself.
I speak only five thousand words a day.

The Discipline of Transcendence, Vol 4
Chapter #3
Chapter title: Remember the middle
2 November 1976 am in Buddha Hall

ONE NIGHT A MONK WAS RECITING A SUTRA BEQUEATHED BY KASHYAPABUDDHA. HIS TONE WAS SO MOURNFUL AND HIS VOICE SO FAINTING, AS IF HE WERE GOING OUT OF EXISTENCE. THE BUDDHA ASKED THE MONK, "WHAT WAS YOUR OCCUPATION BEFORE YOU BECAME A HOMELESS MONK?" SAID THE MONK, "I WAS VERY FOND OF PLAYING THE GUITAR." THE BUDDHA SAID, "HOW DID YOU FIND IT WHEN THE STRINGS WERE TOO LOOSE?" SAID THE MONK, "NO SOUND IS POSSIBLE." "HOW WHEN THE STRINGS WERE TOO TIGHT?" "THEY CRACK." "HOW WHEN THEY WERE NEITHER TOO TIGHT NOR TOO LOOSE?" "EVERY NOTE SOUNDS IN ITS PROPER TONE."
THE BUDDHA THEN SAID TO THE MONK: RELIGIOUS DISCIPLINE IS ALSO LIKE UNTO PLAYING THE GUITAR. WHEN THE MIND IS PROPERLY ADJUSTED AND QUIETLY APPLIED, THE WAY IS ATTAINABLE; BUT WHEN YOU ARE TOO FERVENTLY BENT ON IT, YOUR BODY GROWS TIRED; AND WHEN YOUR BODY IS TIRED,

YOUR SPIRIT BECOMES WEARY; WHEN YOUR SPIRIT IS WEARY, YOUR DISCIPLINE WILL RELAX; AND WITH THE RELAXATION OF DISCIPLINE THERE FOLLOWS MANY AN EVIL. THEREFORE, BE CALM AND PURE, AND THE WAY WILL BE GAINED.

MAN'S whole misery consists in his being off-center. here is a maladjustment between the hub and the wheel. There is a maladjustment between you and reality, and that maladjustment manifests itself in a thousand and one ways. The farther you are away from reality, the more miserable. Hell is the farthest point from reality. The closer you are to reality, the more close you are to heaven. When there is no maladjustment between you and reality, you are heaven itself.

It Is not a question of going anywhere, it is a question of how to get in tune with reality again. It is a rediscovery -- because in the mother's womb each child is centered in reality. In the mother's womb each child is profoundly blissful. Of course he is unaware of it, not knowing anything about it. He's so one with his bliss that there is no knower left behind. Blissfulness is his being, and there is no distinction between the knower and the known. So of course the child is not aware that he is blissful. You become aware only when you have lost something.

Mulla Nasrudin was saying to his son one day, "You don't know what happiness is until you get married -- and then it is too late."

It is so. It is very difficult to know something without losing it, because when you have not lost it you are so

totally one with it. There is no distance: the observer and the observed are one; the known and the knower are one. Every child is in a profoundly blissful state.
Psychologists also agree with this. They say that the whole search of religion is nothing but a way to again find the womb of the mother. They use it as a criticism of religion, but to me it is not criticism at all. It is simply true. Yes, the search for religion is again a search for the womb. The search for religion is again a search to make this whole existence a womb.
The child is in absolute tune with the mother. The child is never out of tune with the mother. The child does not know that he is separate from the mother. If the mother is healthy the child is healthy; if the mother is ill the child is ill; if the mother is sad the child is sad; if the mother is happy the child is happy; if the mother is dancing the child is dancing; if the mother is sitting silently the child is silent. The child has no boundaries of his own yet. This is the purest bliss, but it has to be lost.
The child is born, and suddenly he is thrown off-center. Suddenly he is uprooted from the earth, from the mother. He loses his moorings and he does not know who he is. There was no need to know it when he was with the mother. There was no.need to know -- he was all, and there was no need to know, there was no distinction. There was no 'you', so there was no question of 'I' The reality was undivided. It was ADWAITA, pure ADWAITA, pure non-duality.
But once the child is born, the umbilical cord is cut and he starts breathing on his own, suddenly his whole being becomes a quest to know who he is. It is natural. Now he

starts becoming aware of his boundaries -- his body, his needs. Sometimes he is happy, sometimes unhappy, sometimes he is fulfilled, sometimes not fulfilled; sometimes he is hungry and crying and there is no sign of mother anywhere; sometimes he is on the mother's breast, again enjoying oneness with the mother. But now there are many moods and many climates, and he will start, by and by, to feel the separation. A divorce has happened; the marriage is broken.

He was absolutely married to the mother; now he will always be separate. And he has to find out who he is. And the whole life one goes on trying to find out who one is. This is the most fundamental question.

First the child becomes aware of 'mine', then of 'me', then of 'you', then of 'I'. This is how it proceeds. This is precisely the procedure, exactly in this order. First he becomes aware of 'mine'. Watch it, because this is your construction, the structure of your ego. First the child becomes aware of 'mine' -- this toy is mine, this mother is mine. He starts possessing. The possessor enters first; possessiveness is very basic. Hence all the religions say: Become non-possessive -- because with possession starts the hell. Watch small children: very jealous, possessive, each child trying to snatch everything from everybody else and trying to protect his own toys. And you will see children that are very violent, almost indifferent to others' needs. If a child is playing with his toy and another child comes you can see an Adolf Hitler, a Genghis Khan, a Nadirshah. He will cling to his toy; he is ready to hit, he is ready to fight. It is a question of territory, a question of

domination. Possessiveness enters first; that is the basic poison. And the child starts saying, "This is mine."
Now look -- nothing can be 'mine' in reality, in truth. We come empty-handed, we go empty-handed. This whole business of 'mine' and 'thine' is just a dream. But once the child says, "This is mine," now he is entering into a maladjustment with reality. So you will find that the more you have this idea of 'mine', the more you will be miserable, the more you will suffer. Everywhere: "This house is mine; this woman is mine; this man is mine," and EVERYWHERE you immediately claim and possess... and misery enters.
Two persons are in love. If it is just a beginning the 'mine' has not started -- because if 'mine' has not started, the mind has not started. Once the 'mine' starts, the ego is on the way. The ego is the crystallized 'mine'. And once the 'mine' starts, love is lost. Love is beautiful only when there is no 'mine'. But it enters immediately, because that has become our very structure. That is our foundation in this world. We are wrongly based.
I have heard....

This playboy was six and he was playing with the girl next door who was five.
"Want to wrestle?" he asked. She said, "I can't wrestle. I am a girl."
He continued, "Want to play ball?"
She replied, "I can't play ball. I am a girl."
Finally he said, "Okay, wanna play house?"
She said, "All right. I will be the father."

From the very beginning, who dominates whom? who possesses whom? Hence all the religions -- eastern, western -- all the religions that have existed on earth emphasize non-possessiveness, non-attachment -- because that will take the very earth from beneath your feet. If you become non-possessive the ego cannot exist. If you become aware of this basic flaw of your being, this claim for 'mine', you will be surprised that all your misery can be dropped by dropping this single word. This is not just a word, it is your whole style of life. The wrong style of life is based on 'mine'; the right style of life knows no 'mine', no 'thine'. Once we say 'mine' we are making ourselves separate from the whole. Now this separation will grow, and each step will take you farther away.
I have heard....

A small child was sitting with the family; the father and mother were quarrelling, as usual. Then the father became almost mad. Afraid he might hit the woman, or that he might do something wrong, he ran out of the house.
The small child was watching. He said, "Will daddy be coming back?"
The mother said, "Yes, within fifteen minutes he will be back."
The child said, "Oh nuts! I was thinking to have his dessert."

Once the 'mine' enters then you are a competitor with everybody. Once the 'mine' enters, your life will now be a life of competition, struggle, conflict, violence, aggression.

The next step of 'mine' is 'me'. When you have something to claim as yours. suddenly through that claim arises the idea that now you are the center of your possessions. The possessions become your territory, and through those possessions arises a new idea: 'me'.

Once you are settled with 'me', you can see clearly that you have a boundary, and those who are outside the boundary are 'you'. The other becomes clear; now things start falling apart.

The universe is one, it is a unity. Nothing is divided. Everything is connected with everything else. It is a tremendous connectedness. You are connected with the earth, you are connected with the trees, you are connected with the stars; stars are connected with you, stars are connected with the trees, with the rivers, with the mountains. Everything is interconnected. Nothing is separate; nothing can be separate. Separation is not possible.

Each moment you are breathing -- you breathe in, you breathe out -- continuously there is a bridge with the existence. You eat, existence enters into you; you defecate, it becomes manure -- the apple on the tree will become part of your body tomorrow, and some part of your body will go and become manure, will become food for the tree... a continuous give and take. Not for a single moment does it stop. When it stops, you are dead.

What is death? -- separation is death. To be in unity is to be alive, to be out of unity is to be dead. So the more you think, "I am separate," the less sensitive you will be, more dead, dragging, dull. The more you feel you are connected, the more this whole existence is part of you and you are

part of this whole existence. Once you understand that we are members of each other, then suddenly the vision changes. Then these trees are not alien; they are continuously preparing food for you. When you breathe in you take oxygen in, when you breathe out you give carbon dioxide; the trees breathe in carbon dioxide and breathe out oxygen -- there is a continuous communion. We are in tune. The reality is a unity. And with the idea of 'me', 'you ', we are falling out of the reality. And once a wrong conception settles inside, your whole vision becomes upside down.
I have heard....

The young New Yorker was in Texas for the very first time. Seeing a herd of buffalo, he asked his host what they were.
"They are just wild pigs," said his host. "Everything in Texas is big."
A little later the visitor saw a flight of eagles and asked what they were.
"They are just sparrows," said his host. "Everything is big in Texas."
Later that night the visitor went looking for the toilet and fell into the swimming pool. "For Pete's sake!" he cried "Nobody pull the flush!"

Once you have a wrong conception of things, then that conception will distort everything. If 'everything is big in Texas', then the swimming pool must be a toilet! It is natural -- one wrong conception leads to another wrong conception and one small wrong conception leads to a bigger wrong conception. If you go on settling with this,

one day you simply don't know what reality is. You are simply clouded by your own conceptions.
'Me', then 'you', and then as a reflection arises 'I', 'I' is the subtlest, the most crystallized form of the possessiveness. Once you have uttered 'I', you have committed sacrilege. Once you have said 'I', you are broken completely from existence -- not really broken, otherwise you would die. But in your ideas you are completely broken from reality. Now you will be in a continuous fight with reality. You will be fighting your own roots, you will be fighting with yourself.
That's why Buddha says: Be a driftwood. You can be a driftwood only if you have dropped the idea of I -- otherwise you cannot be a driftwood. Struggle will persist. That's why it becomes so difficult when you come to meditate. If I say to just sit silently, you cannot do that -- such a simple thing. One would think it is the most simple thing; there should be no need to teach it. One should simply sit and be. But you cannot sit because the 'I' cannot allow you a moment of relaxation. Once a moment of relaxation is allowed, you will be able to see reality. Once reality is known, the 'I' will have to be dropped. Then it cannot persist. So the 'I' never even allows you a holiday. Even if you go to the hills, to the summer resorts, the 'I' never allows you a holiday even there. You take your radio, you take your tv set; you take all your problems and you remain occupied. There, at a hill-station, you had gone to relax, but you continue your whole pattern in the same way. You don't relax.
The 'I' cannot relax. It exists through tensions. It will create new tensions, it will create new worries, it will constantly

manufacture new problems, it won't allow you any rest. Even a minute's rest and the whole house of the 'I' starts toppling down -- because the reality is so beautiful and the 'I' is so ugly. One continues to fight his way unnecessarily. You are fighting for things which are going to happen of their own accord. You are unnecessarily fighting. You are desiring things which are going to be yours if you don't desire. In fact, by desiring you will lose them.

That's why Buddha says: Float with the stream. Let it take you to the ocean.

'Mine', 'me', 'you', 'I' -- this is the trap. And this trap creates misery, neurosis, madness.

Now the problem is: the child has to go through it, because he does not know who he is and he needs some sort of identity -- maybe a false identity, but it is better than no identity. He needs some identity. He needs to know exactly who he is, so a false center is created. The 'I' is not your real center. It is a false center -- utilitarian, make-believe, just manufactured by you. It has nothing to do with your real center. Your real center is the center of all. Your real self is the self of all. At the center, the whole existence is one -- just as at the source of light, the sun, all rays are one. The farther away they go, the farther away they are from each other.

Your real center is not only your center, it is the center of the whole. But we have created small centers of our own, homemade, manufactured by ourselves. There is a need... because the child is born without any boundary, with no idea of who he is. It is a survival necessity. How will he survive? He has to be given a name, he has to be given an idea of who he is. Of course this idea comes from the

outside; somebody says you are beautiful, somebody says you are intelligent, somebody says you are so vital. You gather the things that people say. Out of all that people say about you, you gather a certain image. You never look into yourself, at who you are. This image is going to be false -- because nobody else can know who you are, and nobody else can say who you are. Your inner reality is not available to anybody else except you. Your inner reality is impenetrable to anybody else except you. Only you can be there.

The day you realize that your identity is false, put together; you have collected opinions from people....

Sometime just think, just sit silently and think who you are. Many ideas will arise. Just go on watching from where they come and you will be able to find the source. Some things come from your mother -- much; about eighty to ninety percent. Something comes from your father, something comes from your schoolteachers, something comes from your friends, something from the society. Just watch: you will be able to divide from where it comes. Nothing comes from you, not even one percent comes from you. What type of identity is this in which you have not contributed at all? And you are the only one who could have contributed, in fact, the whole hundred percent.

The day you understand this, religion becomes important. The day you realize this you start seeking for some technique, some method to enter into your being; how to know exactly, really, existentially, who you are. No more collections of images from the outside, no more asking others to mirror your reality -- but to face it directly, immediately; to enter into your nature, to feel it there. What

is the need to ask anybody? And whom are you asking? They are as ignorant about themselves as you are about yourself. They don't know themselves; how can they know you? Just see how things are functioning, how things go on functioning, how things go on happening: one falsity leads to another falsity. You are almost swindled, duped. You are conned, and those who have swindled you may not have done it knowingly. They may have been swindled by others. Your father, your mother, your teachers, have been duped by others -- their fathers, their mothers, their teachers. And they have duped you in turn. Are you going to do the same to your children too?

In a better world, where people are more intelligent, more aware, they will teach the child that the idea of Identity is false: "It is needed, we are giving it to you, but it is only for the time being, before you yourself discover who you are. It is not going to be your reality. And the sooner you find out who you are, the better. The sooner you can drop this idea, the better -- because from that very moment you will really be born, and you will be really real, authentic. You will become an individual."

The ideas that we gather from others give us a personality, and the knowledge that we come to know from within gives us individuality. Personality is false, individuality is real. Personality is borrowed; reality, individuality, your authenticity, can never be borrowed. Nobody can say who you are.

Your body can be seen by others. They can say whether your body is beautiful or not, and that too depends -- because no criterion for beauty exists. That depends on the idea of the person, on what he thinks is beautiful. Two

persons never agree. It is almost like 'like' and 'dislike'. You may fall in love with a woman and you may think she is the most beautiful woman in the world -- and your friends may laugh at you. I'm not saying they are right, I'm not saying you are right. I'm simply saying that there is simply no criterion. You may think the woman is horrible and your friend is mad, but there is no criterion. There is no objective way to know who is beautiful, what is beautiful. It depends on your mind, your conditioning.
I have overheard....

A male elephant was watching a female elephant wiggle by. Said he, almost charmed, "Wow! A perfect 250 by 210 by 400!"

For an elephant, of course, those are the proportions of beauty -- not for a man. And as you are laughing about the proportions, elephants laugh about your ideas of beauty. In fact even a single individual's idea of beauty goes on changing. In childhood you have different ideas of beauty, in youth different ideas, in old age different ideas. And then it depends on your necessity, your need.
I have heard....

There was an advertisement in a farmer's magazine. The farmer had advertised that he wanted to meet a woman near about thirty years of age. He himself was forty-one. Object: marriage. But one condition had to be fulfilled: the woman had to have a tractor, and she had to send a picture of the tractor!

It depends on your need, on your ideas, on your philosophy, religion, conditioning, culture. Somebody can say something about your body; that too is not objective. Somebody can say something about your mind -- a teacher can say you are very intelligent -- but that too depends. Because there is no way to decide who is intelligent. The very idea of an intelligence quotient, measuring the intelligence, has failed. Psychologists were thinking that they would be able to measure intelligence, but it has failed. Now it is out of date. It does not mean much. Who is intelligent? -- a child who is efficient in mathematics, or a child who is very efficient in painting? Who is intelligent? -- -a child who can compose poetry, or a child who can make an engine or a mechanism? Who is intelligent? There is simply no way to say. Of course, ordinarily, the mathematician, the mechanic, the technologist, will be thought intelligent -- because he has more utility. A painting has not much utility. A poem has no survival value; you cannot merchandise it. In the marketplace nobody will bother about it. But if you can create a gadget, a mechanical device, many people will be interested in it. But how to decide?

In a different society.... For example: in ancient China, three thousand years ago, a man who could compose poetry was thought to be more intelligent than a man who could devise a machine -- because the society existed on different principles. Lao Tzu had said that machines are not needed; Lao Tzu had said that machines are a way to cheat nature, to exploit nature. They are aggressive. Man does not need any mechanical things; poetry, painting, sculpture, music, is more valuable. So a child who was a born musician was

thought to be more intelligent than a mathematician -- because what will you do with a mathematician? Of what use is it? But in the modern world the mathematician is more useful, has more utility, has more market value.
But this is not going to be so for long. Sooner or later, even within this century, a few countries will come to such affluence that again they will need music, poetry, sculpture. People would like to listen to great music, would like to see dance, would like to enter into the realms of beauty, would like to go into deeper tune with reality. Who will bother about a mathematician, a technologist, an engineer? Sooner or later this is going to change. It depends on the needs of the society.
People can say something about your body, something about your mind, but that too is not of any value. Who can say anything about your soul? -- not even your mother who has given birth to you, not even your father.
When Buddha became enlightened he went back home. The father was very angry, naturally so. It is very difficult to satisfy a father, because whatsoever you do will go against his ambitions. It is very difficult to satisfy a father. If you don't have any personality, if you don't have any individuality, if you don't have any unique intelligence, you are dull. You may be obedient, but then the father is not satisfied because of your dullness, stupidity. You are obedient, okay; but what is the point of your being obedient? You have nothing to give. If you are intelligent, unique, have something to give, then you cannot be obedient. Intelligence is always rebellious. Only dull and stupid people are obedient.

In the world today there is so much rebellion only because there has been an explosion of intelligence. Each generation is more intelligent than the previous one, hence more rebellion, more disobedience, more chaos in the world. You can watch it in your children. Just observe your children impartially. Were you so intelligent when you were a child? Now look at children; they are so intelligent. You may not see it, because it hurts. You may not see it, you may deny it, but just watch -- and it HAS to be so. It is natural that consciousness goes on evolving. So when a child is intelligent he's rebellious, and the father is not satisfied. When the child is obedient but he is not intelligent, then too he is not satisfied. It is difficult to satisfy a father.

Even a Buddha could not satisfy his father. Buddha's father must have thought that he had become a hippie. Maybe the term was not there, so he must have thought it in some other terms, but that's exactly what he was saying to Buddha when he came. He was very angry, annoyed, and he said, "What have you done? You are a king's son, and you are moving like a beggar? Drop all this nonsense and come back home. I am your father. Though you have pained me, and you have been a pain in my neck, still my heart is that of a father: I can forgive you. My doors are still open. You can come."

Buddha laughed. He said, "You don't know me at all. I have entered into a great kingdom." The father, of course, became more furious. He said, "Stop all this! I know you well. I have given you birth." Buddha said, "There you are mistaken, there you err. You have given birth to my body, but not to me; and you don't know me at all. Even as I am

standing in front of you, you are not seeing me. You are so full of your idea that you are the father and I am your son. That idea is functioning like a barrier. Just look at me! The son that has left your house has not come back. That person is gone, that person is dead! I am a totally new being. I come with a new identity, I come with a new realization: I come as awareness. I had gone as unconsciousness. I had gone as Gautam Siddhartha, your son. Now I come as Buddha, as enlightened, just enlightened. I had gone with a false identity, now I come with a real realization of who I am. Look at me!"

In fact, there is no way for anybody else to see your reality. You have to go into it yourself. It cannot be done by servants. you cannot pay somebody to do it for you.

A great Sufi saint was called by Calipha Omar to pray in his court. He went, but he said, "I cannot do it. There are a few things you have to do for yourself. You have to breathe for yourself; nobody else can do it. You have to make love to your woman yourself; nobody else can do it for you. And you have to pray for yourself; I cannot do it. Sorry." He said, "I can pray, but that will be prayer for myself. It will not be for you."

He had brought a great truth home; there are things which nobody can do for you. At least one thing can never be done by anybody else -- that is, to give you the answer to who you are. No, you have to go, you have to dig deep into your own being. Layers and layers of identity, false identity, have to be broken.

There is fear when one enters into oneself, because chaos comes in. Somehow you have managed with your false identity. You have settled with it. You know your name is

this or that; you have certain credentials, certificates, degrees, universities, colleges, prestige, money, heritage. You have certain ways to define yourself. You have a certain definition, howsoever workable -- but it works. Going in means dropping this workable definition... there will be chaos.

Before you can come to your center, you will have to pass through a very chaotic state. That's why there is fear. Nobody wants to go in. People go on teaching: Know thyself; we listen, but we never listen. We never bother about it. There is a very certain idea in the mind that chaos will be let loose and you will be lost in it, you will be engulfed in it. Because of the fear of that chaos, we go on clinging to anything from the outside. But this is wasting your life.

The day you become courageous enough to enter into your being, you have become a sannyasin. Sannyas means: now you are taking your life into your own hands. Now you are trying to live the life that is yours, authentically. Now you are no longer playing roles. Now you will not allow anybody else to write the story of your life. Now you are ready to unfold that which you have always carried like a seed within you. Chaos is the problem; so when people become religious they begin to find some way to avoid the chaos. That has to be understood before we can enter into this sutra.

A certain identity is there. For example: you are rich, you have much money -- that is your identity. When a person starts thinking, "How to know myself?" and when he comes to listen to the truths always explained by the sages: that 'mine', 'me', 'you', 'I', have to be dropped, he thinks, "Okay,

so I will drop all my riches and I will become poor." He drops one identity -- the identity of being poor -- but he has moved to the other extreme. To avoid one wrong he has moved to its opposite wrong. And this is a fundamental thing: if you move against a wrong too much, you will again enter into another wrong. One wrong opposed by another thing cannot be corrected; the opposite is also wrong. Just in the middle, somewhere, is truth.

When you are rich you have an identity. You drop that, you become poor, you become a beggar; now you have another identity. The first one was borrowed from the society, the second one is also borrowed from the society. Now everybody will say that you have renounced the world, you are a great sannyasin, you have dropped out of the world, you are simply great. You were great because you had money; now you are great because you have renounced the money -- but the identity is coming from the outside. First you were rich, now you are poor; now poverty is your richness. You were egoistic, you became humble; but now humbleness is your ego.

One can move from one disease to another disease very easily, just like the pendulum can swing from one extreme to another extreme.

Buddha says: Extremes are what wrong is. To be an extremist is to be in the wrong. Be in the middle, be balanced -- SAMYAK -- and that's where right is. Just be in the middle, don't move from one polarity to another. That's what people are doing. Somebody is rushing after women, then one day he decides it is futile; he starts running away from women. But running continues. First he was chasing, now he's afraid some woman may be chasing

him. And that's how it happens: if you chase a woman, she runs. If you start running from her, she starts chasing you. Life is very mysterious... but the running continues. It is a game. Only one can be the chaser and one has to be the chased. Either you are the chaser or the woman becomes the chaser, but the game continues.

Buddha says: Stop in the middle.

This sutra is part of a very famous story in Buddha's life The story is about a prince named Srona.

Srona was a very rich prince, and he lived the life of a super-Epicurean: eat, drink, be merry. He had lived as deeply in indulgence as possible. He had never known anything about discipline, he had never heard anything about awareness. Women, wine -- that was all, that was his whole life... confined to two words: women and wine. The whole day he was drunk, and the whole night he was indulging in sexuality. He was a maniac. But by and by the extreme started tiring him. By and by he became alert to what he was doing to his life.

When you indulge too much, one day, if you are a little intelligent, you start feeling the whole futility of it.

One day when Buddha was passing through his town, he heard about Buddha. He had been thinking for many days, "There must be another way of life, and there must be more to life than the way I am living it." Hearing that Buddha had come, he went to see him. He was an extremist. Seeing Buddha -- his silence, his grace, his peace -- he was touched. His heart was overwhelmed. He bowed down to Buddha and he said, "Give me sannyas this very moment!" Buddha said, "Wait. Don't be in such a hurry."

"But," he said, "I cannot wait. I don't know what waiting is. When I want to do something, I want to do something. And enough is enough! I have lived the life of a debauch, and I have been simply wasting myself. It has been suicidal. Now I cannot go back home. You accept me."

Even Buddha's disciples said, "Why don't you accept him? You never say no to anybody. Why are you hesitating?"

Ananda said, "Why are you hesitating? He is great prince, well known, and he is ready. He is ready to surrender totally."

Buddha said, "I am hesitating because I am afraid that this may be just another extreme. This man has been just indulgent. Now he may renounce and just move to another extreme -- and renunciation is in the middle."

But Srona persisted; he wouldn't go. He was sitting there from the morning till the evening. He was a man of that type. The more Buddha said no, the more he became insistent. Next morning, Buddha accepted him as a disciple. This sutra is about Srona.

The story says that when Srona became a BHIKKHU, a monk, immediately he turned to the other extreme -- the extreme that Buddha was afraid of, was apprehensive about. BHIKKHUS, Buddha's BHIKKUS, his monks, used to take one meal every day; Srona would take only two meals every week. The BHIKKHUS would walk, move from one town to another; then they would walk on the road. But this Srona would never walk on the path. He would walk in the forest, would get hurt. His feet would start bleeding; there were wounds. Buddha's BHIKKHUS were very tranquil people, silent people -- because the whole teaching is to remain in the middle. They were never

indulgent and they were never ascetic, but this Srona became a great ascetic. When everybody would be sitting under the trees, he would stand in the hot sun. He had a beautiful body, he was a beautiful young man. He became dark, black, and within a few months it was impossible to recognize him. When people from his capital would come they would be surprised; he had changed so much. He had become lean and thin, his eyes had lost luster, his face had lost all grace; he had started becoming ugly. And he was always ill, because the body has a limit of tolerance to certain things. But he was not worried; in fact, he was enjoying it. And all the monks started feeling that he was some great soul. Everybody started feeling that he was superior to them. Now a new ego was arising in Srona. This sutra is about Srona.

ONE NIGHT A MONK WAS RECITING A SUTRA BEQUEATHED BY KASHYAPABUDDHA. HIS TONE WAS SO MOURNFUL AND HIS VOICE SO FAINTING, AS IF HE WERE GOING OUT OF EXISTENCE.

Of course he must have become very sad, he must have become very low and depressed, he must have lost all joy. He was torturing himself. He must have been a little masochistic. He was destroying himself and enjoying the violence. He must have become very serious, a long-face; he must have become very deeply ill, all well-being disappeared. He was not a flowering. In fact, the tree was dying.
He was reciting this sutra given by Kashyapabuddha. When you recite a sutra you have to recite it in joy -- otherwise it

is meaningless. When you pray, if you cannot pray joyfully, it is meaningless -- don't waste your time. Because your prayer never reaches God unless it rides on the horse of joy. Unless you can celebrate, your prayer is never heard. Only through celebration does it reach to God -- because God understands only one language, and that is celebration; no other language -- He does not understand English, He does not understand Sanskrit, He does not understand Arabic. He understands only one language: the language of flowers, the language of clouds, the language of peacocks, the language of the cuckoos, the language of joy, the language of greenery, of rivers rushing to the ocean, glaciers gliding down from the mountains. He knows dance, He knows what singing is. Words are not meaningful, only music. He understands sounds, He does not understand words. Language is man-created, joy is from God. So whenever you meditate, you pray, you recite a sutra, or you recite the KORAN, do it in joy. Otherwise don't do it. There is no need because it is just useless. You are wasting your time. And you may be bugging Him, and He may get annoyed, and you may repent later on. At least don't bug Him.

I have heard about a Sufi mystic, Hassan. He passed by a mosque, and a man was reciting the KORAN. His voice was so horrible, and he was doing it in such a terrible way, and he was so sad and so serious -- as if all his laughter had dried up. His voice sounded like a ghost voice.

Hassan said, "What are you doing?"

He said, "For God's sake, I am reciting this KORAN."

Hassan said, "For God's sake, stop!"

Unless you do it in joy, please don't do it. For God's sake, never do it. It is better to be an atheist and not to believe in God than to do something in sadness, depression, than to do something ugly and call it prayer.
But you can do only that which you are. Joy you cannot manage suddenly. Unless it is bubbling, unless it is welling up in your being, unless it runs like sap, you cannot manage it. And it is not a question of managing your face, because God is not looking at your face; God is looking at your heart... so you cannot deceive. Unless joy is in your being, it will not reach -- your prayer will never be heard.
That's why I insist that if you can dance and sing, that will do. There is no need to actually verbalize your prayer: let it be exhibited in dance, let it be exhibited in singing. There is no need. You can play guitar or you can play on the flute -- that will do. You are using something universal.

HIS TONE WAS SO MOURNFUL AND HIS VOICE SO FAINTING, AS IF HE WERE GOING OUT OF EXISTENCE. THE BUDDHA ASKED THE MONK, "WHAT WAS YOUR OCCUPATION BEFORE YOU BECAME A HOMELESS MONK?" SAID THE MONK, "I WAS VERY FOND OF PLAYING THE GUITAR." THE BUDDHA SAID, "HOW DID YOU FIND IT WHEN THE STRINGS WERE TOO LOOSE?" SAID THE MONK, "NO SOUND IS POSSIBLE."

When the strings are too loose, sound is not possible.... "HOW WHEN THE STRINGS WERE TOO TIGHT?" "THEY CRACK." "HOW WHEN THEY WERE

NEITHER TOO TIGHT NOR TOO LOOSE?" "EVERY NOTE SOUNDS IN ITS PROPER TONE."

THE BUDDHA THEN SAID TO THE MONK: RELIGIOUS DISCIPLINE IS ALSO LIKE UNTO PLAYING THE GUITAR. WHEN THE MIND IS PROPERLY ADJUSTED AND QUIETLY APPLIED, THE WAY IS ATTAINABLE.

In fact, when the mind is just in the middle, neither too loose nor too tight; balanced, tranquil, still, neither moving left nor right; when the pendulum of the mind has stopped just in the middle, time disappears, the clock stops. In that very moment the Way is attainable. In fact, the Way IS attained. This is THE WAY: to be in the middle is the Way. You are missing the Way because you are not in the middle -- and the Way IS in the middle. In life's situations, in every situation, one has to be alert not to go to the extreme. Otherwise, sometimes the strings are too loose and the music does not arise, and sometimes they are too tight and they crack. And instead of music they create just noise. Music is possible only when things are just in the middle. There is a point when the strings are neither tight nor loose. You must have seen it: whenever Indian musicians play, first they try to bring their instruments to the middle. The drummer will drum his TABLA and will feel whether it is in the middle or not; otherwise he will tighten something or loosen something. The VEENA player will tighten or make loose his strings.
It happened once:

A viceroy was invited by a Nawab of Lucknow, and to welcome him he had asked his best musicians to play something for the viceroy. And of course, as it is done traditionally, the musicians started tightening and loosening their instruments. The Nawab asked the viceroy, "What type of music do you like most?" Just to be polite he said, "Exactly this music that is going on" -- just to be polite! He could not understand what was going on. And then, just to be polite, the Nawab ordered the musicians to continue. For three hours they simply continued.

There is a point when the strings are neither loose nor tight -- and only a master knows it. It is easy to play on a guitar; it is difficult to bring the guitar to that tuning where music is born, and naturally born, effortlessly born. A man becomes a master or a maestro when he can tune his instrument. Playing is not so difficult; tuning is more difficult -- because for tuning you have to learn what the exact middle is. You have to be very alert, very sensitive. Your ear has to be very very sensitive. Only then can you fix where the middle is.

And Buddha says:

RELIGIOUS DISCIPLINE IS ALSO LIKE UNTO PLAYING THE GUITAR. WHEN THE MIND IS PROPERLY ADJUSTED AND QUIETLY APPLIED, THE WAY IS ATTAINABLE. BUT WHEN YOU ARE TOO FERVENTLY BENT ON IT, YOUR BODY GROWS TRIED; AND WHEN YOUR BODY IS TIRED, YOUR SPIRIT BECOMES WEARY; WHEN YOUR SPIRIT IS WEARY, YOUR DISCIPLINE WILL RELAX;

AND WITH THE RELAXATION OF DISCIPLINE
THERE FOLLOWS MANY AN EVIL.
THEREFORE, BE CALM AND PURE, AND THE WAY
WILL BE GAINED.

In every life situation, you have to remember it. This sutra is of tremendous import -- because mind tends to move to the polar opposite. And if you move to the polar opposite you have again missed the middle, and you are as far away from the middle as you were before. Somebody is an egoist -- he becomes a humble man.

The real man of awareness is neither an egoist nor humble. He does not know the language of humility and ego. Humbleness is also the opposite of ego. It is not really opposite; it is the same language. When you say somebody is humble, what do you mean? You say that he is not an egoist -- that means that from the peak of ego he has moved into the valley of humbleness. But if you come across a Buddha you cannot say he is humble, you cannot say he is an egoist. He simply is. He has not dropped from the peak to the valley. He has just come onto plain ground. That is one of the most difficult things to understand.

A Jesus is not humble in the sense that other saints are humble. A Jesus is not an egoist in the sense that people are egoists. He simply does not know what ego and what humbleness are: he has dropped out of that duality. He simply is, and he responds out of his isness. Sometimes he will look very egoistic to you; that is your interpretation. Sometimes he will look very humble to you; that too is your interpretation.

For example: Christians will talk about those stories in which Jesus looks very humble -- that he touched and washed the feet of his disciples... so humble. But they avoid a few other things in which he doesn't look so humble. He chased the money-lenders out of the temple with a whip in his hand. Somehow, they avoid that story -- because there he was not humble at all. He was in a rage. He was a rebel, a revolutionary.

In fact, he's neither humble nor egoistic.

The same is true about ALL those who have attained. Krishna was working as a chariot-driver to Arjuna: that is his humbleness. Hindus talk about it very much "What humbleness" Anti-Hindus will not talk about it. They will say, "What egoism I He says to Arjuna, 'Forget all religions and come to my feet' What egoism What more can you ask? This is the peak of egoism." But in fact he is neither. If the situation demands, he can become a driver to his own disciple. He can take the horses to the river, give them a bath, wash them, massage them... the horses of his disciple I And then in another moment he can say to Arjuna, "Forget all I Drop all religions, drop all your ideologies. Come to my feet." Now, this is very paradoxical.

But a real man of realization is neither humble nor egoistic. Whatsoever the situation, he responds totally.

Remember, Buddha says: Whenever you are in the middle, you are on the Way. Whenever you are leaning towards the right and left, you are going astray.

'Keeping in the middle' is what he means by being calm, because whenever you lean to the left or to the right, you become excited. So never be a rightist and never be a leftist. Just be in the middle and you will be nowhere, and

you will be nobody -- because in the middle all excitement is lost. One is simply calm.
And that's what he means by 'being pure'. When you lean to the left, the left corrupts you. When you lean to the right, the right corrupts you. When you don't lean, when you are simply in the middle, nothing corrupts you. You become incorruptible. You are pure.

THEREFORE, BE CALM AND PURE AND THE WAY WILL BE GAINED.

I told you that a child learns 'mine', 'me', 'you', 'I'. Now. you can move to the opposite and you can say, "Nothing is mine." And you can say that there is no ego in you, and you don't possess anything; 'me' exists not, and you are also a divine form, a form of the formless. But if it is just moving to the other extreme then nothing is gained. If it is an understanding from the middle, then something is gained. But from the middle you will not say, "I don't possess anything"remember it. This is possible only if you still think that something can be possessed. One day you think you can possess, another day you deny and you say, "I don't possess anything. I renounce." But in your renunciation also there is possession. How can you renounce the world if you don't possess it?
A real man of understanding never renounces anything. He simply understands: "Nothing is there to possess, so how can I renounce?"

It is said about a Japanese Emperor that he renounced his kingdom and went to a Zen Master. He bowed down at his

feet and said in tremendous humbleness, "I have renounced the kingdom."
The Zen Master said, "Then it is better that you go and possess it again, claim it again. It is better that you go."
The Emperor was very disturbed. He said, "What do you mean? I have really renounced it."
The Master said, "If you have really renounced it, then how can you say that you have renounced it? -- because real renunciation is simple understanding that nothing belongs to you. There is nothing to renounce."

Renunciation is possible only if, in the first place, you accept that possession is possible. Non-attachment is possible only if, in the first place, you accept that attachment is possible. A real man of understanding comes to know that attachment is not possible. Attachment is false. Possession is false; it is not possible. It is impossible to possess. Then what is the point of renouncing? What is the point of becoming non-attached? Attachment simply disappears. If attachment disappears and there is nothing left behind, not even non-attachment, the idea of non-attachment, then you are pure and calm. If attachment disappears but now it is replaced with non-attachment, you have moved to the other extreme. When violence disappears, it is not that there is non-violence in you. What is the point of non-violence? Violence has.disappeared, and nonviolence with it. The dualities go together. Now suddenly you are left alone, pure. If you get into one, you get into the other too.

"Well, young man, I understand you want to become my son-in-law," said the father to his daughter's boy-friend, Mulla Nasrudin.
"No sir, not exactly," replied Nasrudin. "But if I marry your daughter, I don't see how I can get out of it."

The man had asked, "Well, young man, I understand you want to become my son-in-law"; and said Nasrudin, "No sir, not exactly. But if I marry your daughter I don't see how I can get out of it!"
If you marry someone's daughter you become a son-in-law too, at the same time. It is not possible to choose one out of the two; they go together. In fact to call them two is not right. They are one phenomenon just looked at from two sides.
When you become violent, non-violence comes in. When you become non-violent, violence waits behind. They go together. All dualities go together. When sex disappears, celibacy disappears too -- remember it. If you start claiming that you have become a celibate then sexuality still exists, and any day it can explode. You are sitting on a volcano. When sex has gone what is the meaning of celibacy? Then it is simply meaningless, the word is meaningless.
'Celibacy' can carry any meaning only in reference to sex.
Buddha says: When both dualities are gone you are simply in the middle -- silent, calm, pure. The Way is attained. The Way is the middle Way.

Finally, to make you remember it always, let me condense the whole thing into one sentence: Whenever you are tired,

frustrated, finished with something, remain alert -- the mind will tend to go to the opposite.
When the strings are too loose, the mind will tend to make them too tight -- and there, again you miss. And when the mind is too tight, the strings are too tight, one day you will get tired of that too because the music will not be coming out of it. Then the mind will tend again to make them too loose.
This is how life goes... one life after another, you go on moving from one pole to another. You become a volleyball -- kicked from this side to that, kicked from that side to this. If you want to get out of this game, this game of SAMSARA, this game of the world, then be in the middle. Whenever a moment comes to decide, be very alert; never go to the other extreme. Remember to remain in the middle. If you can learn to remain in the middle you have learned all that is there to learn, and all that is worth learning. Buddha's Way is called MAJJHIM NIKAYA, 'the middle Way'. He is one of the most penetrating seekers of truth. He has made something very profound, discovered something which you can use. It is not a ritual, it is not a prayer. It is something to do with your awareness. His whole field of work is awareness.
So remain in the middle. If you have been eating too much, don't start fasting. That is very simple. That's how people go on. I know many people: the first two or three months they will fast and diet, and then they will rush into food. And then they will become obsessed; for two or three months they will eat too much. Again, whatsoever the fast has done to their bodies is undone. Again they are ready to

fast. This way they go on -- volleyballs kicked from here to there.
Right food, right quantity, eaten with awareness, is enough. You need not eat too much, you need not fast.
Remember the middle and you will always be right.

The Discipline of Transcendence, Vol 4
Chapter #4
Chapter title: Let go of the branch
3 November 1976 am in Buddha Hall

the first question:

Question 1
HOW TO BECOME INTEGRATED?

INTEGRATION has nothing to do with becoming.
In fact, all efforts to become bring dis-integration.
Integration is already there at the deepest core of your being; it has not to be brought in. At your very center you are integrated, otherwise you could not exist at all. How can you exist without a center? The bullock-cart moves, the wheel moves, because there is an unmoving center on which the wheel moves. It moves on the hub. If the cart is moving the hub is there. You may know it, you may not know it.
You are alive, you are breathing, you are conscious; lire is moving, so there must be a hub to the wheel of life. You may not be aware, but it is there. Without it, you cannot be.

So the first thing, and very fundamental: becoming is not the issue. You are. You have just to go in and see it. It is a discovery, not an achievement. You have been carrying it all along. But you have become too attached to the periphery, and your back is to the center. You have become too outgoing, so you cannot look in.

Create a little insight. The word'insight' is beautiful -- it means: sight in, to look in, to see in. Eyes open outwards, hands spread outwards, legs move away from you. Sit silently, relax the periphery, close your eyes and just go in... and not with effort. Just relax -- as if one is drowning and one cannot do anything. We go on doing even when we are drowning.

If you can simply allow it to happen, it will come to surface. Out of the clouds you will see the center arising.

There are two modes of life: one is the action mode you do something; the other is the reception mode -- you simply receive. The action mode is outgoing. If you want more money you cannot just sit. It is not going to come that way. You will have to struggle for it, compete, and you will have to use all sorts of ways and means -- legal, illegal, right, wrong. Money is not going to come by just sitting. If you want to become powerful, if you want to become a politician, you will have to do something about it. It is not going to come on its own.

There is an action mode. The action mode is the outgoing mode. And there is an inaction mode too: you don't do anything, you simply allow it to happen. We have forgotten that Language. That forgotten language has to be learned again.

Integration has not to be brought in -- it is already there. We have forgotten how to look at it, we have forgotten how to understand it. Move from the action mode more and more to the receptive, passive mode.
I'm not saying to leave the world of action -- because that will make you lopsided again, You are lopsided right now. You have only one mode to your life, and that is action, doing something. There are people who cannot think of sitting silently; it is impossible. They cannot allow themselves a moment's relaxation. They are only interested in action.
I have heard....

Mulla Nasrudin's wife was standing near the window, and it was a beautiful sunset, and the birds were flying back to their nests. It was really a wonderful evening. And she told Nasrudin, "Look! Come here. See what a beautiful sunset!" Nasrudin, never looking away from his newspaper, said "Now what is he doing, this sun?"

If something is being done; then he is interested. If it is just a sunset, then what is the point of looking at it?
You are interested only in action, if something is happening. This has become too fixed. This has to be relaxed a little: you have to go for a few moments, for a few hours, sometimes for a few days, totally to the other mode of life, just sitting and allowing things to happen. When you look at a sunset you are not expected to do anything. You simply look. When you look at a flower, what are you supposed to do? You simply look.

In fact there is no effort, even of looking at the flower. It is effortless. Your eyes are open, the flower is there... a moment of deep communion comes when the looked-at and the looker both disappear. Then there is beauty, then there is benediction. Then suddenly you are not the observer, and the flower is not the observed -- because to observe there must still be some action. Now you are there and the flower is there, and somehow you overlap each other's boundaries. The flower enters into you, you enter into the flower, and there is a sudden revelation. Call it beauty, call it truth, call it God.

These rare moments have to be allowed more ana more. I cannot say they have to be cultivated, I cannot say you have to train for those moments, I cannot say that you have to do something -- because again that will be using the language of the action mode, and will be very deeply misinterpreted. No, I can simply say to allow these moments more and more. Sometimes, simply don't do anything. Relax on the lawn and look at the sky. Sometimes close the eyes and just look at your inner world -- thoughts moving, floating; desires arising, going. Look at the colourful dreamworld that goes on within you. Just look. Don't say, "I want to stop these thoughts" -- again you have moved into the action mode. Don't say, "I am meditating -- go! All thoughts, go away from me" -- because if you start saying that, you have started doing something. As if you are not....

There is one of the most ancient meditations still used in some monasteries of Tibet. The meditation is based on the truth that I am saying to you. They teach that sometimes you can simply disappear. Sitting in the garden, you just start feeling that you are disappearing. Just see how the

world looks when you have gone from the world, when you are no longer here, when you have become absolutely transparent. Just try for a single second not to be.
In your own home, be as if you are not.
Just think, one day you will not be. One day you will be gone, you will be dead; the radio will still continue, the wife will still prepare the breakfast, the children will still be getting ready for school. Think: today you are gone, you just are not. Become a ghost. Just sitting in your chair, you simply disappear, you simply think, "I have no more reality; I am not." And just see how the house continues. There will be tremendous peace and silence. Everything will continue as it is. Without you. everything will continue as it is. Nothing will be missed. Then what is the point of always remaining occupied, doing something, doing something, obsessed with action? What is the point? You will be gone, and whatsoever you have done will disappear -- as if you had signed your name on the sands, and the wind comes, and the signature disappears... and everything is finished. Be as if you had never existed.
It is really a beautiful meditation. You can try it many times in twenty-four hours. Just half a second will do; for half a second, simply stop... you are not... and the world continues. When you become more and more alert to the fact that without you the world continues perfectly well, then you will be able to learn another part of your being which has been neglected for long, for lives -- and that is the receptive mode. You simply allow, you become a door. Things go on happening without you.
This is what Buddha means when he says: Become a driftwood. Float in the stream like timber, and wherever the

stream goes let it take you; you don't make any effort. The WHOLE Buddhist approach belongs to the receptive mode. That's why you see Buddha sitting under a tree. All his images are of sitting, sitting and doing nothing. He's simply sitting there, he's not doing anything.

You don't have that type of image of Jesus. He still goes on following the action mode. That's where Christianity has missed the deepest possibility: Christianity became active. The Christian missionary goes on serving the poor, goes to the hospital, does this and that, and his whole effort is to do something good. Yes, very good -- but he remains in the action mode, and God can only be known in the receptive mode. So a Christian missionary will be a good man, a very good man, but not, in the eastern sense, a saint.

Now even in the east a person who goes on doing things is worshipped as a MAHATMA -- because the east is poor, ill. There are thousands of lepers, blind people, uneducated people; they need education, they need medicine, they need service, they need a thousand and one things. Suddenly the active person has become important -- so Gandhi is a MAHATMA, Vinoba is a saint, and Mother Theresa of Calcutta has become very important. But nobody looks at whether they have attained to the receptive mode or not.

Now if Buddha comes, nobody is going to pay respect to him, because he will not be running a school or a hospital. He will again be sitting under a Bodhi tree, just sitting silently. Not that nothing is done by him -- tremendous vibes are created by his being, but they are very subtle. He transforms the whole world by sitting under his Bodhi Tree, but to look at those vibrations you will have to be attuned, you will have to grow. To recognize a Buddha is to be

already on the path. To recognize a Mother Theresa is very easy. There is nothing much in it. Anybody can see that she is doing good work.

To do good work is one thing, and to be good is totally another. I'm not saying don't do good works. I am saying: let good works come out of your BEING good.

First attain to the receptive mode, first attain to the passive, first attain to the non-active. And when your inner being flowers and you have come to know the integration inside -- which is always there, the center is always there -- when you have recognized that center, suddenly death disappears for you. Suddenly all worries disappear because you are no more a body now, and no more a mind.

Then compassion arises, love arises, prayer arises. You become a showering, a blessing to the world. Now, nobody can say what will happen to such a man -- whether he will go and become a revolutionary like Jesus and chase the moneylenders from the temple; or whether he will go and serve poor people; or whether he will just continue sitting under the Bodhi Tree and spreading his fragrance; or whether he will become a Meera and dance and sing the glory of God. Nobody knows; it is unpredictable.

You ask me, "How to become integrated?"

My whole effort here is to make you aware that nothing is needed, nothing more is needed. You have it already there, existing inside you. But you have to make approaches. doors, ways to discover it. You have to dig for it; the treasure is there.

So it is not a question of how to become integrated. "How to know that I am already integrated?" is the right question.

The question comes from Nisagar, and I can understand why it comes from her. She has been related to Gurdjieff work in the west. Gurdjieff had a very strange idea; meaningful, but still strange. He used to say to his disciples, "The soul does not exist. The center does not exist; it has to be created. Man is not born with a soul"... a very strange theory. But I can understand what he was emphasizing: man is not born with a soul, he has to crystallize his soul by effort. Hence Gurdjieff's whole system is called'the work'. It is work and work and work. It is effort -- again the action mode.

In fact, in the west, it is very difficult to teach people the non-action mode. So he was teaching techniques. methods of how to become integrated. He would say, "There is no soul already there." Not that there is no soul, and not that he was not aware of it; but it was a device. People had become very lethargic about the soul. They thought it was already there -- So why worry, why bother? It is there. Any day we can find it, so let us in the meanwhile find other things which are not already there. Meanwhile, let us find beautiful women, more wine, more money, more power -- things which are not there. So let us seek these. And the day we are fed-up with all this, at any moment, we will close our eyes and we will go in, and the soul will be there. It is never lost; you cannot lose it and you cannot gain it. It is already there." So people have become very lethargic. You can see it in the east. The whole east has become so lousy and lethargic. The soul is there and everybody knows it, everybody has heard it. God is within the heart, He is already there, so why create any fuss about Him? People seek that which is not there.

Gurdjieff became aware of this fact: that the theory that the soul is already there had made people very lethargic, very uninterested in the soul; very uninterested, absolutely uninterested in the inner world. The mind is interested only in that which gives a challenge. which is an adventure. So Gurdjieff, to fit with the western mind, started saying that the soul is not there: "Don't sit patiently, do something -- because when persons die, all persons don't survive. Only those who have integrated their centers will survive. Others will simply disappear like vegetables, So it is for you choose. You are taking a risk," Gurdjieff said. "If you do something -- and doing means arduous doing, hard work, a whole life devoted -- then only will you be able to survive death. Otherwise you are going to be discarded. You will be thrown in the junkyard. God is not going to choose you unless you are integrated. You have to EARN it. Only very few will be saved after death, not all."

This is a very strange theory, never propounded before, never in the whole history of humanity. There have been people who say, "There is no soul." We know them; they are atheists. They have always been there. There are people who say, "There is soul, and it cannot be destroyed. Even death cannot destroy it." We have heard about them; they have always been there. But Gurdjieff was saying something absolutely new, something which had never been said before. He was saying, "Soul is possible; it is not actual. It is simply possible. You may attain to it, you may not attain to it -- you may miss it. There is more possibility that you will miss it, because the way you are living, you are not earning it." Gurdjieff said, "Man is like a seed. It is not necessary that the seed will become a tree. It is not

necessary -- the seed may not find the right soil. Even if the right soil is found, there may be no rains. Or even if there are rains, animals may come and destroy the plant. There are a thousand and one difficulties. The seed is not going to necessarily be a tree. If one thousand and one protections are taken, only then will the seed become a tree. You are not a soul; you are just a possibility. A thousand and one efforts have to be made; only then will you become a soul. Only rarely: in one million, one person becomes a soul. All others simply vegetate, die, and disappear."

I say it is a strange theory, because it is not true. And I say it is very meaningful, because something like this is needed -- at least in the west it is needed. Otherwise, nobody bothers about the soul. But all the techniques that Gurdjieff was using are basically the same techniques that we have used in the east for discovering the soul. He simply changed the words. He called it'creating the soul', 'integrating the soul', 'crystallizing the center'. But those techniques are the same.

You are already integrated. Not on the periphery -- on the periphery there is much turmoil. You are fragmented on the periphery. Move inwards, and the deeper you go, the more you will find that you are integrated. There comes a point, at the very innermost shrine of your being, where you suddenly find you are a unity, absolute unity. So it is a question of discovering. How to discover it?

I would like to give Nisagar a technique. It is a very simple technique, but in the beginning it looks very hard. If you try, you will find it is simple. If you don't try and only think about it, it will look very hard. The technique is: only do that which you enjoy. If you don't enjoy, don't do it. Try it -

- because enjoyment comes only from your center. If you are doing something and you enjoy it, you start getting reconnected with the center. If you do something which you don't enjoy, you are disconnected from the center. Joy arises from the center, and from nowhere else. So let it be a criterion, and be a fanatic about it.

You are walking on the road; suddenly you recognize that you are not enjoying the walk. Stop. Finished -- this is not to be done.

I used to do it in my university days, and people thought that I was crazy. Suddenly I would stop, and then I would remain in that spot for half an hour, an hour, unless I started enjoying walking again. My professors were so afraid that when there were examinations they would put me in a car and take me to the university hall. They would leave me at the door and wait there: had I reached to my desk or not? If I was taking my bath and suddenly I realized that I was not enjoying it, I would stop. What is the point then? If I was eating and I recognized suddenly that I was not enjoying, then I would stop.

I had joined the mathematics class in my high school. The first day, I went in and the teacher was just introducing the subject. In the middle I stood up and tried to walk out. He said, "Where are you going? Without asking, I won't allow you in again." I said, "I'm not coming back again; don't be worried. That's why I am not asking. Finished -- I am not enjoying it! I will find some other subject which I can enjoy, because if I cannot enjoy it I am not going to do it. It is torture, it is violence."

And, by and by, it became a key. I suddenly recognized that whenever you are enjoying something, you are centered.

Enjoyment is just the sound of being centered. Whenever you are not enjoying something, you are off-center. Then don't force it; there is no need. If people think you crazy, let them think you crazy. Within a few days you will, by your own experience, find how you were missing yourself. You were doing a thousand and one things which you never enjoyed, and still you were doing them because you were taught to. You were just fulfilling your duties.

People have destroyed even such a beautiful thing as love. You come home and you kiss your wife because it has to be so, it has to be done. Now, a beautiful thing like a kiss, a flower-like thing, has been destroyed. By and by, without enjoying it, you will go on kissing your wife; you will forget the joy of kissing another human being. You shake hands with anybody you meet -- cold, with no meaning in it, with no message in it, no warmth flowing. It is just dead hands shaking each other and saying'hello'. Then you start, by and by, learning this dead gesture, this cold gesture. You become frozen, you become an ice-cube. And then you say, "How to enter to the center?"

The center is available when you are warm, when you are flowing, melting, in love, in joy, in dance, in delight. It is up to you. Just go on doing only those things which you REALLY love to do and you enjoy. If you don't enjoy, stop. Find something else that you will enjoy. There is bound to be something that you will enjoy. I have never come across a person who cannot enjoy anything. There are persons who may not enjoy one thing, then another, then another, but life is vast. Don't remain engaged; become floating. Let there be more streaming of energy. Let it flow, let it meet with other energies that surround you. Soon you

will be able to see that the problem was not how to become integrated, the problem was that you have forgotten how to flow. In a flowing energy, you are suddenly integrated. It happens sometimes accidentally too, but the reason is the same.

Sometimes you fall in love with a woman or a man, and suddenly you feel integrated, suddenly you feel you are one for the first time. Your eyes have a glow, your face has a radiance, and your intellect is no longer dull. Something starts burning bright in your being; a song arises, your walk has a quality of dance in it now. You are a totally different being.

But these are rare moments -- because we don't learn the secret. The secret is: that there be something that you have started to enjoy. That's the whole secret. A painter may be hungry and painting, and still you can see that his face is so contented. A poet may be poor, but when he is singing his song he is the richest man in the world. Nobody is more rich than him. What is the secret of it? The secret is: he is enjoying this moment. Whenever you enjoy something, you are in tune with yourself and you are in tune with the universe -- because your center is the center of all.

So let this small insight be a climate for you: do only that which you enjoy, otherwise stop. You are reading a newspaper and halfway through it you suddenly recognize that you are not enjoying it: then there is no necessity. Then why are you reading? Stop it here and now. If you are talking to somebody and in the middle you recognize that you are not enjoying it, you have just said half a sentence, stop then and there. You are not enjoying, you are not obliged to continue. In the beginning it will look a little

weird. But my sannyasins are weird, so I don't think there is any problem. You can practice it.
Nisagar is old, but I can see a childlike quality in her. She can also do it. And I hope she will do it. Within a few days many contacts will be made with the center, and then you will understand what I mean when I go on repeating again and again that that which you are seeking is already in you. It is not in the future. It has nothing to do with the future. It is already herenow, it is already the case.

the second question:

Question 2
WHY IS IT THAT BY GIVING A NAME OR A THEORY TO AN UNCOMFORTABLE, CONFUSING, OR PAINFUL PLACE, I FEEL BETTER?

The human ego always feels humiliated when it comes across a fact that it cannot explain. Whenever the human ego comes across a fact that it cannot name, and it has to recognize its ignorance, it feels very offended. That's why people go on labelling things. They are no longer interested in things themselves; they are more interested in labelling. If they see a flower they don't see the beauty of it, they don't smell the fragrance of it, they don't look at the message of it. They simply start looking as to what species the flower belongs, what its name is. The flower really has no name. If you ask the flower, it cannot say any name to you. It has no identity card, it has no passport; it has no identity. It is simply there; and all names are given by man.

And man is really continuously giving names, since the days of Adam.

There is a story in the Bible that God created things and he told Adam, "You name it and that will be the name of it"... a beautiful story. So he started naming things. God created the rose, and Adam looked at it and he called it 'rose'. Not that he knew it was a rose -- nobody knows, not even God. God had told Adam to say, and whatsoever he said would be the name. And the names that he has given to things have remained, but they were just accidental. It was a very crazy way to name things, but that was the only way -- because things don't have any name. And man has named many things very wrongly.

When God created woman He asked Adam; that was the last thing Adam named. He called her 'Hava' or 'Eva' or 'Eve' or 'Haba'. These were the different pronunciations of what he called her: 'Hava' or 'Haba' or 'Eve'. 'Hava' means life; he called the woman his life. But down through the centuries man has suffered very much; and many times man tried to change the name, but it was too, late. And since then this has been a continuous effort: all that scientists go on doing is just naming things.

And you ask, "How do you name it?" It is the same old technique; it is just a crazy way. They discover a new star; how do they name it? How do they call it Pluto, or Neptune, or anything? Who decides? They go on naming things, just anything that comes to the mind. Now even on the moon they have decided on names. Wherever man reaches, the first thing he does is to decide on labels. Man has an obsession. The moment you see somebody you ask, "What is your name? What is your religion? What is your

country?" Are these things in any way helpful to know this man who is standing in front of you? What difference does it make? How does it make any difference whether he is called Robert, or Ram or Raheem? It makes no difference. But it is easier -- if the man is called Raheem you know he is a Mohammedan. And if you are a Hindu, now there is a conflict. Now you can avoid this man; this is not of worth. It is dangerous. Now you can remain alert: "This is a Mohammedan; he must be carrying a knife, and he may kill you!" Or if he is Ram, you are very happy:"So he is a Hindu -- and not only a Hindu, but he must be religious; his name is Ram." You are very happy. Suddenly there is no barrier: you would like to talk to this man, you will come a little closer. You are ready to expose yourself to him. Naming, knowing who is who, helps you to become a little more certain about the uncertain reality. But the reality remains uncertain.
Once.it happened....

I was travelling, and there was only one more passenger in my compartment. He asked me what my name is. I told him one name. Then after a few minutes I said, "Sorry. that was not my name." I told him another name. Now he became very suspicious. I was the same man, but he became very suspicious. When the conductor came he told him that he wanted to change compartments. "What type of man is this? Just a few minutes ago he said 'this is my name', and then he himself says 'I am sorry'. Is he crazy? And it is dangerous to sleep with this man in the night."
When he was leaving I said, "Sorry, the first was right."
He simply escaped without saying anything.

Names, labels, categories... the mind feels very happy. If you can explain -- maybe your explanation is absurd, foolish -- just the explanation makes you feel happy. People go to outlandish lengths, exotic explanations -- because nobody wants to recognize the simple fact that they don't know. If somebody asks, "What is your name?" and you say, "I don't know, because when I came I came without a name"; if somebody asks to what country you belong and you say, "I don't know, because the earth is one," then that man will feel uncomfortable, uneasy. Any explanation will do.

People have a very great desire to remain knowledgeable, because knowledge is security and knowledge is power. That's why each century invents its own nonsense -- because there are millions of problems which can never be solved. Who knows who made the world? But there are foolish people who want to know. Only foolish people want to know who made the world; the question is foolish. It is foolish because the question will lead into an infinite regress. If you say, "God made the world," then the question arises, "Who made God?" And you go on and on; it cannot be ended. There is no way to end it.

But there are people who are ready to supply you with answers. You ask and they are ready. They manufacture answers. Three hundred religions exist on the earth, and three hundred religions have at least three thousand metaphysical theories, and each theory is against the other, and there is no way to decide who is right -- because all are wrong. You cannot decide because all are just imagination.

I was reading:

In a ladies' turkish bath, one woman was standing out because of the length of her breasts. She had very, very long breasts, almost incredible.
"Oh dear, what happened to your breasts?" she was asked by a friend.
"Well," she tried to explain, "my husband is such a baby, he likes to sleep sucking my breasts."
"Well, so does mine," said the friend, still not understanding.
"The problem is," continued the first woman, "my husband and I sleep in two different rooms."

Now everything is explained, now there is no problem! If you look at your metaphysical theories you will find such explanations. They are all stupid, but they satisfy a certain urge. They help a certain uneasiness. They help you relax: "God created the world? Okay." So you know the answer; so you are in the know, you are not ignorant. Then you would like to know what God looks like. Then somebody -- some painter, some sculptor, will make an image.

A small boy was painting something and the mother asked, "You seem to be so interested. What are you doing? For hours you have been there."
And the boy said, "I am trying to make the face of God."
The mother laughed. She said, "Nobody knows how God looks."
The child said, "Wait. When I have finished, everybody will know."

That's what has been done. Temples, images, paintings -- nobody knows how God looks. It is everybody's guess, so you can give four faces to God, one thousand hands to God; it is up to you. Your god is your creation, but once you have made it, it is very difficult. If somebody says that it is just imagination, a guess, you will be angry. You will start fighting. That's why religions have been fighting with each other. Why does so much fight go on? Whether God had three faces or four, what difference does it make? But no, it is a great problem, and the problem is psychological.

If you say to the person who has always believed that God has three faces that He has four, you are disturbing. You are disturbing his knowledge. He is not worried about God; who is worried about God? But he is worried about it. He has settled himself, he was feeling secure in his knowledge, he was feeling that he was in the know. Now here you come and you say,. "No, God has four faces." Now you create an anxiety in him, again the same anxiety that was there before he had decided. That's why one religion does not want to listen to another religion's ideas -- because it creates anxiety. It creates a great turmoil, it creates a great chaos.

People want to remain fixed in their ideas; nobody should disturb them. But this is not knowledge. This is what belief is. Belief means: you cannot recognize the fact that you don't know. You are not courageous enough to recognize that you are ignorant. Cowards carry many beliefs with them, so there is no need to recognize the fact of ignorance. But ignorance is more beautiful than false knowledge; at least it is true, authentic. If a person says, "I don't know," to me, he is the beginning of a religious consciousness. He is

at the door. The person who says, "I know," and if you say anything against him he gets disturbed and is worried and starts protecting and defending himself, then it seems that his knowledge is just a security measure. He has just created a make-believe around him. He had been living in his dream, and you come and you disturb the dream.

You cannot disturb a man of knowing -- because a man of knowing knows that the ultimate cannot be known. You can have a taste of it, but you can never formulate it. The ultimate remains a mystery; mystery is its very nature. There is no way to dissolve the mystery. He knows his ignorance, he knows the ultimate mystery. And the ultimate mystery and the seeker's ignorance meet with each other, and there is a great communion.

When the person of knowledge goes to truth, he never listens to truth -- because truth is also disturbing. He has his belief: the truth has to follow his belief. The truth has to come in the form of his belief; only then can he recognize. It is said about Tulsidas, a great Hindu poet -- I will not call him a great Hindu saint, but he was REALLY a great poet....

He was taken to a temple of Krishna's Mathura. He was a follower of Ram. A person took him to this beautiful temple, and Krishna's statue was there with a flute on his lips. But Tulsidas would not bow down. The friends asked, "Why? Why don't you bow down?" He said, "I cannot. I can bow down only to Rama. If," he said to Krishna's statue, "if you want me to bow down to you, then you will have to become Ram. Change your form, and rather than the flute take a bow, as Rama carries a bow." The story says that Krishna transformed his form. He became Ram

with a bow on his shoulder. And then Tulsidas bowed down.

The story must be fiction, but it is very symbolic: a person who has a belief would always like to force truth to come according to his belief, according to his channel. But truth never comes according to you. So half the story seems to be true and the other half seems to be fiction. It seems to be true that Tulsidas said that he would not bow down unless Krishna took the form of Rama, because he was a devotee of Rama's. Up to this point the story seems to be true. But Krishna taking the form of Rama? Truth following your belief? -- that means truth has to bow to you first, and then you will bow down to truth. That is ugly. Even to conceive it is horrible. No, truth is not there to fulfill anybody's expectations.

Beliefs become barriers, but beliefs help. They help you to dissolve anxiety.

The questioner asks, "Why is it that by giving a name or a theory to an uncomfortable, confusing, or painful place, I feel better?" -- because you become knowledgeable. Then the problem is dissolved. There is no mystery; you know. But this knowledge is very dangerous. Don't do it any more.

Remain uncomfortable. It is better to remain uncomfortable. If you feel uneasiness. remain with your uneasiness. but don't just try to find an explanation. Don't invent any explanations. Remain uneasy. Accept that as natural, and soon you will come to a point where you will start loving the mystery of things. Then the uneasiness will disappear, and you will not become knowledgeable. You will not become a PUNDIT, a scholar -- because the

scholar is in a worse place. Even sinners have reached to truth, but nobody has ever heard of a scholar -- because the scholar is in a worse place. Even sinners have reached to truth, but nobody has ever heard of any PUNDIT reaching to truth. It is impossible; it does not happen. The more you know, the farther away you are from truth, because the more corrupted you become with your knowledge. The more innocent you are, and the more your eyes are not filled by any theory and are simply there like open windows ready to absorb truth, the better it is.

Be innocent, not knowledgeable. Be ignorant. It is better, because in your ignorance you accept the mystery of life. Life cannot be explained. All explanations are very tiny, small, rigid; and life is so vast, so immense -- it cannot be contained in any explanation. Neither Christian, nor Hindu, nor Mohammedan, nor Jaina, nor Buddhist: all attempts to explain have failed. All religions have failed.

So don't choose convenience, choose truth. The truth is that truth is a mystery. Don't name it, and don't feel good just by naming it. Your name explains nothing; it simply protects you from truth. You become closed to truth, you are defending yourself against truth. And what type of defense is this? -- it is destructive. Don't be defensive, be vulnerable. If truth makes you uncomfortable, let it be so. That is the price one has to pay for truth.

the third question:

Question 3

I KNOW I AM A WOMAN, BUT AT TIMES I DISPLAY TRAITS THAT SEEM TO BE VERY MASCULINE. ARE

THERE SUCH THINGS AS INNATELY FEMALE OR MALE CHARACTERISTICS?

Listen to the question. "I know I am a woman" -- that too has become knowledge: "I know." Can't it be said simply that you are a woman? Has it to go through knowledge? It is as if somebody says, "I think fire is hot." Can't you say simply, "Fire is hot?" Has it to go through your thinking first? You say, "I THINK that fire is hot." Fire is simply hot; your thinking is not needed. Either you are a woman or a man. What is the point of saying, "I know I am a woman?" Why does everything have to go through the door of knowledge? Why can't facts simply be facts?
Even the question shows... everything shows your mind; even the formulation of the question shows it.
I have heard....

When asked by the marriage counsellor what seemed to be the problem in their marriage, the husband replied,
"I don't have a problem. But old what's-her-name..." and he stopped and pointed to his wife, "she does not think I pay enough attention to her."

'What's-her-name' he says. He does not even know the name of his wife.
The very formulation shows the problem.
"I know I am a woman" -- please stop knowing, start feeling. FEEL you are a woman. Feeling is from a different center; it is from the heart. Knowing is from a different center; it is from the head. Knowing is dead, feeling is alive.

People come to me and they say, "I think I have fallen in love." Can't you simply fall in love? Has the head to interfere everywhere? Has the head to always be between you and your relationships, in any relationship, in every relationship? Can't you put your head aside a little?

There is a famous dictum of a western philosopher, Rene Descartes: COGITO ERGO SUM -- I think, therefore I am. This is absurd: I THINK. therefore I am? It shows that thinking is primary and being is secondary -- I think, therefore I am.

Thinking is secondary. being is first. First you are, then you think. If you are not, then who is going to think? Thinking cannot exist in a vacuum. If somebody says, "I am, therefore I think," it is right. But to say "I think, therefore I am" is simply absurd. But still there is a meaning to it: Descartes is the father of western philosophy, and the whole western mind has been influenced by two persons -- Aristotle and Descartes. So in the west everything goes through thinking; EVEN BEING GOES THROUGH THINKING. Even being is not a simple fact; you have to think about it first, then you are -- as if it is a logical conclusion. It is existential, it is not logical.

So first stop thinking that you are a man or woman. Just know it. Knowing is direct. Somebody else can be in suspicion, but you should not be in suspicion. Somebody else can think about whether you are a man or a woman -- and if you live in hippie style, sometimes it can be very difficult.

When I give sannyas to somebody and I cannot decide, I have to ask Mukta, "Mukta, what do you think?" And now

she has learned; whenever she feels that I will be in suspicion, she silently whispers, "She is a woman."

Two hippies entered a hotel, and the hotel manager said, "You cannot come in because we follow particular rules. Anybody who enters here has to wear a tie."
So the one said, "Okay." He went out. Fifteen minutes later he came with a tie, and the manager said, "Okay, you can enter, but what about the other?"
He said, "HE is my wife. Don't you even allow women to come into the hotel without ties?"

If others are in suspicion as to whether you are a he or a she, it is okay. But you yourself? -- then the doubt has entered very deep and has become a disease. Drop that. But the question is very significant: "I know I am a woman but at times I display traits that seem to be very masculine. Are there such things as innately female or male characteristics?"
Each individual is both -- because each individual is born out of both, a mother and a father. A part of you comes from your father, a part of you comes from your mother, so you cannot be absolutely a man or absolutely a woman. In fact, everybody is unisex; the difference is only of degrees, quantity. A man is more man than woman, that's all; a woman is more woman than man, that's all. The difference is of degree. That's why there is a possibility of change of sex. If hormones can be injected and your inner balance can be changed, a man can become a woman, a woman can become a man. And by the end of this century people will be changing sexes in large numbers, because it is natural.

One gets fed-up with being a man, always a man, always a man; one gets fed-up with being a woman, and one wants to change places. By the end of this century changes of sex will become a very common thing. And it is good. A person can have three or four lives in one life: for a few years you remain a woman, then you become a man, and then you become a woman again. And it can be done now. It is scientifically feasible and better processes will be available soon. It can be done, because each is both.
If you are a man then the conscious part of your brain is man and the unconscious part is woman. If you are a woman, then the conscious part is a woman and the unconscious part is a man. And many times there are reversals also.
For example: as a man becomes older, he starts becoming more feminine, and when women become older they start becoming more masculine. Old women start growing moustaches, their voices become more like a male's, they become more quarrelsome, fighting, angry, irritated. As a man becomes old he becomes more docile, more obedient, more henpecked.

Mulla Nasrudin's wife was telling her kids, of which there were fifteen, "From this month, every month I am going to give an award to the most obedient child."
They all said, "This is unjust."
She said, "Why?"
They all said, "Papa will win the award."

By and by the man becomes docile, and by and by the woman becomes more dominating. And there are changes

every day also. If a woman becomes very angry, she loses her conscious part and the unconscious becomes very predominant. An angry woman is more dangerous than an angry man. An enraged woman is more dangerous than an enraged man. Because the woman's unconscious part is very fresh, it is rarely used, so when it is used she can become very dangerous. If a woman loves you, she loves you tremendously; if she hates you, then she hates you tremendously.

When a man is loving, his love is very deep, deeper than a woman's, because his unconscious part is unused. In love, man goes very deep, deeper than woman -- because for a woman to love is very ordinary. It is her usual way; she is loving. But for a man to fall in love is very difficult. It is not his usual way, it rarely happens. But when it happens then his love is so deep that no woman can compete with him.

This is my observation: if a woman loves -- and all women love -- love is just natural. It is part of the feminine mind. Ordinarily a man never loves so much. Ordinarily love is just one of the many things that they do, one of the many things, and may not even be the most important. Sometimes business is more important, and love is just a recreation, just a relaxation from business, secondary to business. If they have to choose, they will choose business.

A Jew was caught red-handed with a gun in his hand.

He was going to kill a man: the man was making love to his wife. The magistrate asked, "Your gun was loaded, then why didn't you really kill him? Were you simply pretending or something?"

The man said, "When I took my gun and I was just about to kill him, this man asked, 'How much will you take for the gun?' Now, how can you kill a man who is talking business?"

A Jew is a Jew: how can you kill a man when he is talking business? Then you forget all about the wife, that he was making love to the wife, when business comes.
There are people for whom politics is more important than love -- money, respectability, morality; a thousand things are there for a man. But a woman loves. She loves totally -- that is her one thing. It is not one thing in many. When a man loves, he loves for a few minutes in a day. When a woman loves, she loves for twenty-four hours. This is natural. But if sometimes a man loves, then no woman be compared to him -- because then his inner woman erupts. Then there arises a Majanu, or a Farihad; a great lover is born. Have you watched this fact?that Majanu and Farihad and this type of man has existed, but no woman has existed in the stories to compare to them? Why? Nobody has loved so madly; no woman has loved so madly as Majanu, no woman has loved so madly as Farihad -- because when a man really goes into love, then he is no longer a man. Then his inner unconscious explodes and takes total possession of him.
When a woman becomes angry, aggressive, then she can be very dangerous. Never provoke a woman. If you provoke a man he will follow some rules and regulations of fight and war; a woman does not follow these. She simply will jump upon you and tear you, bite you, kill you -- she will not

follow any rules. She does not know them. Her man is not trained at all: when he explodes, he simply explodes.
Both of these are together in you. What does the seeker have to do, what does a disciple have to do? He has to become aware of both, and he has to drop being identified with either. A true seeker has to drop identities. He has to learn that he is neither a man nor a woman; he is the witness. Then you go beyond biology. Then only do you go beyond body -- because man and woman exist in the body. At the most, their reflections exist in the mind. But the soul is neither man nor woman. You have to go beyond both. So watch... and remain distant, aloof. Remain aware. When the woman is there functioning, watch; when the man is there functioning, watch -- but remain alert that you are neither. That's why real awareness always leads you beyond sex, and celibacy happens on its own accord. Because to be in sex you have either to be identified with the male or identified with the female. A real celibate is one who has gone beyond, who is neither.
But I am not talking about repression. I am not saying that you should repress. I am not saying that you should repress your woman or repress your man. I am against all repression. I am saying: express your womanhood, express your manhood, but remain alert. Because if you repress then it will come in some way or other.
Let me tell you one anecdote:

The three priests, dressed in slacks and tee-shirts, were about to tee off when the golf hustler interrupted and asked if he could make up the foursome. "Okay," said the eldest priest. "But we must tell you, we are not good golfers." Of

course, the hustler swore he was a poor player too. "And how about a bet to make it more interesting?" One of the priests protested that they never bet, but to please him they made a rather steep wager. Naturally the golf hustler won and the priests paid up.
When they all returned to the locker rooms, the hustler was shocked to see their habits and offered to return the the money.
"No, we made a bet and we stick to it. It will teach us a lesson," said the eldest priest.
"Well," said the man, "I still feel funny hustling priests. Is there anything I can do?"
"Do you have parents?" asked the priest.
"Yes, I do."
"Well bring them to me and I will marry them."

Repression is like that: you want to say 'bastard', but you go roundabout.
And repression can create a change, but not a real change. You will move from one extreme to the other. Only awareness can take you beyond the duality.
Let me tell you one more anecdote.

On a long train ride in the hot afternoon, one of the passengers kept repeating aloud, "God, I am thirsty! God, I am thirsty! God, I am thirsty!" Annoyed by such mantric repetitions, the traveller sitting in front of him brought the thirsty man a large bottle of cold soda at the coming station. With eyes beaming in gratitude, the thirsty man stood up, grabbed the bottle, and drank it at once. For a split moment he seemed happy, satisfied, content. Then he sat down

again and started repeating aloud, "God, I was thirsty! God, I was thirsty! God, I was so thirsty!"
... but the mantra continues.

You can move from one extreme to the other; the change will be just on the surface. Deep down you will remain the same, and the change has to happen in depth. Only awareness goes into depth. Repression is just whitewashing; it does not change your roots, it is not radical.

Question 4
I AM CONFUSED ABOUT THE DIFFERENCE BETWEEN SURRENDER AND FOLLOWING MY INNER LIGHT. IT SEEMS THAT WHEN I WANT TO SURRENDER, I AM AFRAID TO BE RESPONSIBLE FOR MYSELF, AND WHEN I WANT TO FOLLOW MY INNER LIGHT, I'M AFRAID OF WHAT YOU WILL ASK OF ME IN SURRENDER.

You have to be absolutely clear about it: if you already have the inner light there is no need for any surrender, because surrender is only going to help you to bring the inner light. If you have it already, then forget all about surrender. But... you don't have it. Just to avoid surrender you imagine that you have it.
If you have it, you have it. Then the question of surrender does not arise. You don't have it. You only have inner darkness, no inner light. So when you go in you find darkness; then you start thinking of surrender. When you start thinking of surrender then you become afraid --

because the ego comes in. It is not the inner light that is hindering you. Inner light never hinders anybody.
Let me say it in this way: if you surrender, it is a help to the inner light; if there is inner light, it is a help to surrender -- because inner light and surrender are two aspects of the same coin.
If you have inner light then there is no fear in surrendering, because fear comes only because of the ego. The inner light is already a surrendering phenomenon; you are already surrendered.
So if you have the inner light, first I say there is no need to surrender; second I say that if you have the inner light, then there will be no problem in surrender. If you don't have the inner light, then there is trouble. Then you need surrender in the first place, and you will avoid surrender in the second place. Let me tell you one very beautiful story. Meditate over it.

One day, an atheist was walking along a cliff when he slipped and fell over the edge. As he plunged downwards he managed to grab the branch of a small tree that was growing from a crevice in the rock. Hanging there, swaying in the cold wind, he realized how helpless his position was. Far below were jagged boulders and there was no way to climb up. His grip on the branch was weakening every second. "Well," he thought, "only God can save me now. I have never believed in God but I might be wrong. What have I to lose?" So he called out, "God, if you exist, save me, and I will believe in you." There was no answer. He called again, "Please God, I never believed in you, but if you will save me now, I will believe in you from now on!"

Suddenly a great voice boomed down from the clouds, "Oh no you won't, I know your kind."
The man was so surprised, he almost lost his grip on the branch. "Please God, you are wrong. I really mean it; I will believe."
"Oh no you won't. That's what they all say."
The man pleaded and argued. Finally God said, "Alright, I will save you. Let go of the branch."
"Let go of the branch!" the man exclaimed. "Do you think I am crazy?"

Think about this.
Even when you have nothing to lose, you are afraid to surrender. Now the man says, "Let go of the branch! Do you think I am crazy?" Hanging onto this branch in the cold wind, and his grip every moment becoming weaker and weaker, and still he is not ready to surrender.
God can save you only when you surrender. Your surrender shows that you trust; there is no other way to show it. Your prayer is not enough. The man was praying. "Save me!" but he could not show trust. Your prayer is impotent. If there is no trust to back it, then it means nothing. Only your trust shows that your prayer is meaningful, that you really mean it.
If you feel that on your own nothing is happening and you are getting lost more and more in darkness; on your own if you see that only death is coming closer and closer and your grip is becoming weaker and weaker and you will dissolve into death sooner or later; if you see that, this is my message: let go of the branch. And if you can let go,

immediately, in that very let-go you are saved... because you are saved from yourself.

The problem is not somewhere outside; the problem is your ego. You have to be saved from the ego. The problem is man himself; man has to be saved from man himself. The enemy is not outside, the enemy is within. In surrender you drop that enemy. In that very dropping the inner darkness disappears. Not that you surrender and I will do something; remember, nobody can do anything. When you surrender, in that very surrender something happens and your inner light starts burning, your inner light starts becoming clear. Clouds disappear.

Not that through your surrender I will do something to you; YOU do something to you through your surrender. I am just an excuse. And this has to be understood.

Don't surrender to me in order not to have any responsibility. Don't surrender to me in greed. Don't surrender to me thinking that now I will do something. Nobody can do anything to you: that is your total freedom, nobody can interfere in it. I am just an excuse. Without me it will be difficult for you to surrender. Otherwise, you can go and you can surrender to the sky; the same will happen. You can go and you can surrender to a Buddha-statue and the same will happen. You can go to a mosque where there is no statue and surrender, and the same will happen. These are all excuses. Whichever excuse you like best you can do -- but surrender you have to do.

In surrender your ego is dropped. Your ego is your ignorance, your ego is your darkness, your ego is your prison.

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4 November 1976 am in Buddha Hall

THE BUDDHA SAID:
WHEN A MAN MAKES UTENSILS OUT OF A METAL WHICH HAS BEEN THOROUGHLY CLEANSED OF DROSS, THE UTENSILS WILL BE EXCELLENT. YOU MONKS, WHO WISH TO FOLLOW THE WAY, MAKE YOUR OWN HEARTS CLEAN FROM THE DIRT OF EVIL PASSIONS, AND YOUR CONDUCT WILL BE UNIMPEACHABLE.

EVEN IF ONE ESCAPES FROM THE EVIL CREATIONS, IT IS ONE'S RARE FORTUNE TO BE BORN A HUMAN BEING. IF ONE BE BORN A MAN, IT IS ONE'S RARE FORTUNE TO BE PERFECT IN ALL THE SIX SENSES. EVEN IF HE BE PERFECT IN ALL THE SIX SENSES, IT IS HIS RARE FORTUNE TO BE BORN IN THE TIME OF A BUDDHA. EVEN IF HE BE BORN IN THE TIME OF A BUDDHA, IT IS HIS RARE FORTUNE TO SEE THE ENLIGHTENED. EVEN IF HE BE ABLE TO SEE THE ENLIGHTENED, IT IS HIS RARE FORTUNE TO HAVE HIS HEART AWAKENED IN FAITH. EVEN IF HE HAVE FAITH, IT IS HIS RARE FORTUNE TO AWAKEN THE HEART OF INTELLIGENCE. EVEN IF HE AWAKENS THE HEART OF INTELLIGENCE, IT IS HIS RARE

FORTUNE TO REALIZE A SPIRITUAL STATE WHICH IS ABOVE DISCIPLINE AND ATTAINMENT.
O CHILDREN OF BUDDHA! YOU ARE AWAY FROM ME EVER SO MANY THOUSAND MILES, BUT IF YOU REMEMBER AND THINK OF MY PRECEPTS, YOU SHALL SURELY GAIN THE FRUIT OF ENLIGHTENMENT. YOU MAY, STANDING BY MY SIDE, SEE ME ALWAYS, BUT IF YOU OBSERVE NOT MY PRECEPTS, YOU SHALL NEVER GAIN ENLIGHTENMENT.

CONSCIOUSNESS is like a lake: with waves it becomes the mind, without waves it becomes the soul. The difference is only of turmoil. Mind is a soul disturbed, and soul is mind silenced. The mind is just the ill state of affairs, and the soul is the healthy state of affairs. Mind is not something separate from the soul, as waves are not separate from the lake. The lake can be without waves, but the waves cannot be without the lake. The soul can be without the mind, but the mind cannot be without the soul. When there are great winds and the lake is disturbed, there is turmoil. And the lake loses one quality in that turmoil, and that is the quality of reflection. Then it cannot reflect the real. The real becomes distorted. There may be a full moon in the sky, but now the lake is not capable of reflecting it. The moon will still be reflected, but in a distorted way. It will be reflected in thousands of fragments. It will not be any unity; it will not be collected, integrated. It will not be one. The real is one. But now the lake will reflect many millions of moons; the whole surface of the lake may be filled with silver. Everywhere, moons

and moons -- but this is not true. The truth is one: when the mind reflects it, it becomes many; when consciousness reflects it, it is one.

Consciousness is neither Hindu nor Mohammedan nor Christian. If you are a Hindu you are still in the mind, distorted. If you are a Mohammedan you are still in the mind, distorted. Once the mind has settled and the waves are no longer there, you are simply a consciousness -- with no adjective attached to it, with no conditioning attached to it. And then truth is one. In fact, even to say that truth is one is not right -- because one is meaningful only in the context of many. Truth is so one that in the east we have never called it 'one'; we call it 'non-dual', not two.

Why have we chosen a roundabout way in calling it 'not two'? We want to say that it is difficult to say it is one, because one implies two, three, four. We simply say 'not two'. We don't say what it is, we simply say what it is not. There is no 'manyness' in it -- that's all. We have to express it VIA NEGATIVA, by saying that it is not two. It is so one and it is so alone; only it exists and nothing else. But that is reflected in consciousness when the mind is no longer there. When I say 'the mind is no longer there', remember, I am not talking about mind as a faculty. Mind is not a faculty. It is simply a disturbed state: consciousness waving, shaking, trembling, not at home.

What winds blow on the consciousness that disturb it7 Buddha says: The name of that wind is passion, desire. Watch, and you will see the truth of Buddha's saying. It is a fact, it has nothing to do with any theory. Buddha is not interested in abstract systems; he simply says that which is. He's not formulating a philosophy. Always remember it,

never forget it -- that he is very experimental, existential. His whole approach is just to say something that you can IMMEDIATELY experience. And your experience will prove that he is right. There is no other way to prove right or wrong. There is no way to argue about it.

Just sometimes sit silently; even if for a single moment desire stops, you will see that all turmoil has disappeared. Sitting silently, not desiring anything; sitting silently, not moving in the future; sitting silently, contented; in that single moment you will be able to understand what Buddha means. Suddenly you will see that there are no waves at all. All the waves have gone. The waves arise only when you desire, when you are discontented with the present and you hope for the future.

Desire is a tension between the present and the future. In that tension, waves arise. Then you are shattered -- and consciousness is VERY fragile. Consciousness is very soft: just a slight desire, just a flicker of desire, and the whole lake is disturbed. Go sometimes, watch, sit by the bank of a lake. See... there are no ripples. Throw a small pebble, a very small pebble, in the biggest of lakes, and the small pebble will start creating ripples, and those ripples will go on spreading to the farthest bank. Just a small pebble creates so much disturbance. Just a slight desire and disturbance comes through the back door. Desire is disturbance, passion is a fever. In passion you are not yourself. In passion you are beside yourself. In passion you are not centered: you lose your balance. In passion you do things you cannot even imagine that you could have done. Many murderers have confessed in the courts, down through the centuries, that they had not committed the

crime; it happened. They were in such rage, they were almost mad. They had not done it deliberately; it had happened. They are not criminals, they are victims of their own rage. You may think they are deceiving; you may think they are now trying to escape from punishment. No, it is not so.

Murder is impossible if you are conscious, if you are silent, if you are centered. It happens only when you are not, when you are so clouded, when there are only waves and waves and the surface of the lake is completely disturbed -- then it happens. All wrong happens only when you are disturbed.

Ordinarily religious people say, "Cultivate character." Buddha says: Cultivate consciousness. Ordinary religious teachers say, "Do good." Buddha says: Be silent and good will be done. The good follows silence as your shadow follows you. And there is no way to do good unless you are silent. You can do good, but only wrong will happen if you are not silent. That's why the so-called do-gooders go on doing a thousand and one mischiefs in the world. Your so-called do-gooders are the most mischievous people, but they are doing good for your sake, they are doing it for good, and you cannot even escape from them.

Everybody knows that good parents are dangerous parents. A parent that is too good is bound to be a wrong parent -- because he will encage you. Too much good is destructive. A good mother will destroy you, because the mother herself is not centered. Her good is enforced; she is TRYING to do good. The good is not natural and spontaneous. It is not like a shadow; it is effort, it is violent. Your so-called MAHATMAS go on crippling people, destroying people, destroying their freedom in many ways. They go on trying

to dominate by subtle methods, in subtle ways. But the whole desire is to dominate, and it is very easy to dominate somebody when you are good. He cannot even rebel against you. Against a bad mother you can escape; but what to do against a good mother? She's so good that you start feeling bad. Watch it: everybody has passed through that state, and it has to be understood. Otherwise you will never be able to accept yourself.

Whenever there is a child, there is bound to be some conflict between the child and the parents, particularly between the child and the mother in the beginning, and then later on with the father. It is natural -- because the mother has her own way, her own ideas, her own philosophy of how life should be lived. And the child is almost wild; he knows no society, no culture, no religion. He's coming directly from God; he's as wild as God. He has nothing but freedom, so there is bound to be some conflict. And the child has to be initiated into the walls of the society. He cannot be left alone -- that too is true. So conflict is natural. If the mother is very good then the child is in a difficulty, a very great anguish and anxiety. The anxiety is that the child loves his freedom and knows, intrinsically, that freedom is good. Freedom is an intrinsic value. There is no need to prove that freedom is good -- freedom IS good, it is self-evidently good. Everybody is born with that desire. That's why we called the ultimate goal in the east'total freedom', MOKSHA: where the intrinsic desire is completely fulfilled and one has no limitations of any sort. One is absolutely free, unconditionally free.

Every child is born with that intrinsic desire to be free, and now everywhere there is bondage. The mother says, "Don't

do this, don't do that, sit here, don't go there." And the child feels pulled and pushed from everywhere. Now, if the mother is bad, there is not much difficulty; the child can think that the mother is bad and deep in his heart he can start hating her. Simple, it is arithmetical -- she is destroying his freedom and he hates her. Maybe, for political reasons, he cannot express it, so he becomes a diplomat. He knows that she is the rottenest woman in the world, but he goes on paying lip service.

But if the mother is good then the problem arises. Then the child is at a loss to figure it out; the mother is good... and freedom is good: "Now, if Mother is good then I must be wrong, and my freedom must be wrong. If I am good and my freedom is good, then Mother must be wrong." Now, to think that the mother is wrong is impossible -- because she is REALLY good, and she goes on caring, loving, and doing a thousand and one things for the child. The mother is REALLY good, the child knows that she is good. So there is only one possibility to decide, and that is: "I must be wrong. The mother is good, I must be wrong."

Once the child starts thinking, "I must be wrong," he starts rejecting himself. I ordinarily never come across a person who accepts himself totally. And if you don't accept yourself totally you will never grow -- because growth is out of acceptance. If you go on rejecting yourself, you are creating a split. You will be schizophrenic. The part that you reject will hang around your neck like a great burden, a great sorrow, a great anxiety, a tension. You cannot throw it away, because it is part of you; it cannot be divided. At the most you can throw it into unconsciousness. You can become unaware of it, you can forget about it, you can

believe that it is not there. That's how the unconscious is created.

The unconscious is not a natural thing. The unconscious is that part of your being that you have rejected, and you don't even want to face it, you don't want to encounter it, you don't want to see that it exists at all. It is there; deep down in your being it goes on manipulating you. And it will take many types of revenge, because it also needs expression. Now this is the whole misery of human beings. A 'good' mother can create the idea of a 'bad' child. The child himself starts rejecting himself. This is a division, a split in personality. The child is getting neurotic.

Because to feel good with oneself should be a natural and easy thing. That's what your religious preachers go on doing, what your priests go on doing: go to the mosque, go to the temple, go to the church, and they are there -- thundering, condemnatory, ready to throw you into hell, ready to reward you with heaven if you listen to them, if you follow them. Of course you cannot follow because their demands are impossible, and their demands are impossible because they don't show you the way to be good. They simply say. "Be good."

The way to be good has nothing to do with being good. The way to be good has something to do with centering, with awareness. Being good has nothing to do with your character. A really good person has no character at all; he is characterless. And when I say 'characterless', I mean he has no armour, no armature around him. He has no defences around him, he's simply open. He's as characterless as a flower. He's neither good nor bad. He's simply there -- alert, conscious, responsible. If something happens he will

respond, but he will respond directly, he will respond from here. He will respond out of the now, he will not respond out of the past. 'Character' means: you go on carrying the things that you have learned in your past. 'Character' means: the conscience that has been preached to you and forced upon you. Conscience is a prison for consciousness. Buddha brought a revolution into the world of religion, the greatest ever. The revolution was this: that he emphasized consciousness and not conscience. He emphasized awareness and not character. Of course, character comes automatically, but it comes like a shadow. You are not to carry it; it is not a burden then. Have you ever watched? -- your shadow goes on following you, and you are not burdened, and you need not care about it. You need not think about it. Even if you forget completely it will be there. You cannot lose it.

Buddha says: Character is real only when you cannot lose it. If you are afraid that you can lose it, then it is conscience and not consciousness.

So the first thing to be understood before we enter into these sutras is that a man becomes blind by passion, by desire. And why does he become blind by passion and desire?because desire and passion bring two things: first, a discontent with the present. It is the very root of desire. If you are not discontented with the present, desire cannot exist. Desire can come into existence only with discontent. Just see.... If you are sitting here and if you are contented in this moment -- and I don't see why you should not be contented in this moment -- then there is no desire. And when there is no desire, there is such calm, such quiet. The

silence becomes so solid that you can almost touch it, you can taste it, you can hold it in your hands.
Whenever there is contentment, there is no desire. When there is no desire you are at home, relaxed. In that relaxed state, there is no mind. Mind is the accumulated tensions. Mind is not a faculty, mind is just a bundle of all your desires, all the waves that you go on creating. One passion is lost; before it is lost you get involved in another passion. One desire is finished, and even before it is finished you start planning for another trip in the future.
So you go on rushing into the future and you go on missing the present. And presence is possible only in the present. And when you are present there is no mind. And this state of no-mind is the goal, the Buddhist goal.
When there is no tension, no thought, no desire, no passion, a great well-being arises in your soul; it wells up. That's what benediction is. You feel tremendously happy, and you feel happy for no reason. You feel tremendously high -- but this high has no cause to it. It is not that you have taken some drug, or alcohol; it is not that you have been chanting a MANTRA -- because MANTRA also changes your chemistry. The constant repetition of a certain sound brings changes in your body chemistry. It is a drug. A MANTRA is a drug, a very subtle drug: it creates certain waves in your being. And if you go on chanting a certain mantra -- Aum... Aum... Aum -- by and by, the sound 'Aum' changes your whole body chemistry.
Or you can go on a fast. And look at the absurdity: people who preach fasting are against drugs, but fasting is a chemical change. It is as much a drug as any other drug. When you fast what are you doing? -- you are not living

certain chemicals to your body -- chemicals which, if not given, the balance of inner chemicals will be changed. It is the same I Either you take some drug -- that changes your inner proportion of chemicals; or you stop taking food -- that changes your inner balance of chemicals. When people feel high, when Mahatma Gandhi says that he feels very high when he is on a fast, he's not talking about anything different from what Timothy Leary says. Both are saying the same things: both are talking about chemistry. Though ordinarily we don't see fasting as a drug, it is a drug -- it can make you high, it can make you weightless.

Or you can go on chanting. Chanting creates changes in the physical body chemistry. That's why a few sounds have become very important. Down through the centuries many people have tried many MANTRAS. Then a few MANTRAS succeeded and a few failed. Those that have succeeded are the MANTRAS which immediately bring changes to your chemistry. You may call it Transcendental Meditation: it is again a drug. Now, Maharishi Mahesh Yogi is very much against drugs, and TM itself is a subtle drug.

Or, you can change your body chemistry through postures, yoga; you can change your body chemistry through certain types of breathing -- but all changes are basically chemical. When you breathe deeply you bring more oxygen to the body, and more oxygen in the body starts changing your chemistry -- you start feeling high. When you don't breathe deeply more carbon dioxide collects in the lungs. The proportion changes; you feel dull, you feel low, you feel depressed. Yes, that word is right: you feel very'pressed' by

something. It is carbon dioxide that brings depression; you are under a rock.

But these are all changes -- physical, chemical. They don't go deeper than that. Buddha says: Just being aware, just being aware and contented.... He does not even preach a certain pattern, a rhythm of breathing. He says: Let the breathing be natural. He does not preach fasting; he preaches right food, the right quantity of food. He does not preach vigilance in the night. There are many sects, particularly Mohammedans, who stay awake the whole night. That too changes the body chemistry.

Buddha simply says: One thing is needed, and that is that you should not move in the future, you should remain present herenow. You should remain contented with the moment. Move with the moment, don't go ahead, don't jump ahead. Let there be no passion. 'Passion' means: jumping ahead of yourself. Then you create anxiety, then you create frustration, then you create worry, and then a thousand and one waves arise on the surface of your consciousness. You become a mind. When these waves disappear, you are again a consciousness. Try it sometime. Gurdjieff used to give a method to his disciples. He used to call it 'The Stop Exercise'. He taught his disciples to sometimes, suddenly, stop the whole world. By stopping yourself, you can stop the whole world. You are walking on the road; suddenly, with a jerk, you stop. For a half-second you simply remain unmoving. That sudden non-moving will also help the mind to stop -- because the mind takes time. If you stop slowly, slowly, then the mind will not stop; it will get adjusted. If you suddenly stop then there is a shock; the mind stops. In that moment of sudden stopping

you will be able to see that the whole world has stopped, because all the waves have disappeared.
You try it.
Just dancing, suddenly stop! Running, suddenly stop. Swimming, suddenly stop. Talking, suddenly stop -- and for a single moment be absolutely unmoving, as if you have become a statue -- and you will see that your mind has stopped, for a split second, of course. Again it takes possession of you, but in that single moment you will see that it is so silent that it will become a glimpse, it will become a great support. And you will know that this is how reality is. In that single moment, that which is will reveal itself to you. That's what God is, or truth, or NIRVANA.
THE BUDDHA SAID:
WHEN A MAN MAKES UTENSILS OUT OF A METAL WHICH HAS BEEN THOROUGHLY CLEANSED OF DROSS, THE UTENSILS WILL BE EXCELLENT. YOU MONKS WHO WISH TO FOLLOW THE WAY, MAKE YOUR OWN HEARTS CLEAN FROM THE DIRT OF EVIL PASSIONS, AND YOUR CONDUCT WILL BE UNIMPEACHABLE.

Cleanse your heart from the dross of passion. And in fact, to do it, nothing much is needed. It is not really the case that you have become impure. You are simply disturbed, that's all; that's what impurity is. Whenever you are undisturbed, impurity disappears. Impurity is not something that has entered into your being. It is just on the surface, like waves. So if you want it to happen, it can happen right now. And don't play with explanations. Don't say, "How can it happen right now? I have many KARMAS to settle

first." All nonsense! tricks of the mind to postpone. The mind says, "How can I do it right now? First I have to settle many, many lives' KARMAS." But do you know how many lives you have been here? Millions of lives! If you have really to settle those KARMAS, YOU will again take millions of lives to settle them. And after you have settled them millions of lives will have again passed -- and in these lives again you would be doing many KARMAS. There is no way to avoid it. If you are alive you will do something or other. You will eat something, KARMA IS created. You will breathe, KARMA IS created. You will walk, KARMA IS created. You will sleep, KARMA is created. Any action is KARMA. SO this is a vicious circle. For millions of lives you have existed; now to settle those KARMAS, again millions of lives will be needed. And even after that, nothing will be settled -- because in these millions of lives again you will be doing KARMAS. Then you cannot get out of this, out of this mess. Then there is no way out.

Buddha says: There is a way out. It is not a question of settling the past KARMAS, it is simply settling the present state of mind, that's all.

It is just herenow. If you understand, the settlement can happen. You have never done anything; you have been simply dreaming. The action or the actor, the doer and the doing -- all are dreamings.

Buddha says: Your innermost core is simply empty. It has never done anything. It cannot do. It is a witness, by its very nature.

Watch it. Find out whether what he says is true or not. Try it in your life. You were a child, now you are no longer a child; then you were a young man, now you are no longer

young; now you have become old; the childhood body has gone, the childhood mind has disappeared. Then you had another body in your youth -- that has gone. The vigor, the vitality, the youth, the beauty -- everything has disappeared. You had a different type of mind -- too ambitious, too desirous, too egoistic. Now all that is a story of the past. Now death is coming; you can hear the sound of its coming closer every day. You can feel that every day the distance is becoming smaller and smaller. But watch one thing: you have remained the same. Your innermost core has not changed a little bit, it has not changed at all. When you were a child, it was the same consciousness watching from behind. You were young; it was the same consciousness, watching. Then you became old; it is the same consciousness.

It is as if consciousness is a mirror. A child stands before the mirror, the mirror reflects the child; a young man stands before the mirror, the mirror reflects the young man; an old man stands before the mirror, the mirror reflects the old man -- but the mirror is neither child, nor young, nor old. And when all have gone there is simply a mirror reflecting nothing, just being there.

Your consciousness is a mirror.

This metaphor of the mirror is tremendously meaningful. It will be very helpful on the Way if you can understand it. The consciousness is just standing behind, watching. It is a witness. Things come and go... just like a movie. You sit in a moviehouse; on the screen many things come and go. Sometimes you get identified too. Sometimes you become identified with an actor. Maybe he is beautiful, powerful, has a charm, a grace of personality, is impressive, has some

charisma: you get identified, you forget yourself. For a moment you start thinking as if he is you. Sometimes it happens that there is a very sad scene, and you start crying, Your eyes are wet... and there is nothing on the screen -- just light and shadow passing. And you know it, but you have forgotten for a moment. If you remember it, you will start laughing at yourself: "What are you doing? crying? weeping?" But it happens when you read a novel too. At least there is something on the screen. Reading a novel there is nothing -- no screen, no actors, nothing. Just in your own fantasy the novel goes on and on and on. And suddenly sometimes you feel very happy, and sometimes you feel very sad; the climate of the novel starts possessing you.

This is exactly what is happening in life. Life is a great stage, a great drama. And it is very complex -- because you are the actor, and you are the director, and you are the film, and you are the screen, and you are the projector, and you are the audience too. Now you are all layers: one part playing the role of an actor, another part directing, another part functioning as a screen, another part working as a projector. And behind it all is your real reality -- the witness who is just watching.

This watcher....

Once you start feeling its existence, once you start getting settled with it, more and more in tune with it, then you will see what Buddha means when he says consciousness is a mirror. The mirror is never contaminated, it only appears to be. You can put a heap of dung before a mirror; of course, it will reflect it. But still the mirror is not contaminated, it is not polluted. It doesn't become impure because a heap of

manure or dung is reflected in it. It remains still pure. Remove the dung and the mirror is there in all its purity. Even when the dung was reflected the mirror was not contaminated. So whatsoever is impure is really a reflection; it is mirrored. And Buddha says: If you get cleansed of this dross, the dirt of evil and passions, your conduct will be unimpeachable.
So the emphasis is not on conduct. The emphasis is on the mirror-like purity of consciousness.

THE BUDDHA SAID:
EVEN IF ONE ESCAPES FROM THE EVIL CREATIONS, IT IS
ONE'S FORTUNE TO BE BORN A HUMAN BEING.

These are the seven great rare fortunes. Buddha talks of them many times, in many ways. They have to be understood; they are of great import.
First: it is a rare fortune to be born as a human being. Why? Why is it not a rare fortune to be born as a dog? or as a buffalo? or as a donkey? or as a tree? or as a rock? Why is it a rare blessing to be born as a human being? -- because except for human beings, the whole of nature is fast asleep. You also are not awake. Let me repeat: the whole of nature is asleep except for man, and man is also not awake, but just in the middle.
Sometimes it happens in the morning that you go on tossing and turning in the bed. You know that now it is time to get up, and still there is sleep. It is a mid-way state. You can hear the milkman talking to your wife, you can hear the children rushing and getting ready for school, you can hear

the bus stop outside the house to take the children, and still dreaming also continues. You still feel sleepy, the eyes are closed. Sometimes you drift into sleep, sometimes you drift out of it. This is the state of human beings.

And Buddha says: It is a rare blessing -- because the whole of nature is very deeply asleep, so deeply asleep that there is not even a dream. It is in a state of SUSHUPTI. Man has come to the second state: the state of dreaming. At least there is a certain dream. Dream means that you are not fast asleep anymore. You are certainly not awake, because when you become awake you become a Buddha. You are somewhere in between the animals and the Buddha. You are hanging in a limbo.

And Buddha says: It is a great opportunity, a rare blessing -- because if you make a little effort you can become awake. A dog cannot become awake, whatsoever effort he makes. A tree cannot become awake; howsoever hard it tries, it is not possible. If a tree tries hard, it will become a dog. If the dog tries hard, the dog may become a man. But awakening happens only when you are a human being. The way towards God goes only from the human being. And in the east we think -- and the thought has much validity in it -- that even DEVAS, angels, gods, are not as blessed as a man. Why? Because man stands on the crossroads. Even if gods have to become liberated, they will have to be born as men.

Animals are fast asleep, man is just on the mid-way point, and the gods are in their dreams too much. The world of the gods is a dreamworld. That's why they have so many beautiful APSARAS: it is a dreamworld, a fantasy. They live in a fantasy. Man lives just mid-way, and there is a

possibility that he can move towards more awakened states of being. He can become an awakening.

... IT IS ONE'S RARE FORTUNE TO BE BORN AS A HUMAN BEING.

So don't miss this great opportunity. It is after very great struggle that you are born as human beings. It is simply ridiculous to waste it. For millions of lives you have been moving towards this state. Now that you have come, you may destroy it just by eating, drinking and being merry. You may simply lose the whole opportunity. There are People who if you tell them to pray or meditate, they will say, "Where is the time? We don't have any time." And then you can see them playing cards in a club, and you ask, "What are you doing?" And they say, "Killing time" -- the same people. When it is a question of meditating they say, "But there is no time." And when it is a question of drinking, of gambling, of going to a movie, or just sitting glued for hours before the TV, they have enough time. Then you ask them; they say, "We are killing time."
Are you killing time, or is time killing you? Who has ever been able to kill time? Otherwise, with so many people who have been killing time, by this time, time would have died. Nobody has been able to kill time. Time kills everybody. Each moment -- time brings death. In India we have the same word for both: time we call KAL; and for death we also have the same name, KAL... because time brings death.
Time is death. Each moment, you are slipping into death. Each moment, death is coming closer and closer and closer.

All clocks are in the service of death. The whole of time is serving death. And it is a rare opportunity to be a human being, and it is very easy to lose it. Buddha reminds us. The second thing he says:

EVEN IF ONE BE BORN A MAN, IT IS ONE'S RARE FORTUNE TO BE PERFECT IN ALL THE SIX SENSES.

There are people who may be born as men, but are blind, or deaf, or dumb, or mentally retarded. Then too it is impossible -- Nobody has ever heard of any mentally retarded person becoming a Buddha. It has never been heard of, it is not possible. Great intelligence is needed. It is very difficult to become aware if your senses are missing -- because for awareness, sensitivity is a must. A man who has eyes and a man who has no eyes are in different states, altogether different states. The man who has eyes is more sensitive, because eyes are the most sensitive part of the body. Eighty percent of your sensitivity belongs to the eyes. A man who is blind is only twenty percent as sensitive as a person who has eyes. A man who is blind is enclosed in a subtle darkness, and there is no way to get out of it. He lives surrounded in a very subtle prison. It is very difficult to escape it.

Your outer eyes give you some glimpses, some visions, and you can start thinking about inner eyes too. But a person who has no outer eyes cannot have any conception of what a third eye can be, of what inner eyes can be. One who has never seen anything cannot have any INSIGHT. If the'out-sight' is missing, the in-sight will be missing; they exist in a pair. That's why when you see a blind man great

compassion arises in you. Just watching a blind man one feels very, very compassionate. Why? The man is missing so much. He is human, and yet eighty percent of color experience, light, is missing. His whole life is colorless; he does not know what green is. Just think about yourself: if you had never known green, if you had never known a rose, if you had never seen a rainbow, if you had never seen the sunrise and the sunset, if you had never seen the face of a beautiful woman or a man, if you had never seen the beautiful, innocent eyes of a child, if you had never seen the face, the grace of one who has attained, how much you would be missing.

You would be more like a rock, less like a human being. Buddha is not against senses; this sentence will prove it to you. Buddha says: Sensation, and the lust for sensation is bad, but senses are good. And to be sensitive is an absolute necessity. So become more sensitive.

Let me make it clear to you. If you use your eyes just to reach for lust and you go on looking for lust, then your eyes will become, by and by, dull. Lustful eyes are always dull. Lustful eyes are always ugly. If a man looks at you with lustful eyes, you suddenly feel offended -- he's trespassing. His eyes function like a knife into the heart. He's not a cultured man, he's not gentlemanly at all.

It happened:

Mulla Nasrudin entered an office; he must have gone for some work. The receptionist was a beautiful woman. He looked at her with such lustful eyes, and then he asked, "Where is the bathroom?" The woman said, "You go directly to the end of the passage. You will find a room

with a sign 'Gentlemen' -- and don't let that sign prevent you. Just go in."

When you look at a woman with lustful eyes you are not a gentleman. In fact, you are a little inhuman. When eyes are sensitive, with no lust, they have a depth. When eyes are not sensitive, but only hungering for sensation, they are shallow. And you will find them muddy: they will not be transparent. When the eyes are tremendously sensitive, then they have a depth, a transparent depth. You can look into them and you can reach to the very heart of the man. The man becomes available through his eyes, and through the eyes you can see what type of man you are encountering. Eyes are very indicative. That's why criminals will never look directly into your eyes, they will avoid it. Guilty people will look sideways, they will not look directly -- because they are not innocent. They know that their eyes can reveal, their eyes can say things which they don't want to say. If you can watch the eyes of a man, you have the very key to his personality.
And the same is true about the other senses. Just think of a deaf person who has not heard Wagner, who has not heard Ravi Shankar, who has not heard the birds singing in the morning, for whom cuckoos don't exist, who has not heard somebody singing a love song or a sad song, for whom a flute is just a hollow bamboo. Just think how poor he is. Buddha says: The first blessing is that you are born as a man, the second blessing that you are born with six senses. Now use this opportunity; become more and more sensitive. And how can you become more sensitive? When you don't lust, you become more sensitive. When you lust,

your sensitivity is lost; you become shallow. A man who does not lust, by and by, gathers so much energy. If a man is without lust, all his senses become clear windows -- no smoke, no barriers. And the inner and outer meet through that sensitivity.

EVEN IF HE BE PERFECT IN ALL THE SIX SENSES, IT IS HIS RARE FORTUNE TO BE BORN IN THE TIME OF A BUDDHA.

And Buddha says: You may be a human being, you may be born with all senses perfect, but if you are not born in the time of a Buddha you will miss the contact with the unknown. You may see the trees, you may see the flowers, you may see the stars, but these are nothing compared to a man of enlightenment -- because he represents the unknown in the world of the known. He brings a ray of God into the darkness of the earth. He's the real flowering of consciousness.

"It is rare," Buddha says, "to be born in the time of a Buddha." In fact, it is a great blessing just to occupy the same time, the same space, as a Buddha occupies -- because something of his vital vibrations is bound to touch you. His presence is bound to become a showering of benediction. Even if you never go to him, even if you are against him, even if he passes through your town and you don't have any time to visit him, even then his coolness will bring something to you, something unasked for. He will reach you uninvited. Just think: if Buddha had not been born, the world would not be the same. And Christians have done well to begin their calendar after Christ. It is

good -- Christ makes a tremendous break with the past. Just his existence -- Christ was a Buddha -- his existence created a totally different history. It is good that Christians date their history as after Christ and before Christ. Before Christ it is nothing; it is all ordinary. After Christ a tremendous phenomenon happened, and humanity started moving at a different altitude.

In India we could not do that, because we have encountered so many Buddhas. It was difficult for us to do it that way. Otherwise there would be so many calendars, and it would be confusing. But whenever a Buddha exists humanity takes a turn, an upward turn. Whenever a Buddha enters into history, history is never again the same -- the total perspective changes. And when Buddha is present it is very easy if you meditate, because his energy is moving. You can simply ride on his wave. When you are doing your meditations alone and a Buddha is not present, you are fighting with such great barriers single-handed; it is almost impossible, improbable, that you will be the conqueror. With Buddha it is almost like this.

Ramakrishna used to say, "When the wind is blowing in the right direction, you simply leave your boat in the stream and the wind will take it. Just wait for the right direction; then you need not make any effort. You simply sit in the boat, the wind will take it." When Buddha is blowing and the whole existence is in an up-rise, then everything is going towards God. You can simply join hands, and you can ride on the wave very easily. You can simply leave your boat in the stream, and the stream is already going. Hence Buddha is right when he says: To be born in the time of Buddha is a rare opportunity.

EVEN IF HE BE BORN IN THE TIME OF A BUDDHA IT IS HIS RARE FORTUNE TO SEE THE ENLIGHTENED.

But difficulties are there: you may be born in the time of Buddha but you may never go to see him -- because just the very idea that somebody is enlightened is against your ego. You cannot believe that somebody is enlightened and you are not. It is impossible that somebody has gone ahead of you. You cannot believe it because of your ego, and you will find a thousand and one reasons not to go to a Buddha. You will find arguments that he is wrong, that he is a megalomaniac, that he is claiming, that he is not really a Buddha -- "What is the proof?" People used to go to Buddha and ask, "What is your proof? Who is your witness?"

Now these are foolish questions. Who can be a witness? Buddhahood happens in such deep aloneness that nobody can be a witness. It is not an act in the world, it is an act out of the world. Who can be a witness? It happens in tremendous aloneness. It happens at the innermost core; nobody can see it. A Buddha has to be self-proclaimed; there is no other way. And who will certify that he is a Buddha? People used to go to him and they would find a thousand and one ways to prove that whatsoever he was saying did or did not coincide with the old scriptures. It never coincides; it cannot, in the very nature of things. Because whenever somebody becomes enlightened he brings a different vision into the world which had never existed before.

Each enlightened person brings a new gift to the world which had not existed before. So if you look in the Vedas you may not find it; if you look in the Upanishads you may not find what Buddha is saying. It will look a little rebellious, unorthodox. An enlightened person is rebellious, is unorthodox, because truth is rebellious and truth is unorthodox. So whenever a Buddha comes, people just start looking in their old scriptures to see whether there is a proof, and it never happens.
When Christ came Jews started looking in their old scriptures, and they never became convinced that this man was the Messiah for whom they were waiting. They crucified him. Why? -- because they could not figure it out. People believe in scriptures. Scriptures are dead things, and scriptures are made by you, collected by you, interpreted by you. Nobody knows what the scriptures really mean. Nobody can know -- because words are there, but the content has to be given by you.
I have heard....

Mulla Nasrudin went to his doctor and said, "I am very worried. A week ago, I came home to find my wife in the arms of another man who talked me into going out for a cup of coffee. The next five nights, exactly the same thing happened."
"My good man," said the doctor, "it is not a doctor you want. It is a solicitor."
"No," insisted the Mulla, "it is a doctor I want. I have just got to know if I am drinking too much coffee."

Now it depends... how you take a certain thing, how you interpret it. Interpretation is bound to come from your mind.
Listen to an anecdote.

It was their honeymoon-night, and the Jewish bride had put on a sheer nightgown and crawled into bed, only to discover that her Episcopalian husband was about to go to sleep on the couch. It was the month of Lent, when Christians are supposed to drop at least one of their enjoyments.
"George," she called out, "are you not going to make love to me?"
"I can't, honey," he replied, "because it is Lent."
"Why, that's awful!" she exclaimed, bursting into tears. "To whom? and for how long?"

Get it?
Now the passionate mind, the lustful mind, has its own interpretations. Words don't matter much; you project your ideas on the words. If you are looking for something you will be able to see it. If you are not looking for something you may not be able to see it. And the natural tendency of the human mind is to first deny that somebody has arrived. It is offensive to the ego. That's why it is very difficult for you.
If somebody comes and says that another man, your neighbor, is a murderer, you immediately believe. You don't bother about any proofs. You say, "I have known him long. I have always thought that he is." If somebody comes and says, "That man is a thief, immoral," this and that, you

never bother about any proofs. If people bothered about proofs there would not be so much gossiping in the world. Who bothers about proofs? When somebody is being condemned you immediately believe it because that gives you a feeling that you are better than the other person. But if somebody comes and says, "One man has become a meditator, a great meditator," immediately there is suspicion. You listen to it but you don't want to listen. You say, "It is not possible. I know that man; he is a cheat. How can he meditate? I know him from his very childhood; we were colleagues in school. No, he cannot. What is the proof?" you ask. Whenever somebody talks about somebody else being good, you ask for the proof because it hurts your ego: "So, somebody else has become good before me?"

When a Buddha walks on the earth he's claiming the impossible, that which only rarely happens. He's saying he has become a Buddha, and of course only he can say that. There is no other way to prove it or disprove it. His statement is not provable or disprovable -- and your ego feels offended.

Buddha says: It is a rare fortune to be born in the time of a Buddha, and still more rare a fortune to see the enlightened -- to go, to bow. Because only if you bow, if you surrender, will you be able to see. It is not a question of physical eyes. Many people saw the Buddha walking, passing from one town to another, but they were not the people who had seen him. Only those few rare individuals who became his disciples had seen. Because it is impossible to see a Buddha and not to become a disciple. If you have seen, then you have seen; and then you cannot be the same again. Then

your whole life is upside down. Then you are in a chaos, then you are reborn. Then there is going to be a complete collapse of your past, a new birth, and of course, all the pain that is always involved in a new birth.

... EVEN IF HE BE ABLE TO SEE THE ENLIGHTENED, IT IS
HIS RARE FORTUNE TO HAVE HIS HEART AWAKENED IN FAITH.

You can see, but that is not much. Unless trust arises in you....
... HIS HEART AWAKENED IN FAITH. Try to understand this word 'faith'. It does not mean belief. 'Belief' means a dogma; 'belief' means believing in a dogma. For example, Christians believe in the Trinity: the Father, the Son, and the Holy Ghost. This is a belief. Or, Hindus believe in the three faces of God; that is a belief.
When you encounter a Buddha and you trust the person, then it is faith. Faith is personal; belief is theoretical, conceptual. Faith is like love -- you fall in faith as you fall in love. It is not a belief. It is not that Buddha has convinced you about something. No, his being has convinced you about his own being. He has convinced you not to believe in a dogma, he has convinced you that something has happened here in this man. You have become convinced of the fact that here is a man who is transformed, transfigured, who is no more of this world. It is a conviction, a personal conviction. It is not an argument, it is not theology -- it is a love-affair.

When people come to me to be initiated into sannyas, I can immediately make the distinction as to whether it is faith or belief. There are two types of people: one person comes and he says, "Whatsoever you say convinces me. Your argument is superb. Your reason appeals to me." Now, this man has come to me as a believer. He has not really come. Some day he can find somebody who can unconvince him about me -- because there can be better arguments. There is always the possibility, because logic is a double-edged sword; it cuts both ways. The same argument can be used to destroy the conviction, the same argument can be used to make it. Logic is like a prostitute, or like a lawyer. It can go with anybody, with whosoever pays.
It happened:

In a coffee-house there was great discussion. One philosopher said in the coffee-house one day, "If you will give me Aristotle's system of logic, I will force my enemy to a conclusion. Give me the syllogism and that's all I ask." Another philosopher said, "If you give me the Socratic system of interrogation I will run my adversary into a corner and defeat him immediately. That's all I ask." Mulla Nasrudin, hearing all this said, "My brother, if you give me a little ready cash, I will always gain my point I will always draw my adversary to a conclusion because a little ready cash is a wonderful clearer of the intellect."

Logic is not very fundamental; it is superficial. If somebody comes and he says that he believes in what I say, then it is not faith. But there are a few rare people who say, "We don't know what you are saying, we don't even

understand much. We enjoy what you say, but that is not the point. We have fallen in love with you." A faith has arisen. Now, nobody can destroy this faith, because it is illogical.

You cannot destroy faith because it is not based on logic. Anything based on logic can be destroyed: if you can pull the logic it will collapse. It has a cause; pull the cause away and the effect will disappear. But a faith is uncaused. It is just like falling in love. If you go to Majnu and prove to him that Laila is not the most beautiful woman in the world, and logically you go on proving it, he will say, "Don't unnecessarily puzzle yourself. Nobody can prove it."

It actually happened that the King of Manju's town called him. He become very kind towards him. Majnu had been going, crying and weeping, and screaming in the streets in the nights. He would just call, "Laila! Laila!" And the King became very compassionate. He called him and he said, "You are a fool. I have seen your Laila; she is an ordinary girl. In fact, because you were crying so much I thought she must be very beautiful, so I myself became interested. But when I saw her I simply laughed. You are a fool! And I have much compassion for your foolishness. You are a good young man; don't waste your life."

He called twelve beautiful women from his harem and he said, "You choose any one." They were the best, the most precious of his kingdom. Majnu looked and he said, "Nothing compared to Laila." And he said to the King, "Sir, if you really want to see Laila, you will need my eyes. Majnu's eyes will be needed. There is no way to see Laila and her beauty except through Majnu's eyes."

A disciple is a Majnu. He is a madman; he has fallen in love. Buddha says: His heart awakened in faith.... The presence of Buddha is his appeal. The grace that surrounds Buddha has touched his heart. It is not Buddha's logic, it is not Buddha's philosophy. Even if Buddha remained silent it would not make much difference; he would be convinced all the same. Even if Buddha started contradicting himself it would not make any difference. That's why you see that I go on contradicting. Those who come through intellect by and by disappear. My contradiction helps me to throw the weeds out of my garden. Those who have come through love don't bother. They say, "Okay, you enjoy contradicting yourself, but we love you. You cannot deceive us." They say, "You can go on contradicting but you cannot force us to run away from you."
Those who come through belief, sooner or later, will have to go -- because truth is paradoxical. Only theories are non-paradoxical. Truth has all the contradictions of life in it. Truth is very illogical, very irrational.

EVEN IF HE HAVE FAITH, IT IS HIS RARE FORTUNE TO AWAKEN THE HEART OF INTELLIGENCE.

And then Buddha says: But this is not the end. When your heart is full of love, and full of faith and trust, this is not the end. This is just the beginning. Now you have to help your intelligence to come up and take possession of you. Faith is the door: you should enter through it, but you should not remain at the door. Otherwise, you never enter into the palace. Finally, you have to come to your own experience. It is good to believe, it is good to trust in a Buddha, it is

good to have faith, but that is not enough -- because your faith in Buddha is still not your experience. What has happened to Buddha must happen to you too. Then the second step happens: your own intelligence arises. Now it is not only love towards Buddha; now by your own experience you have become a witness. It is not only unfounded faith. In the beginning faith is unfounded, but in the end it becomes absolutely founded. The foundation is not supplied by logic, the foundation is supplied by your experience. When it has become your own experience, you don't say, "I trust in Buddha." You know it is right, it is true.

Somebody asked Shri Aurobindo, "Do you believe in God?" and he said, "No." The man was puzzled. He had come from Germany, he was a professor. And he had come just to listen to this great man. He was simply shocked that this man said, "No." And he was in search of God. He said, "Have I heard you rightly, sir? You say no?" Aurobindo repeated, "Yes," he said, "absolutely not -- because there is no question of belief. I know God is. There is no question of belief. You ask,'Do you believe in God?' I don't believe, I know."

Belief is a poor substitute for knowledge.

So Buddha says: First you trust. Trust means simply that you have come across a man who is away from you, far away from you. You have come across a man who has shown you your own future, your destiny. It is as if a seed has come to a tree, and the seed has become aware that the tree is possible. And the tree says, "Once I was also a seed just like you." Now trust arises in the seed. If he had never seen the tree, he would never have dreamed about it. How

can a seed dream about a tree? He has never seen one. That's why to be born in the time of a Buddha is a great blessing -- because there exists a tree, and your seed can start dreaming. When the first impact of the tree falls on the seed, he trusts. His own future becomes full of possibilities now. It is not going to be just a repetition of the past, it will be something new. He is thrilled. That thrill is faith. He's thrilled to the very roots. Now, for the first time, he knows there is meaning; now, for the first time, he knows there is destiny. Something is going to happen: "I'm not just an accident. I'm carrying a great message. It has to be translated, it has to be decoded. I have to become a tree and bloom, and spread my fragrance to the winds."

Seeing a Buddha, you have seen your own possible Buddhahood. That's what faith is... but it is not enough. Then you have to work hard to make it real. The seed has to fall into the earth, die into the earth, be born as a sprout. And a thousand and one difficulties have to be crossed: winds are there, thunder is there, animals are there, and the new sprout is very fragile, very weak -- with infinite potentiality to become strong, but right now it is not strong. It will need somebody's help; it will need a gardener. That is the meaning of a Master.

When you choose a Master, you choose a gardener. And you say, "Protect me until I have become strong enough to go my own way." But faith is just the door.

EVEN IF HE HAVE FAITH, IT IS HIS RARE FORTUNE TO AWAKEN THE HEART OF INTELLIGENCE.

And the last:

EVEN IF HE AWAKENS THE HEART OF INTELLIGENCE, IT IS HIS RARE FORTUNE TO REALIZE A SPIRITUAL STATE WHICH IS ABOVE DISCIPLINE AND ATTAINMENT.

The WHOLE goal of discipline is to come to a point where discipline can be dropped. The WHOLE goal of religious practice, SADHANA, IS to come to a moment when all SADHANA can be dropped and you can be simply spontaneous. Then you have flowered.
For example, if you have to continue meditation, and one day you stop your meditation and the mind jumps back, then this is not a great state. A moment should be desired, longed for, when you can even drop your meditation. But nothing differs; it remains the same. Whether you do meditation or you don't do, you remain meditative. Meditation has become your innermost part, part of your being, no longer something imposed from the outside. Not that you have to force yourself to be good; not that you have to repress your temptations to be bad, no. Now there is no temptation, no enforcement. One has gone beyond discipline. This is what Buddha calls'The Discipline of Transcendence'. This is the seventh fortune, the last, the ultimate.
To be born as a human being is just the beginning, and then you have to come to this point where all discipline can be dropped. Then you have become a God, then you have become as spontaneous as nature, then there is no tension, then you don't have any character, then you are as innocent

as a child. Your awareness is perfect now, your awareness is enough now. Nothing else is needed.

THE BUDDHA SAID:
O CHILDREN OF BUDDHA, YOU ARE AWAY FROM ME EVER SO MANY THOUSANDS OF MILES. BUT IF YOU REMEMBER AND THINK OF MY PRECEPTS, YOU SHALL SURELY GAIN THE FRUIT OF ENLIGHTENMENT. YOU MAY, STANDING BY MY SIDE, SEE ME ALWAYS. BUT IF YOU OBSERVE NOT MY PRECEPTS, YOU SHALL NEVER GAIN ENLIGHTENMENT.

And Buddha says: Never stop anywhere unless you have attained to the seventh -- the state of a disciplined no-discipline, the state of effortlessness, the state of TAO, DHAMMA, the state which Kabir calls SAHAJ, spontaneous. But you have to work hard for it.
So Buddha says: You can remain with me, and if you don't follow what I am saying, if you don't bring it to your heart, to your intelligence, to your being, then you are thousands of miles away from me. But you may be thousands of miles away from me... if you are following what I have said, you are close to me, and your enlightenment is absolutely certain, assured, promised.
To be close to a Buddha... there is only one way to follow his footprints. To be close to a Buddha means: become more and more aware, become more and more alert. Bring a little Buddhahood to yourself.
The goal is that you also have to become a Buddha. Only then will you be able to understand exactly what is the

meaning and significance and the grandeur of being awakened.
This consciousness exists within you right now, this very moment. You may not be able to see it. I can see it. It is there like a mirror, and you get identified with all that reflects in the mirror. Drop your identifications: start seeing that you are not the body; start seeing that you are not the mind; start seeing that you are not the emotions, not the thoughts; start seeing that you are not pleasure and pain; start seeing neither old nor young; start seeing neither success nor failure. Remember always that you are the witness. By and by, this mirror-like quality will explode into your being.
The day you recognize that you are a mirror, you are free. You are freedom. This is what MOKSHA OR NIRVANA IS all about.

The Discipline of Transcendence, Vol 4
Chapter #6
Chapter title: Go on moving
5 November 1976 am in Buddha Hall

the first question:

Question 1
WHY DO I ASK SO MANY FOOLISH QUESTIONS?

BECAUSE there are no wise questions, and there cannot be. A wise question exists not. Questioning as such is

foolish. I am not condemning it, I am not saying don't ask. But remember, the questioning mind is a confused mind, and out of the confusion comes the question; whatsoever answer is given to it will enter into the confused mind again. That answer will be distorted. The confused mind will start playing on it and will create many more questions out of it. It is a vicious spiral.

No answer is going to help unless you understand that questioning in itself is futile, unless the understanding grows deep that questioning is meaningless. There is nobody to answer your question. Existence is there without any explanations -- and it is absolutely silent. You go on asking, it does not respond. By and by you will understand that questions are meaningless -- then they disappear.

The day questions disappear is a great day. On that very day the answer becomes available. The answer never comes through questioning, it comes when the questioning has disappeared. In fact, to say it comes is not right: when the questioning has disappeared you suddenly find that you are the answer, your very being is the answer. That is what you had been seeking and seeking for.

All questions are foolish; they have to be. And all answers are lies; they have to be -- because you cannot answer a foolish question with truth. There will be no meeting between them. You ask a question, the Master goes on answering it -- in the hope that by and by your questioning will disappear. That's the difference between a Master and a teacher.

A teacher believes that he can answer your question. He is also a fool, just like you. The Master knows there is no answer, but he goes on answering you in the hope that by

and by you will start looking deeper. Your understanding will grow, and one day suddenly your questions will disappear. You will look inside and you will not find any questions. That very moment you become the answer... you are the answer.
Meanwhile, continue to question. It is an unburdening process: only by questioning will you come to see that questions are futile. And one has to say whatsoever is.
I have heard....

A man rushed into a church, a Catholic church, went into the confessional booth and said, "Father, I have made love to a woman since the morning up to now, twenty-five times!"
Even the Father was surprised: he had listened to many confessions, his whole life had been just listening to confessions, but this was something new -- twenty-five times since the morning?
He asked, "Are you married?"
The man said, "Yes, Father, to the same woman." So the Father relaxed and he said, "There is no problem; it is your wife, you can make love."
He said, "I know. And moreover, I'm not a Christian, nor am I a Catholic: I am a Jew. But I had to tell somebody!"

If something is burdening you, overburdening you, you have to tell somebody. You can ask me; let them be foolish. So when I say that all questions are foolish, I am not saying to stop asking. Otherwise, old Paritosh would be in trouble -- he has to bring questions. You continue asking....

And by not asking you will not be able to understand that questions are foolish, but by asking, and by my constant answering and yet not answering them. This is the whole process of awareness. You ask the question; when you ask a a question you think it is very serious, you ask a question and you think it is very profound, and then I answer it and I answer it with a joke. The whole profundity, the seriousness is gone; you start laughing. A great possibility is there that you will start laughing at your question, at the ridiculousness of it.

Life is there to be lived. Life has no question-mark; it is a mystery, there is no explanation. And it is good that there is none: it would be a great misfortune if there were an explanation. If there were an answer that could satisfy you, just think how flat things would become, how boring, how monotonous -- because no answer can answer your questions. Life remains an adventure, it remains a constant search.

Searching, one day you come to a point where you understand that you are wasting your energies in searching. The same energies can be put to celebration. You can enjoy.

These are two approaches towards life: the approach of the questioner, the seeker, the thinker, the philosopher; and the approach of the religious person, the mystic, the poet, the painter, the man of the heart. When a thinker enters into a garden he starts asking questions: "Why are trees green? Why are roses red?" When a poet enters he starts singing a song about the red roses and the green trees. When a painter comes, he paints. When a mystic comes, he simply

stands there in tremendous awe. His breathing stops, time stops; it is so ecstatic. The question does not arise at all. The philosopher goes on asking. The artist goes on painting, creating the same beauty again and again. The mystic does neither: neither does he ask nor does he create the flower. He is simply there, standing in deep meditation, enjoying. The mystic knows the way of joy.
Learn the way of joy, learn the way of dance, at least learn the way of poetry; and unlearn the ways of the thinker, unlearn the ways that create questions in you.
But it will happen by and by. You will have to ask many questions.

A convict sits in his cell awaiting a murder trial. In walks a well-dressed lawyer.
The lawyer says, "I am the very best. You have nothing to worry about. I am going to prove that you are completely insane, or were in Europe at the time of the murder. Also, the witnesses are paid off and my uncle is the judge for your case. Meanwhile, try to escape."

There is no answer to any question. There is nobody to answer them, they have never been answered, they cannot be answered -- by the very nature of things. Meanwhile, go on asking. Because if you don't ask you will not move from the state where you are, and one should be moving.
That is one of the great secrets of life, that life is a movement. And if you are stuck somewhere you lose contact with life. Then you are fogged and clouded; then you are lost, and you don't know who are, and where you are going, and what is happening. You miss all the clues.

Go on moving. Wherever you are, one thing has to be remembered: don't get stuck. If your questioning helps you to move. good. A little movement from wherever you are is good; from that place you have to find another place -- because you are in contact with life only when you are dynamic, moving. Life is a flux, life is a flow. Whenever you are stagnant you lose contact.

In the English language there is a beautiful word: 'affluence'. It has lost its original meaning. It has nothing to do with richness, it has nothing to do with luxuries, technological gadgets, a big palace and a big car and a great bank balance -- it has nothing to do with these. You may be a millionaire and you may not be affluent.

'Affluence' means: one who is in the flow, one who is flowing. To be with the flow is to be affluent. The original meaning of the word is: to be in the flow, moving, flowing, not stuck. If you are flowing, moving with life, you are rich -- and that is the only richness there is. All other richness is a false substitute.

So if your questions help you to move -- I am not saying they will help you to find the answer, because there is none -- but if your questioning helps you to move just a step further, good. It is time you should be moving.

Branihan was driving down the road. By the way the car weaved in and out of traffic, you could tell that Branihan was pickled to the gills.

"Where do you think you are going?" asked the motorcycle cop who finally stopped him.

"I'm coming home -- hic -- from a New Year's Eve party."

"Are you kidding?" asked the cop. "New Year's was three weeks ago!"
"I know," said Branihan. "That's why I figure I better be getting home."

You have been away from your home long enough. You should be getting home by now.
Anything that moves is good. A question, if real, helps you to move. Again, let me repeat: it is not going to help you to find the answer, because there is none. But an authentic question that arises from your being is meaningful to you -- it may be foolish to m e but is relevant to you; it may be irrelevant in the ultimate understanding of things, but if it is relevant to you let it be foolish, let it be absurd -- you ask it. And my answer will just give you a push. You will be moving.
Keep moving. One thing has to be remembered: keep moving. Then you will be alive. That's why a question is more important than a belief. I say all questions are foolish, but they are nothing compared to beliefs. Beliefs are ABSOLUTELY stupid. Questions are only foolish. To be a fool can be fun. but to be stupid is ugly, to be idiotic is to be ill.
Beliefs are idiotic. Somebody says."I am a Hindu," somebody says, "I am a Christian," somebody says, "I am a Jaina," somebody says."I am a Buddh.st" -- these are idiots, because belief means they have come to the answer. A questioner is at least moving; he has not come to the answer. He thinks he can come by questioning; that is why he is foolish. But still, he has not come to the answer. The man of belief who says "I am a Christian" has arrived. He

thinks he has found the answer. Now, he is absolutely an idiot. He is stuck, his flow is completely gone. That's why you never see so-called religious people joyous. You will never see them streaming with life, flowering.

The word 'flower' too MUST come from flow. I don't know exactly whether it comes from 'flow' or not, but it should come. Etymologically, linguistically, it may not come -- I don't bother, I don't care a little bit. But it SHOULD come. Flower -- flow. And look at a flower; that's what flow is. The whole tree has come to a peak of its flowering. From the roots to the flower there is a continuous flow of life, energy, sap. And in the flower the tree has bloomed; that flow has come to sing a song. There is a dance, the tree has bloomed.

When all your questions disappear -- not giving you any belief; all beliefs gone, all questions gone -- then all stupidity, all foolishness will be gone. Then there is a flowering, a blooming, and that blooming is the answer. That answers all the questions. Suddenly you are in the know. There is no knowledge, but you are in the know. Suddenly you are at home. Then you are not struggling with life and enquiring about what it is. Now you know, from your deepest core of being, what it is. You have become it, you have allowed it to flow through you. Now you are no more separate from it.

The English word 'religion' is beautiful: it means to be together, to be married, to be tied together, to be in union. It means exactly what the Sanskrit word 'yoga' means -- to be one. When your small flow is one with the flow of the whole, you are religious. When your small river falls into

the great Ganges, and you start flowing with the Ganges and you lose your boundaries, you are religious.
'Religion' is as beautiful a word as 'yoga'. It means: you have now come to an ultimate marriage with the whole.
Right now when you are stuck you are in a state of divorce, separation at least. You are moving like a small stream -- not even moving; you have become a pool: stagnant, dying, stinking. Get out of it.
If your questions help you to move, go on asking. It is better to be questioning than to be believing, because a believer has stopped asking questions. His movement has stopped.
What do you mean when you say "I am a Christian". or "I am a Hindu", or "I am a Mohammedan"? What do you mean? -- you mean, "Now there is no questioning in me. I'm TIRED of questioning; I have started believing." Then your whole life has shrunk. Then you are no longer expanding, then you are no longer exploring, then you are no longer enquiring.
To be a Mohammedan, to be a Hindu, to be a Christian, is worse than to be a questioner and an agnostic. It is better to be an agnostic and go on questioning -- because if you go on questioning, and if you are courageous enough to go on questioning to the very end, one day it comes: you remain and the question disappears. Not that a belief is given to you; the question simply disappears and a trust arises, a trust in life. Not trust in the BIBLE, not trust in the VEDAS, not trust in the KORAN -- but a trust in life from where all VEDAS and all KORANS, and all BIBLES come and disappear. That trust is the answer.

Become a flow. And go on using anything that helps. Go on questioning. I am not going to give you any answers. I am not a teacher. That's why many times you feel a little worried. You start thinking, "Why does he go on avoiding?" If you watch, directly I never answer your question, I answer something else. I just push you onward. I answer you in such a way that you can ask many more questions. This pushing of your energy towards the ultimate will bring a climax where the questioning mind explodes. And when the question is not, and the belief is not, suddenly mind itself has disappeared. In that state of no-mind you are at home. You have come home.

the second question:

Question 2
SOMETIMES I THINK YOU LIVE IN A DREAMWORLD.

From your standpoint that can be said -- because whatsoever you think is real I think is unreal. So naturally, whatsoever I think is real looks unreal to you. But there is one advantage in which I am and you are not; and that advantage is: I have lived in your reality, in your so-called reality. I know both; you know only one.
I was where you are, so I KNOW your reality, and I know my reality now. I am in a better situation to judge who is real and who is unreal. You know only your state, you don't know my state. So wait a little rather than judging it. Come to my state also; then you are totally free to judge.

But whosoever has come to this state has never said that your world is real. Your world is maya: unreal, illusory. To judge you need to know both; only then can you compare. You cannot compare by knowing only one -- how will you compare?

In the night when you fall asleep you start dreaming. In dreams, dreams look real -- because in dreaming you lose all contact with the world, with the world that you have known when you were awake. Now there is no comparison; you cannot compare. For example: if you see a stone, a rock, in your dream, you cannot compare with the real rock that you have seen when you were awake because both rocks are never together. So of course the dream rock also looks real. How to judge it as unreal? because there is nothing except it to judge by. There is no criterion. When you wake in the morning then you realize that it was unreal. But again your judgment is not right because now the dream rock is missing. Now you have the real rock, the so-called real rock, and the dream rock is missing. Again your judgment is not right: only one is there and the other is missing. How can you judge unless you have both together, in front of you?

There is another awakening. That's what we call Buddhahood: the ultimate awakening -- when you not only awake from your dreams, but you awake from your so-called awakened state too. Then they both are available, and then you can see that both are dreams.

A few dreams are seen with closed eyes, a few dreams are seen with opened eyes, but both are dreams. And when you have awakened and there is no sleep left in you, when no part of your being is unconscious, you are absolutely

conscious and your whole being is full of light, luminous, then only do you know what reality is. Right now you are asleep; all that you know is dream.

But I can understand the question. From where you are it will almost seem that I am dreaming. I talk about love; you also know love. But listening to me you become aware that I am talking about something else which is not possible. How can love be non-possessive? How can love be pure sharing, without any self, without any motivation? How can love be unconditional? You listen to me, you listen to my words, but you cannot feel the reality of those words -- because you know a love which is conditional; you know a love which is always motivated; you know a love which is always based on selfish, desires; you know a love which is a trick to dominate and possess; you know a love which is really violent, aggressive.

So when you compare your love with my love, your love looks real to you, and my love looks utopian, like fantasy. That's why the world has never trusted Buddhas -- because they talk about something which has nothing to do with your experience. It is SO beyond, it is SO transcendental, it is so far out, that you cannot comprehend it. It is incomprehensible. You cannot figure out what it is. In sheer desperation you cling to your reality and you say, "Forget all about it -- these people are either mystics or mad; poets of the unknown, dreamers, eccentric, crazy. Forget all about them!"

You also cannot forget; that is the problem -- because whenever you come close to a Buddha he hits something deep in your heart. Your mind may go on saying that he is a dreamer, but somewhere your heart starts feeling what he is

saying. Its fragrance approaches, reaches to the heart. What he is singing is heard somewhere, on some level of your being. Maybe it is not very conscious, maybe it is just like groping in the dark, but you have heard. And when you watch a Buddha, and if you are fortunate enough to be close to him, if you are blessed enough to become a disciple, to become an initiate, then by and by his reality will-become more real than your own reality. That is the meaning of surrender.

Many times you ask me, "What is the meaning of surrender?" The word is so big; there are many meanings. This is one of the deepest meanings: when you come to a man and you feel that he has gone beyond.... Of course, you can only feel; you don't have any conceptual possibility, any mental system to comprehend it. You can only feel. It is very, very dark, but you can feel that it is very alive too. You can feel that something HAS happened. Your mind wants to deny it, your ego wants to deny it, but your heart starts feeling hypnotized -- as if a great magnet is pulling you towards some unknown center.

Surrender means: falling in love with someone who is almost unreal to you, and yet has an appeal. You surrender your reality; you say, "Okay, my reality is a dream and your reality is real. Now I'm ready: take me to your reality." What is your reality really? Really, what is your reality? What is it except misery? What is it except a few tiny glimpses of happiness, very fleeting? You cannot catch hold and they are gone, and again there is misery. What is your reality except an experience in hell?

I was reading:

A man arrived in hell and was given a guided tour by the devil.
"You may choose to spend eternity in one of these three rooms," he said.
In the first room people were standing up to their necks in hot water. The water was boiling and evaporating. The man shuddered and closed the door.
In the next room people were up to their necks in icy cold water, and they were shivering. This did not appeal to the man either.
With a smile, the devil opened the last door. The man was amazed and relieved, as the people were walking around in one foot of cow manure, drinking coffee and chatting pleasantly.
The man said, "This is for me," and began socializing.
A few minutes later one of the assistant devils came and called, "Coffee break is over. Back on your heads!"

So all happiness you know is just a coffee break, and again on your heads!
Just momentary allurements....
Months and years of misery, and then there comes a small moment. And again you desire that moment, and you are ready to suffer again. And even that moment has nothing much in it. If you look into it you will find it hollow inside. Has what you call pleasure really anything substantial in it? Or is it just a hope so that you can carry on somehow in this hell? Without hope it would be too difficult. If there were no hope, how would you live? Even one day would be difficult; even to get out of the bed in the morning would be difficult. For what? The question will arise, "Why? Why to

get up again, and why to go the office again, and to the same rotten routine, and the same boss, and the same wife, and the same kids? For what? Enough is enough!" You will simply relax and die in your bed. What is the point in getting out of it? But the hope that that which has not happened may happen today... "Maybe the opportunity has now come for that which has not happened yet. One should be up and take the opportunity as it comes."

And it never comes really. All pleasure is in waiting, in hoping. All pleasure is in the future, in desire; it is never a reality. And you call it real?

My bliss is not in hope. I am not hoping for anything, I have abandoned all hope. In fact, the day I abandoned all hope the reality happened to me. Through hope you don't allow reality to happen. The day you drop desiring, a great bliss descends on you. It was always there, but because of your desiring you were missing it. You were so constantly occupied with desire that you were not available to it, you were closed. Once desiring disappears you are open, you become available.

I have known your reality. I have lived in that misery as long as you have lived in it -- for millennia, for many lives. Certainly it is difficult to believe in my bliss, in my truth. And the question arises, "This man may be dreaming."

But one thing I would like to say to you: even if this is a dream, even if it appears like a dream, it is better than your reality. Try it. You have nothing to lose -- but still you are so afraid of losing it. Maybe you are so afraid of losing it so that you can go on thinking that you have something. The fear that you may lose it keeps you feeling that you have something to lose. But have you looked in your pocket?

There is nothing. In fact there is a big hole. Your pocket holds nothing. But afraid that you may come across the truth, you never look in your pocket.

Once I was travelling with Mulla Nasrudin. The conductor came and Nasrudin looked into this pocket and that, and the diary, and in the bag and the suitcase. He searched everything, even my suitcase! And then he started looking in my pockets. I said, "Nasrudin, wait! What are you doing?"
He said, "My ticket is lost."
"It cannot be in my pocket or in my suitcase. Have you gone mad?" I was watching, and I told him, "I see that you don't look in your right-side pocket."
He said, "I cannot."
I said, "Why?"
He said, "If it is not there, then finished! Then it is nowhere! So first let me search for it everywhere. That is the last thing -- because that means I don't have the ticket!"

You don't look in because you are afraid; maybe there is nothing.

Cooperman sold strawberries off his truck out in the suburbs. He knocked on the door of a house: "Wanna buy some strawberries?"
"Come around back," answered the pretty young blonde. Cooperman walked to the rear, rang the bell and the woman opened the door. To Cooperman's shock she stood there stark naked, with not a stitch of clothes on. Cooperman started to cry. "What is the matter?" asked the blonde.

"Today my wife ran away with my best friend," explained Cooperman. "I lost three thousand dollars on the stock market. And now you are gonna screw me out of my strawberries too!"

Now, only strawberries... but he is crying, afraid that now they are also gone.
What have you got with you? Not even strawberries.... And you are so afraid, so apprehensive, so continuously trembling. Nothing to lose!
Try my reality too; you will not be a loser. And I say it with such certainty because I know both realities. Your reality is just a make-believe; my reality is real.
You are in reality only when you are real. When your awareness is real you live in reality; when your awareness is faulty you live in the unreal. And you create it every day, but you don't seem to be aware.
What happens when you fall asleep? Why do dreams come when you are asleep? -- your consciousness is lower, very much lower; it almost disappears. Then dreams bubble up.
Are you drunk? You take alcohol, and again you are in a dreamworld. Or you take acid, you take LSD or something like that; your consciousness is lowered, you are again in a dreamworld.
That's why it happens that LSD may not give you the same experience as it gave to your friend. Somebody may move into heaven, and somebody may move into hell -- because it depends on your mind what type of dream you can create.
LSD or any drug can only lower down your consciousness. It simply removes all barriers, it simply helps you to move in a private world -- the world of the dream. And of course

when you are on a drug trip things are tremendously beautiful, very psychedelic, very colorful.,.
But it depends. If you are a poet and you have lived with trees and flowers and birds, you will have a very beautiful world opening up. But if you are a butcher, then beware; then you will have the world of the butcher -- a nightmare. That's why different people going into drug trips come back with different experiences. Some say it was paradise, and some say it was hell. It depends on you.
You create the dream. The drug is not a dream-creating thing, the drug simply lowers your consciousness which does not allow dreaming. Sleep is needed for dreams. The more aware you are, the less possibility there is of dreaming. When you are perfectly aware dreams disappear. Then you don't create a dream; then you are simply face to face with that which is.
When you are real you live in a real world. And what do I mean when I say'when you are real'? -- I mean when you are aware. That's what Buddha's message is.

the third question:

Question 3
DOES EDUCATION LEAD TO MEDITATION? PLEASE EXPLAIN EDUCATION AND RELIGION.

Ordinarily that which is called education is almost against meditation. It should not be so but it is so. The original meaning of the word 'education' is not against meditation. The original meaning is: to draw out. To educate means to draw out; whatsoever is hidden in the individual has to be

drawn out. The individual has to flower -- that is the original meaning of education.
That is what meditation is too: you have to flower in your own being. You don't know what you are going to be, you don't know what flowers will come to you, what will be their color and what will be their perfume -- you don't know. You move into the unknown. You simply trust life-energy. It has given birth to you, it is your foundation, it is your being. You trust it. You know that you are a child of this universe, and this universe, if it has given birth to you, will take care too.
When you trust yourself you trust the whole universe also. And this universe is beautiful. Just see... so many flowers are born in this universe; how can you mistrust it? Such tremendous beauty is all around; how can you mistrust it? Such grandeur, such grace, from a small dust particle to the stars; such symmetry, such harmony; how can you mistrust it?

Basho has said, "If flowers are born out of this universe, then I trust it." Right? That is enough logic, a great argument:"If this universe can give birth to so many beautiful flowers, if a rose is possible, I trust it. If a lotus is possible. I trust it."
Education is a trust in yourself and in existence, allowing whatsoever is hidden in you unfoldment; bringing whatsoever is in, out.
But that is not true of the so-called education that goes on in the world. Rather than bringing out, it forces things in. It simply pours in information. Again that word'information' is wrong; it should not be used -- it is'out-

formation'.'Information' means: formation inside you. Something should grow in you -- then it is information. But nobody is bothered about you. The society is bothered about its own ideas, ideologies, prejudices, technology; they go on forcing you. Your head is used as a hollow place, so they have to provide the furniture. Ordinarily education, or whatsoever is available in the name of education, is nothing but stuffing your mind with knowledge -- because knowledge has some utility. Nobody is bothered about you, nobody is bothered about your destiny They need more doctors, they need more engineers, they need more generals, they need more technicians, plumbers, electricians. So they need them; they force you to become a plumber, or they force you to become a doctor, or they force you to become an engineer.

I am not saying there is something wrong with being an engineer or a doctor, but there is certainly something wrong if it is forced from the outside. If somebody flowers into a doctor, then you will see a great healing happening around him. Then he will be a born healer. He will really be a physician, his touch will be golden. He is born to be that. But when it is forced from the outside and one takes it as a profession, because one has to live and one has to learn and earn one's living, one takes it over. Then one is crippled and crushed under the weight. One simply goes on dragging and dragging, and one day, dies. There has never been a moment of celebration in that life. Of course, he will leave much money for his children to become doctors in their own turn, to go to university, to the same university where he was destroyed. And his children will do the same to their children, and this is how things go on being

transferred from one generation to another. No, I don't call this education. It is crime. It is really a miracle that in spite of this education sometimes a Buddha flowers in the world. It is a miracle. It is simply unbelievable how somebody can escape out of it: it is a methodology to kill you, it is arranged in such a way. And small children are caught in the mechanism of it, not knowing where they are going, not knowing what is being made of them. By the time they become aware, they are completely corrupted, destroyed. By the time they can think about what to do with their lives, they are almost incapable of moving in any other direction.

By the time you are twenty-five or thirty, half the life is gone. Now to change seems to be too risky. You have become a doctor, your practice is going well; suddenly one day you realize that this is not the thing you were meant to be. This is not for you -- but now what to do? So go on pretending that you are a doctor. And if the doctor is not happy in being a doctor, he is not going to help any patient. He may drug the patient, he may give medicine, but he is not going to really be a healing force. When a doctor is really a doctor, a born doctor... and everybody is a born something. You may miss it, you may not even know it. Somebody is a born poet; and you cannot make a poet. There is no way to manufacture poets. Somebody is a born painter; you cannot manufacture painters.

But things are very wrongly placed: the painter is working as a doctor, the doctor is working as a painter. The politician is there: maybe he could have been a good plumber but he has become a prime minister or a president.

And the person who could have been a prime minister is a plumber.

This is why in the world there is so much chaos: everybody is wrongly placed, nobody is exactly where he should be. Right education will exactly be a path to meditation. Wrong education is a barrier to meditation because wrong education teaches you things which don't fit with you. And unless something fits with you and you fit with it, you can never be healthy and whole. You will suffer.

So ordinarily when an educated person becomes interested in meditation he has to unlearn whatsoever he has learned. He has to go back to his childhood again and start from there, from the ABC's That's why my insistence is for certain meditations in which you can again become a child. When you dance you are more like a child than like a grown-up person. That's why you don't see dignitaries coming to me and to my meditations. Somebody is a commissioner, a collector -- he cannot come, because he cannot dance. He is a commissioner, or he is a governor -- how can he dance with ordinary people?

But if you cannot dance, you may be a governor, but you are dead I If you cannot sing like a child. you are a burden on the earth. It is better if you commit suicide. At least you will vacate some space for somebody else to grow and flower. You are not going to flower; that is certain.

Men who have some respectability become very stuck because they cannot do anything -- they cannot risk their respectability. They are afraid. They are not happy, they don't know what bliss is, they don't exactly know what being alive means -- but they are respectable. So they cling to their respectability, and then die. They never live; they

die before they ever start living. They are many people who die before they have ever lived.
My meditations are to bring you back to your childhood -- when you were not respectable, when you could do crazy things, when you were innocent, uncorrupted by the society, when you had not learned any tricks of the world, when you were other-worldly, unworldly. I would like you to go back to that point; from there, start again. And this is your life. Respectability or money are booby prizes, they are not real prizes. Don't be deceived by them.
You cannot eat respectability, and you cannot eat money, and you cannot eat prestige. They are just games: meaningless, stupid, mediocre. if you are intelligent enough you will understand that you have to live your life and you are not to bother about other things. All other considerations are meaningless: it is your life. You have to live it authentically, lovingly, with great passion and with great compassion, with great energy. You have to become a tidal wave of bliss. Whatsoever is needed to do for it, do. Unlearning will be needed. Unlearning means that you stop those wrong routes, you stop moving in those wrong ways that the society has forced persuaded you, seduced you to go in. You take charge of your own life; you become your own master.
That is the meaning of sannyas. That's why I call sannyasins SWAMI. 'SWAMI' means: one who has become a master of his own life. It has nothing to do with orthodox SWAMIS; they are not masters of their own lives. They are again on the same train, with the same society, with the same stupid power, prestige, politics.

A real sannyasin is one who does not care about others' opinions, who has decided to live his life as he wants to live it. I don't mean for you to be irresponsible. When you start living your life responsibly, you not only care about yourself, you care about others also -- but in a totally different way.

Now you will take every care that you don't interfere in anybody else's life -- this is what responsibility is. You don't allow anybody to interfere in your life, and naturally, you will not interfere in anybody's life. You don't want anybody to guide your life, you don't want your life to be a guided tow. A guided tour is not a tour at all. You want to explore on your own. You want to move in the forest without any map, so that you can also be a discoverer, so that you can also come to some fresh spots for the first time.

If you carry a map you always come to the spot where many have come before. It is never new, it is never original, it is never virgin. It is already contaminated, corrupted. Many have moved on it: a map even exists.

When I was a child, in the temple that my parents used to visit, I was surprised: there were maps of heaven and hell and MOKSHA. One day I told my father, "If maps exist about MOKSHA, then I am not interested in it."

He said, "Why?" I said, "If maps exist, then it is already rotten. Many people have reached there, even map-makers have reached there. Everything is measured, and they know every spot, named and labelled. This seems to be just an extension of the same old world. It is nothing new. I would like to move in a world which has no map. I would like to be an explorer." That day I stopped going into the temple.

My father asked me, "Why don't you come now?"
I said, "You remove those maps. I cannot tolerate those maps there. They are very offensive. Just think about it: even MOKSHA IS measured? Then is there nothing immeasurable!"
And all the Buddhas have said that truth is immeasurable; all the Buddhas have said that truth is not only unknown, it is unknowable. It is an uncharted sea: you take your small boat and you go into the uncharted sea. You take the adventure. It is risky, it is dangerous. But in risk and danger the soul flowers, becomes integrated.
To me, if education is right it will be just a part of meditation; meditation will be the last point in it. If education is right, then universities should not be against the universe. They should be just training-places, jumping-boards into the universe. If education is right, then it will not be concerned about money, and it will not be concerned about power and prestige. Then it will not be political at all. If education is right it will be concerned about your bliss, your happiness, music, love, poetry, dance. It will teach you how to unfold. It will not go on simply throwing information into your head. It will help you to come out of your being, to flower, to grow, to spread, to expand. It will be a totally different education.
And naturally if education becomes involved with meditation it becomes religious. I don't call an education religious because it teaches the dogma of Christianity, or it teaches Hinduism. It is not religious. Education is religious if it makes you courageous enough to accept yourself, and live your life, and become an offering to God in your own way, in your own unique way.

the fourth question:

Question 4
PLEASE, OSHO, CAN YOU ALSO TELL US LITTLE ANECDOTES ON SANNYASIN ENERGY GREED AS YOU DO ON JEWISH MONEY GREED?

All greed is Jewish. 'Jew' is not the name of a certain race. No, anybody who is greedy is a Jew. And greed has nothing to do with money. Money is only one object of greed; anything can become the object.
KUNDALINI can become the object of greed; spiritual energy, psychic powers NIRVANA, enlightenment, can become the object of greed... but then you are a Jew. Remember, 'Jew' is just a symbolic word: it represents greed. And there is no need to have new anecdotes. The old ones are perfectly good, and they will do.
Now that you have asked the question, you have tempted

The new minister caught his parishioner coming out of the Ideal tavern. "I am sorry," he said, "to see you coming out of such a place. My son, drink is of the devil. When the devil asks you to join him, why do you not refuse?"
"I would, Reverend," said the man."But he might get sore and not ask me again."

You have tempted me, so I will tell you a few anecdotes. You may not ask again. And remember, these Jewish anecdotes that I am going to tell you have nothing to do with Jews, they have something to do with your inner

greed. By changing the object, nothing is changed. So the question is not of changing the objects, the question is of understanding the misery that greed brings. Once you understand it, greed is dropped.

The man walking along Broadway was confronted by the business-girl whispering, "Love for sale."
He said, "Sure, if you could do it the Jewish way."
She said, "If you teach me to do it the Jewish way, I will give it to you for half price."
He said, "That is the Jewish way."

Old man Feinstein's relatives gathered for the reading of his will after his death.
"Being of sound mind," read his lawyer, "I spent every last cent before I died."

"Being of sound mind I spent every last cent before I died."
People really live in a very self-centered world. Naturally, if they become miserable, nobody is at fault except themselves -- because all great happenings in life happen when you are not a self, when you are not greedy, when you are ready to share.
Love happens when you are ready to share with another human being. Prayer happens when you are ready to share with God. Meditation happens when you are ready to share with existence. Beauty happens when you are ready to share with a flower, or with a star, or with a bird on the wing.
Whenever you share, there is beauty, there is truth, there is happiness. Whenever you hoard, whenever you live only

for yourself, you don't really live. To live for oneself is to live in a grave. If you really want to live, start sharing more and more, be less greedy. And more and more life will hap9en to you. It is a great sharing. If you inhale and you just close your mouth and your nose, afraid that if you exhale the air will go out, will no longer be yours; if you become a hoarder of air, you will die. But you take it in, it goes out; you take it in, it goes out: just like in-breathing and out-breathing is the whole rhythm of life.

One old Jew had to have open heart surgery. He called the medical society and asked for the best doctor in New York for this operation. They recommended the country's most famous surgeon, and old man Finkelstein went right to his office and arranged to have the operation. The operation was a complete success and the old Jew made a quick recovery.
After he was home from the hospital, he received a bill from the doctor for fifteen hundred dollars. He called the doctor and asked to see him.
Finkelstein looked at the doctor and said, "Doctor, I am an old man. For me to give you fifteen hundred dollars would mean spending almost all of my life's savings."
The doctor said, "All right. I normally get fifteen hundred dollars for this operation, but under the circumstances I will take seven hundred and fifty dollars."
Finkelstein looked very sad. He replied, "Doctor, seven hundred and fifty dollars is still a lot of money to an old man like me. After all, I don't work anymore, and it would take me a long time to save that much money again."

The doctor, completely frustrated, answered, "Okay. How about two hundred dollars?"
The old Jew said, "Two hundred dollars I know does not sound like much to you, but to me it is still a million dollars."
The doctor, completely annoyed, looked at the old man and said, "You win! I won't charge you a thing for this operation. It is on the house. There is only one thing I would like to know: before you came to me you knew I was one of the most expensive surgeons in the the United States. So why did you come?"
Finkelstein replied, "When it comes to my health, money is no object."

The mind that is full of greed, the mind that is constantly obsessed with money, is already in hell. It is already out of paradise -- because paradise is there when you are simply not clinging to anything whatsoever. An unclinging state of mind is paradise.
Ordinarily we go on clinging. You leave the world; then you start clinging to something other-worldly. You drop out of the rat-race for money, then you start another race for spirituality, psychic powers, NIRVANA. But you remain the same: the same competitive mind, the same ambition to be ahead of all others.
To accept yourself wherever. you are.... And don't think in terms of competition! You need not be anywhere else. Wherever you are, if you can be happy there, you have become religious, you have become spiritual. Spirituality knows no competition, spirituality knows no greed,

spirituality knows no ambition -- because spirituality means desirelessness.
But people go on changing from one side to another side, from one extreme to the other. That's why Buddha insists so much on being in the middle. You can drop all your money, you can dispense with your bank balance, you can renounce the world, but then you will start hoarding some subtle money, some subtle currency of virtue, PUNYA. YOU will start collecting: "How many fasts have I done, and how many good deeds have I done?" You will keep an account to show to God: "These good things I have done: now what is my award?"
To think in terms of award and result is to think in terms of greed. To think in terms of joy, to be joyful herenow, whatsoever you are doing, and never be bothered about the result of it, is to be out of greed. Then you can live in a palace and you can be surrounded with all the riches possible -- and still you will not be greedy. Or you can renounce the world and live in a cave in the Himalayas, but if you are still ambitious, desirous, then you are greedy and you are worldly.
To be desireless is to be other-worldly.

The last anecdote:
Harry and Tilly were celebrating their fiftieth wedding anniversary and invited their three sons, their wives and grand-children, to join them for a party.
The oldest son stood up and proposed a toast to his parents. He said, "Mom and Dad, I want you to know that no matter what I could think of to give you as a gift, I really could not

think of anything good enough to give parents as wonderful as you."
The middle son stood up and said, "Mom and Dad, I hope you understand why I didn't bring you a present to celebrate this occasion. But I am sure you understand that we are in the midst of refurnishing our new summer home and we just could not find the time."
The third son, smiling, said, "Mom and Dad, I am sure you know how much I love you. Bringing you a present would not show you how sincere I am in my emotions."
The father then stood up, turned to his sons, and said, "My dear children, now that Mother and I have celebrated fifty years of living together, I feel it is time to tell you something. You know, when Mother and I met I was poor, she was poor, I did not have a job, we didn't even know where our next meal was coming from. Would you believe it? We didn't even have enough money to buy a marriage licence."
The eldest son stood up, enraged, and asked, "Are you trying to tell us that we are bastards?"
The father smiled and answered, "Yes, and cheap ones too!"

In the ordinary world all of our relationships are money relationships. All relationships are money relationships: some power trip, some money trip, domination, ego. But if all your relationships are just money trips, trips of greed, then you don't know how to relate. And if you don't know how to relate you can never be fulfilled. Because it is in deep relationship that fulfillment arises.

There is a very ancient saying in Tibet: Whenever God gives you something, He never gives to you, He gives through you.

I have meditated on that saying for long: it is really of tremendous significance. When God gives something to you, He never gives to you, He gives through you. He gives to you, but His way is to give through you.

So if you are not sharing, you will start missing the gifts from God. If you are sharing, if you are non-greedy, if you simply go on sharing whatsoever you have -- like a flower shares its fragrance, you go on sharing; like the cloud shares its rainwater with the earth, you go on sharing; like the sun shares its rays with all the trees, and all the human beings, and all the animals, you go on sharing whatsoever happens to you -- you grow, more starts coming from you. The more you give, the more you get -- because God gives through you, He never gives to you. You simply function as a passage. If you stop giving, your passage shrinks and closes. When your passage is closed nothing can enter into you.

It is almost like when you dig a well: if you go on drawing water out of it, fresh water goes on welling up in it. The well is supplied from many fountains deep in the earth, fresh water goes on coming. If you stop drawing water, become greedy, start thinking in terms of miserliness: "If I go on taking water, one day the water may disappear and there may be no water in the well. Then what am I going to do?" So you cover your well, you stop taking water from it. Even if you need it for yourself, you go to the river, or you go to the public place and you get your water from there. And you keep your well completely closed. What will

happen to your well? Do you know? No fresh water will ever come to it now -- because for fresh water to come in, a space is needed. The old is filling the space, the new cannot come. And the old will become by and by stagnant, dead, and will start stinking. It will not then be possible for you to drink of it. It can become poisonous.
Stale water always becomes poisonous. It is better, if you are wise, that you will not only draw water for yourself, you will invite your neighbors to draw water from your well. And you will feel thankful that they drew water from your well because the fresh will be coming more and more. The more you draw, the more fresh water is available.
And the same is true about your innermost world: you are a well, and your fountains are connected with the divine, with the center of existence.
Share... and more will come to you. If you can share totally, not holding anything, the total will come to you. The coming from God will be exactly in the same proportion as you have given to others.
A sannyasin is one who has dropped desiring and has started sharing. A sannyasin cannot be a Jew; and if a Jew is a sannyasin then he will have to choose either to remain a Jew or to become a sannyasin. It is not possible for you to be both, you cannot be both together.
The Jew has to disappear for the sannyasin to be.

The Discipline of Transcendence, Vol 4
Chapter #7
Chapter title: The ten grounds of the way
6 November 1976 am in Buddha Hall

THE BUDDHA ASKED A MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY DAYS."
THE BUDDHA SAID: YOU DO NOT UNDERSTAND THE WAY.
THE BUDDHA ASKED ANOTHER MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY THE TIME THAT PASSES DURING A MEAL."
THE BUDDHA SAID: YOU DO NOT UNDERSTAND THE WAY.
THE BUDDHA ASKED A THIRD MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE?
THE MONK ANSWERED, "BY THE BREATH."
THE BUDDHA SAID: VERY WELL, YOU KNOW THE WAY.

THE BUDDHA ASKED A MONK: HOW DO YOU MEASURE THE LENGTH OF A MAN S LIFE?
THE MONK ANSWERED, "BY DAYS."

VERY SIMPLE QUESTION, and a very simple answer. But much is implied in the question. And the answer also shows much about the monk -- his understanding, his state of mind.
When Buddha asks, "How do you measure the length of a man's life?" he is raising a question that can only be answered by depth. Man's life can be measured only by

depth. It looks paradoxical: length can be measured only by depth.

In fact, the deeper you live, the longer you live. The length of your life depends on your depth. The quantity of your life depends on your quality. The monk could not understand it. He simply said, "By days." His simple answer also showed much about himself. 'By days' means by time; 'by days' means by the fleeting; 'by days' means by the flux, the changing. He measures life by the momentary, not by the eternal, not by the timeless.

Life exists in time, but life does not belong to time. It penetrates time, and one day it disappears from time. It is just like when a ray of sun penetrates water, and when it penetrates the water its angle changes. That's why if you put a straight stick into water it will look curved. It will not look straight because the angle of light changes. And when the ray of light enters into the medium of water, it does not belong there, it has come from beyond. It will go back, it will be reflected back -- because everything returns to its source, HAS to return to its source. Only then is the circle complete, and there is contentment.

When Buddha asked: How do you measure the length of a man's life? and the monk replied, "By days," he showed his understanding. He does not know anything beyond time; he thinks life is just that which consists of time: being born, getting married, living, then old age, then death. Days go on flicking by, just like numbers on a gasoline pump.

But this is not life; this is just the very periphery. Have you observed that if you look inside, time exists not? If you look outside there is time, but if you look inside there is no time. Have you not felt it sometimes, sitting silently with

closed eyes -- that inside you have not aged at all? Inside you remain the same as when you were a child, or as when you were young. Inside nothing has changed: the face is wrinkled by age, the hairs have gone gray, death is approaching -- this is all from the outside. If you look in the mirror then of course there are signs that much time has passed, that very little is left, that sooner or later you will be gone. But look within: there has never been any time there. You are exactly the same as you ever were when you were running in a garden or on the sea-beach and collecting colored stones and seashells. Just remember....

Inside you are exactly the same this moment too. Time is a fallacy as far as the inner world is concerned, because in the inner world nothing ever changes. It remains the same, its taste remains the same.

In the inner world time is simply irrelevant. And life is in the inner. It expresses itself in the outside, but it does not belong to the outside. It wells up from your within. It moves outwards like ripples, it pulsates outwards, but it arises from your innermost core.

When Buddha was asking: How do you measure the life of a man? in a very simple question he was asking a very complicated philosophical question too. And the monk was deceived. The monk said, "By days." But there is no day, no night. Time is a utilitarian concept, it is needed outside. When you are alone time is not needed. It is a relationship between you and others; it is a relative concept. Try to find out, and you will be surprised that believing in time you have been believing in an illusion -- because that which does not correspond to your inner reality cannot be real.

It is just like money: if you go to the market, it has value. If you simply sit alone with your money, it has no value. The value comes only when you relate with others, because the value is just an agreement between you and the others.
That's why money has a beautiful name: it is called currency.'Currency' means: when money moves it has value; when it does not move it has no value. If you go on keeping it in your pocket always and always, it is meaningless. You can keep anything else instead of it; it will be the same.
Money has value when it changes hands. From one hand to another -- then there is value. Value is in its being a currency, a moving force. When it moves from you to somebody else it has value. Again, if it is stuck there it loses value. That's why miserly people are the poorest in the world: they have money but they don't know that money has value only when it is a currency. You can hide it in your treasure chest; you will remain poor.
Time is also a currency between two people, between relationships, between societies. But in the inner world, when you are alone, it is simply meaningless.
All the concepts of time, if looked at deeply, look very stupid. But people don't look deeply into things because to look deeply creates anxiety. Then you become very anxious. Then settled things are unsettled, and whenever something is unsettled one feels anxious. One wants to be settled again.
People say time passes. But where does it pass to? From where does it come? You say it comes from the future and goes into the past? That means the future exists before it has become present? Otherwise, from where is it coming --

from nowhere? from nothingness? And then you say it goes into the past? That means it goes on collecting in the past, it is still there? It still exists? Then what is the difference between present, past, and future, if they all exist2 Then they are all present. Then there is no past and no future. You say a moment that has passed is past, and a moment that has yet to come is future. You stand on a road, you have walked two miles; that has passed. But those two miles exist; you can look back, those two miles are still there. And if you want to go back you can go back. But can you go back in time?

Look back -- nothing exists. Except for this present moment, on both sides there is simply smoke, and nothing. The past simply disappears, and the future appears out of nothing. And then a problem arises: if in the beginning there is nothing, and in the end again there is nothing, how can there be something between two nothings? It is impossible.

Time is not a valid concept at all. It is just utilitarian. It is accepted, it has utility. Every morning you come at eight o'clock; if there were no time it would be difficult. When would you come? How would you manage? And how would there be a possibility of me meeting you? It would become difficult. But remember it is just an agreement, it is not truth.

Truth is timeless. Time is a human invention, truth is eternal. In fact, time does not pass, we pass. We come and go; time remains. Then time is not time; then it is eternity. Buddha was asking all these things in a simple question. The monk said, "By days." Buddha said: You do not understand the Way.

The man's understanding was very superficial. We_ can call it the understanding on the level of the body. Of course, the body has a clock in it. Now the scientists call it the biological clock'. That's why if you eat every day at one o'clock, your lunch time, then every day at one o'clock the body will say you are hungry. The body has a clock. You need not actually look at the clock. If you listen to your body, the body will tell you, "Now it is time to sleep because every day you go to sleep at this time."

And you can even put an alarm in your body-clock. When you are going to sleep you can repeat your own name loudly, three times. If your name is Ram, Vou can say, "Ram, listen. I have to get up at five o'clock. Help me." Talk to your body and go to sleep, and exactly at five o'clock your body will wake you. The body has a clock. That's why every month, after exactly four weeks, twenty-eight days, the monthly period comes to a woman. The body manages very exactly unless something has gone wrong with the body -- the woman may have disturbances. Otherwise, it is exactly twenty-eight days. If the clock is functioning well there will never be any problem: twenty-eight days means twenty-eight days. After nine months the body is ready to give birth to a child, EXACTLY after nine months. If the woman is healthy and there is no complication in her body, it will happen exactly at the moment nine months are complete. The body carries a clock and functions perfectly well.

The body, of course, is measured by days. And the body shows every sign of passing time. Young, old: you can see it on the body. The body carries the whole biography.

This man's understanding was very physical, very superficial.

THE BUDDHA ASKED ANOTHER MONK. HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE? THE MONK ANSWERED, "BY THE TIME THAT PASSES DURING A MEAL."

His understanding goes a little deeper. He is less physical and more psychological. To enjoy a meal you need a mind, to indulge you need a mind, to be sensual you need a mind. This man's understanding was a little deeper. What was he saying? He was saying that a man's life is measured by the pleasures, indulgences, sensuality, experiences that he has gathered in his life. The man is saying, "How long you live is not the point, but how much you enjoy the pleasures of life."

There is a story about Nero, the Roman emperor. He must have been of the exact same type as this second monk. He always had two physicians with him. He would eat, and the physicians would help him to vomit. Then he would eat again. You cannot go on eating; there is a limit. So when he would feel that now the stomach was full, he would order the physician to help him vomit; then he could eat again. He would eat ten, twelve times a day.

And don't think that this is very far-fetched: I have come across a few people who do it.

There was one sannyasin: she told me this after she had been here for at least two years. She said, "I am ashamed, but I have to tell you that every day, when I eat, I vomit

immediately." I said, "Why?" She said, "So that I can eat more. But then I vomit again."

Now vomiting has become a habit. Now she cannot resist; when she eats she has to vomit. It has become a mechanical habit. It took almost six months to break her habit.

Nero must have done it. Ordinarily, you may not be vomting but you can go on eating too much. There are people who live to eat. It is good to eat, it is good to eat to live, but once you start living for eating then you are in a very confused state. Eating is a means, not the end.

This monk says, "By the time that passes during a meal." He must have been a glutton. He must have understood only one language, and that is of taste. He must have been a food addict. He says that if we count real life, then real life means those moments in which we are enjoying, indulging. It may be food, it may be sex, or other gratifications. Many people are of that type. Their philosophy seems to be: Eat, drink, be merry -- and there is nothing else in life.

There has been a great philosopher in India, Charvak. This was his message to his disciples: "Eat, drink, and be merry. And don't bother about the other life, and the soul, and God. This is all nonsense. These are just theories invented by the priests to exploit you." He was the first Marxist. Marx came three thousand years later; he was the first Marxist, communist.

But if life is just eating, drinking, indulging, then it cannot have any meaning. That's why in the west a new problem has become very, very important, and the problem is: what is the meaning of life? All intelligent people are asking that in the west. Why? Nobody asks it in the east; but in the west the problem has become almost epidemic. It is no

longer academic; everybody is asking what the meaning of life is. And they are asking at the wrong time -- when they have enough to eat, enough to drink, and enough to be merry. Why are they asking this question?

In fact, when you have all that this world can give to you, then arises the question, "What is the meaning of it?" Yesterday you ate, today you are eating, tomorrow also you will eat -- so what is the point? Eating and defecating: on the one hand you go on stuffing yourself, on the other hand you go on emptying yourself. Is this your whole life? And in between there is a little taste on the tongue....

It seems absurd. The effort seems to be too much, and the result seems to be nothing, almost nothing.

Man needs to have a meaning, but the meaning can come only from the higher. The meaning always comes from the beyond. Unless you feel related to something higher, you feel meaningless. Because Nietzsche said, "God is dead," he opened the door for many ugly phenomena. For example, nazism, fascism, communism, became possible. Because once there is no God, that door is closed from where man has always felt meaning in his life.

Meaning arises when you feel that you are part of a divine plan and you feel that you are part of a divine flow. When you feel that you are part of a great whole, then you have meaning. A brick in itself has no meaning, but when it becomes part of a great palace, part of the Taj Mahal, it has meaning. It has contributed something to the beauty of the Taj Mahal; it is not futile, it is significant.

When God is not there man starts finding new meaning to his life: become part of a party -- the great Communist Party, or the great Fascist Party. Become part... then Stalin

and Adolf Hitler become gods. Then you join hands with them so that you can feel a little meaning -- that you are not alone, that you are not just accidental, that you have some mission to fulfill. Maybe you are here to bring communism to the world, a classless society to the world; or you are here to bring the kingdom of the Aryans. Then one becomes part of a Hindu religion, Christian, Mohammedan. One finds some way, somewhere, to become part of something. And people go to foolish lengths: people become Rotarians and Lions just to have a feeling that they are part of an international organization. You are somehow chosen, you are a Rotarian; everybody cannot be a Rotarian. Only very few people can be Rotarians, but you are a Rotarian. So you have a meaning, but what a foolish meaning! What does it matter whether you are a Rotarian or not? It really does not bring meaning to your life, it simply deceives you.

You can eat well, you can live well, you can have all the pleasures of life -- still you will remain empty. This man, the second monk, said that life is to be measured by pleasure, by indulgence, by sensuality. But Buddha said: You do not understand the Way -- because the Way cannot be understood by the body-oriented mind, and the Way cannot-be understood by the mind-oriented mind. Neither can it be understood through time, nor can it be understood through experience.

The Way is beyond time and beyond experience.

THE BUDDHA ASKED A THIRD MONK. HOW DO YOU MEASURE THE LENGTH OF A MAN'S LIFE? THE MONK ANSWERED, "BY THE BREATH."

THE BUDDHA SAID: VERY WELL, YOU KNOW THE WAY.

Now, in an English translation, saying 'by breath' does not seem to be so significant as it appeared to Buddha when the monk said, "By PRANA." 'Breath' is a translation of 'PRANA', but PRANA IS much more meaningful than breath. The actual translation, closer to truth, would be 'spirit', not 'breath'. And the word 'spirit' exists in such words as inspiration', 'expiration'. 'Spirit' seems to be closer to home, but still not exactly true. So let me first explain to you what PRANA IS; then you will be able to understand. Otherwise it looks a little absurd: the man says, "By breath," and Buddha says: Very well, you know the Way. The man just says, "By breath."

The first thing: if you look at yourself you will find there is the body; the first circle around you, your outermost circle. Then there is your mind: the second circle within the first circle. And then you will come to a bridge: that bridge is your breath, PRANA. By that bridge you are joined with the soul. That's why when a person stops breathing we say he is dead, the bridge is broken. Now the soul is separate and the body is separate. When a child is born the first thing he is expected to do is to breathe. Through breath the soul and body become joined together. And again, the last thing he will do when he dies will be to stop breathing. Again there will be a divorce; the body and soul will be separate.

PRANA IS the bridge, the glue by which you are glued together. A man can live without food for many days; you can live without water for many hours; but without breath

you cannot live even for many minutes. Even seconds will seem difficult.

Breath is the bridge between matter and no-matter, between the form and the formless, between the world and God -- or whatsoever terms you choose. Breath is the bridge, and much depends on the breath. How you breathe, what the quality of your PRANA IS: much depends on it.

Watch... when you are angry you breathe in one way, when you are silent you breathe in another way. The pulse is different, the rhythm is different, the quality is different. When you are angry your breath is not rhythmic, not musical, not harmonious. It is bumpy. When you are in a passion, in sexual passion, again the breath is feverish. It is not in tune; something goes wrong with breathing. When you are sitting silently, just being peaceful, not doing anything -- no desire, no passion, no anger -- just full of compassion, full of love, your breathing is very soft. Your breathing has a rhythm to it, a dance to it. It has no violence, no aggression; it is very delicate.

Have you watched it? -- when you are in passion your breath will have a very bad odor to it; when you are peaceful your breath will have a very sweet smell to it. Because you are at ease, the whole being is at ease, you are at home; the breathing will carry the message that you are at home.

There are moments of deep meditation when breathing almost stops. I say almost; it does not stop really. But it becomes so silent that you cannot feel it. You can feel it only if you put a mirror close to your nose. Then on the mirror you can feel it; otherwise you cannot feel it. Those are rare moments of blessing and benediction.

All the Yoga systems of the world have worked on breathing, because it is through the breathing that you will pass from the body to no-body. It is through breathing that you will enter into the innermost core of your existence. The monk is right when he says, "A man's life is to be measured by the way he breathes, by how he breathes." If you are afraid, your breathing is different; you are nervous, your breathing is different; you are sad, your breathing is different. With every mood your breathing changes. The breathing goes on showing where you are. If you can watch your breathing, you will learn the whole alphabet of your inner changing climates. You can see all the moods reflected in the breathing. Breathing is a great way to measure where you are, what you are, what you are doing. Buddha emphasized breathing very much. And his emphasis is unique: it is very different from Patanjali, it is very different from Hatha Yoga, it is very different from other systems, all other systems. He says: Don't use any system for breathing, because if you do something with breathing, you will create something artificial. Let breathing be natural -- you simply watch it. You don't do anything to it, you simply be a witness, you simply look at it.

Now, if you watch breathing. by and by you will see that you are different from breathing. Certainly -- because the watcher cannot be the watched, the subject cannot be the object, the observer cannot be the observed.
When you start watching your breathing -- and Buddha says to continuously do it: walking, sitting, whenever you are not doing anything else, just watch your breathing, go

on seeing it -- by seeing it, a great serenity will arise in you. Because you will be standing behind breathing, and behind the breathing is your soul; you will be centered in your soul.

And if you watch breathing, you will learn: subtle changes in breathing show where you are, and breathing continuously functions as a measuring-rod. A slight change in breathing will be noted when awareness is full. And you can drop then and there: you can become more alert. If you feel your breathing is wavering a little, and you feel that this wavering is the wavering that comes when sex takes possession, then it is the moment to become more aware. And if the wavering breathing settles again, you have passed. That desire that was going to possess you will not be able to possess you. By and by, you become aware of what type of changes happen in breathing when you become angry. They are so subtle that if you can become aware when the breathing changes slightly they can be dropped from there -- because they are right in the seed and the seed can be dropped easily. When they become big trees it is very difficult to drop them. You become aware of anger only when it has already possessed you. Your diagnosis is too late.

In Soviet Russia they have developed a new photography; they call it Kirlian. And now Kirlian photographers say that we can catch hold of a disease six months before it really happens to the person. And if it can be done, then there will be no need for anybody to be ill. The person himself is not aware that he will be falling a victim of tuberculosis in six months. How can you be aware of that? But before it enters into the body, first it enters PRANA. Before it enters the

body, first it enters your energy. They call it 'bioplasma' in Russia; it is exactly what we mean by PRANA -- bioplasma: your vitality, your body electricity.
First it enters into the body electricity, and then it takes six months to be transformed into a physical phenomenon. Then it becomes solid in the body. Then it is already too late. When you start treating it, it is already too late. If you could have caught it when it was in the bioplasma, you could have destroyed it very, very easily. There would have been no problem in it. And the body would never have suffered, the body would not even have known about it.
Buddha says that anything that enters into the bioplasma first happens in your breathing. Anything that happens to your body, to your mind, first happens to your breathing. Maybe some day Kirlian photographers will be able to re-discover the fact that there is a certain association between the pulse of bioplasma and breathing. It has to be so -- because when you breathe deeply you have a bigger aura. That has been photographed. When you breathe deeply you have more oxygen and more flowing energy, and your body has a bigger aura, more luminosity to it. When you breathe in a dull way, the whole of your lungs are not full of oxygen and you go on carrying much stale carbon dioxide; then your aura shrinks and becomes very small.
A really alive person has a very big aura, so big that when he comes close to you his aura touches your aura. And you will feel it: there are people with whom you will suddenly feel that you are attracted, pulled. They are irresistable, you would like to come close to them, closer and closer. Their aura has touched your aura.

Then there are people whose auras are almost dead, whose auras do not exist at all. They repel, they don't attract. They are like dead people; nobody feels attracted towards them.
Buddha says: Watch, become aware of your breathing.
His Yoga is called ANAPANASATI YOGA -- the Yoga of watching the breath coming in and watching the breath going out. He says: This is enough. So when the monk said, "By the breath," Buddha said: Very well, you know the Way.
The Buddha's Way has ten grounds called BHUMIS. BHUMI means ground. Buddha has said that if you understand these ten grounds, and if you practice these ten grounds, you will attain to the ultimate. And I would like to go into these ten BHUMIS, these ten grounds. They are very practical.
The first BHUMI IS PRAMU-GITA: it means joyousness. Now, you will be surprised. People have a misunderstanding about Buddha and his teaching -- they think that he is a very sad, pessimistic thinker. He is not. His first grounding is joyousness. He says: Unless you are joyous you will never reach to the truth. Joyousness, delight, celebration; that is the meaning of PRAMU-GITA. Be like a flower -- open, dancing in the breeze, and joyous. Only joy can take you to the other shore. If you are not joyous, your very sadness will function like a rock around your neck and will drown you. People are not drowned by anything else but their own sadness and pessimistic outlooks. Life has to be joyous; then life becomes spiritual. If your church is sad, then that church exists for death, not for life. A church, a temple, has to be joyous. If you come to a saint and he has no sense of humor, escape from him,

beware. He can kill you, he will prove poisonous. If he cannot laugh, then you can be certain that he does not know what truth is. Truth brings a sense of humor; truth brings laughter; truth brings a subtle happiness, for no reason at all.
PRAMU-GITA means: joyous for no reason at all. You are sometimes joyous, but that is not PRAMU-GITA -- because it has a reason. Some day you have won the race and you are very happy. What will you do? It is not going to happen every day. What are you going to do tomorrow? Or you have won a lottery and you are very happy, but this is not going to happen every day.

One day I saw Mulla Nasrudin very sad, sitting on his verandah. I asked, "What is the matter Nasrudin? Why are you so sad?"
He said, "Two weeks ago one of my uncles died and left me fifty thousand rupees."
So I said, "This is nothing to be sad about. You should be happy."
He said, "Yes, I was. And then the next week another uncle died and left me one LAKH of rupees."
So I said, "Why are you sad? You should be dancing!"
He said, "I know. But now... no more uncles left."

It cannot happen every day; uncles cannot die....
Your joyousness, if it is caused, is bound to turn into unhappiness sooner or later. It is on the way already; watch out. If you have a cause to be happy you are already getting into unhappiness -- because the cause will disappear. Only

uncaused joyousness can be yours; and then nobody can take it away.

Only saints and madmen are joyous for no reason at all. That's why there is a similarity between mad people and saints, a little similarity, an overlapping. Their boundaries overlap. Both are very different: the saint is aware, the madman is absolutely unaware. But one thing is certain: both are happy for no reason at all.

The madman is happy because he is so unaware that he does not know how to be unhappy; he is so unconscious that he cannot create misery. To create misery you need a little consciousness. And the saint is happy because he is so fully aware; how can he create misery? When you are fully aware you create happiness for yourself, you become a source of your happiness.

That's what Buddha means by PRAMU-GITA, and he says this is the first ground.

The second ground is VIMAL. It means innocence, purity, simplicity.

Innocence... remember the word. If you become too knowledgeable, you lose innocence. If you become a pundit you lose innocence. So don't go on gathering beliefs and knowledge, otherwise your innocence will be corrupted. If you don't know, you don't know. Simply say, "I don't know." Accept your ignorance and you will be more innocent. And out of innocence, much happens. Never lose your childlike-ness. I don't mean that you should be childish. To be childish and to be childlike are totally different. To be childish means to be irresponsible; to be childlike means to be simple, innocent, trusting.

The third ground is PRABHAKHARI. It means luminousness, light.
Feel yourself as a flame, live as if you are an inner burning light, move with the inner flame. Do whatsoever you do, but always feel yourself as if you are made out of light. And by and by you will see a luminousness arising around you.
It is already there! If you help, it will arise -- and you will have an aura.
Now Kirlian photographers can even take photographs of it. It is now very tangible.
Man is made of bio-electricity; everything is made of electricity. Electricity seems to be the basic component of all. Ask the physicists: they say matter consists of nothing but electricity. So everything is nothing but different formulations and combinations of energy. And Buddha says: Man is light. Light means electricity.
You have just to recognize the fact, you have just to cooperate with it, and you will become a great light -- not only unto yourself; you will become a light to others too. And wherever you walk there will be light.
This is PRABHAKHARI. the third grounding.

The fourth grounding is ARSIMATI: radiance, aliveness, vitality.
The religious seeker should not be dull and dead. But ordinarily you will find these people. That's why I am interested in telling you about these groundings -- even Buddhists have forgotten.
If you see a Buddhist monk, you will see a pale, dead, dull person, sleepy, in a stupor, somehow dragging, somehow

carrying the burden of life, not interested. Buddha says: Radiance, aliveness, vitality; this is the fourth grounding. Be alive because it is only on the wings of life that you will reach to truth. If you are dull you are lost.

And be radiant -- because when there is no anxiety for the future and no desire for the future, then the whole energy is available to you. Then you can burn your torch from both ends at once.

The fifth is SUDURJAYA. It means adventurousness, courageousness, challenge-welcomingness. Whenever there is a challenge, welcome it, don't avoid it. And whenever there is an adventure, don't escape. Go on the journey, go on the trip.

Nobody ever loses anything by being adventurous. I am not saying that the path of adventure is full of roses -- it is not. Roses are few and far between, and there are many thorns. But one grows, one becomes crystallized when one accepts a life of adventure.

Ordinarily people accept the life of security, of no adventure: a good job, a good house, a good wife, a good husband and good children -- and people are satisfied. People are satisfied in living and dying comfortably. as if comfort is the goal.

Then they never grow, then they never achieve to any peaks, then they never achieve to what Maslow calls 'actualization'. They remain just possibilities. It is as if a seed has chosen to hide in the house and is not ready to go into the adventure of falling into the soil. It is dangerous, because the seed will have to die. It is dangerous, because the seed does not know what will happen when he has disappeared. No seed has ever known what happens after

the seed has died. How can the seed know? The tree may happen or may not happen.
Buddha says: SUDURJAYA -- look at the far. SUDUR -- that which is very far, let that be your challenge. Don't be confined to the comfortable, to the familiar, to the secure; don't base your philosophy on the promises of a life insurance company. Have a little more courage, move into the unknown.
When you move into the unknown, the unknown moves to you. When you are ready to drop your securities, God is also ready to drop His mysteries. When you are ready to be nude and available, God is also ready to be nude and available. He responds, He exactly responds to you. He never goes further than you go. If you go towards Him, He comes towards you; if you escape, He also escapes.
SUDURJAYA.
And then the sixth grounding; ABHIMUKHI -- immediateness, face-to-faceness, encountering that which is. ABHIMUKHI: face-to-face immediateness. Don't bother about the past and don't bother about the future. Face the truth as it comes, encounter the fact as it comes, and with no preparation, with immediateness.
A man who lives by preparation is a pseudo-man. In life there are no possibilities for rehearsals... but we all live through rehearsals. Before you go home you start preparing what you are going to say to your wife. Can't you be immediate? Can't you wait for the moment when the wife is there, and let what happens happen? But coming home from the office you are preparing: what is she going to ask, and what are you going to answer? Rehearsal... and then you are always clouded by your rehearsals. You cannot see

that which is. You always see through your clouds. Those clouds are very distorting.
Buddha says: ABHIMUKHI, immediateness -- be alert and let there be response. Whatsoever the result, don't be afraid of it. People start rehearsing because they are afraid of the results, so they want to plan everything. There are people who plan EVERYTHING, every gesture is planned. Then the life is of course that of an actor -- it is not real, it is not authentic, it is not true. And if your life is not true, then it is impossible for you to come to truth.

The seventh is DURANGAMA -- far-goingness, accepting the call of the beyond. There is a beyond everywhere. We are surrounded by the beyond. That beyond is what God is; that beyond has to be penetrated. It is within, it is without; it is always there. And if you forget about it... as we do ordinarily, because it is very uncomfortable, inconvenient, to look into the beyond. It is as if one looks into an abyss, and one starts trembling, one starts feeling sick. The very awareness of the abyss and you start trembling. Nobody looks at the abyss; we go on looking in other directions, we go on avoiding the real. The real IS like an abyss, because the real is a great emptiness. It is vast sky with no boundaries. Buddha says: DURANGAMA -- be available to the beyond. Never remain confined to the boundaries, always trespass boundaries. Make the boundaries if you need them, but always remember you have to step out. Never make imprisonments.
We make many sorts of imprisonments; relationship, belief, religion -- they are all imprisonments. One feels cozy because there are no wild winds blowing. One feels

protected although the protection is false, because death will come and will drag you into the beyond. Buddha says: Before death comes and drags you into the beyond, go on your own.

A Zen monk was going to die. He was very old, ninety years old. Suddenly he opened his eyes and he said, "Where are my shoes?"

And the disciple said, "Where are you going? Have you gone crazy? You are dying, and the physician has said that there is no more possibility; a few minutes more."

He said, "That's why I'm asking for my shoes: I would like to go to the cemetery, because I don't want to be dragged. I will walk on my own and I will meet death there. I don't want to be dragged. And you know me -- I have never leaned on anybody else. This will be very ugly, that four persons will be carrying me. No."

He walked to the cemetery. Not only that, he dug his own grave, lay down in it, and died. This is what Buddha means by DURANGAMA: such courage to accept the unknown, such courage to go on your own and welcome the beyond. Then death is transformed, then death is no longer death. Such a courageous man never dies; death is defeated. Such a courageous man goes beyond death. For one who goes on his own to the beyond, the beyond is never like death. Then the beyond becomes a welcome. If you welcome the beyond, the beyond welcomes you; the beyond always goes on echoing you.

The eighth is ACHALA: centering, grounding, immovability. And Buddha says one should learn to be centered, unmoving, grounded. Whatsoever happens, one

should learn how to remain unwavering. Let the whole world go into disappearance, let the whole world dissolve, but a Buddha will go on sitting under his Bodhi Tree, unmoved. His center will not be wavering, he will not go off-center.
Try it. By and by, you start coming closer to your center. And the more close you come, the more happy you will feel, and a great solidity will arise in your being. Things go on happening, but they are happening outside; nothing penetrates to your center. If you are there, then nothing makes any difference. Life comes, death comes, success, failure, praise and insult, and pain and pleasure -- they come and go. They all pass away, but the witnessing center always remains.

The ninth is SADHUMATI: intelligence, awareness, mindfulness. Buddha is very much in favor of intelligence, but remember that he does not mean intellect by it. Intellect is a heavy thing, intelligence is more total. Intellect is borrowed, intelligence is your own. Intellect is logical, rational; intelligence is more than logical. It is super-logical, it is intuitive. The intellectual person lives only through argument. Certainly, arguments can lead you up to a certain point, but beyond that, hunches are needed.
Even great scientists who work through reason come to a point where reason does not work, where they wait for a hunch, for some intuitive flash, for some light from the unknown. And it always happens: if you have worked hard with the intellect, and you don't think that intellect is all, and you are available to the beyond, someday a ray penetrates you. It is not yours; and yet it is yours because it

is nobody else's. It comes from God. It comes from your innermost center. It looks as if it is coming from the beyond because you don't know where your center is to be intuitive.

Buddha uses intelligence in the sense of awareness, in the sense of mindfulness. The Sanskrit word, SADHUMATI, is very beautiful. MATI means intelligence, and SADHU means sage: sagely intelligence; not only intelligence, but sagely intelligence. There are people who may be rational but are not reasonable. To be reasonable is more than to be rational. Sometimes the reasonable person will be ready to accept the irrational too -- because he is reasonable. He can understand that the irrational also exists.The rational person can never understand that the irrational also exists. He can only believe in the limited logical syllogism.

But there are things which cannot be proved logically, and yet they are. Everybody knows they are, and nobody has ever been able to prove them. Love is; nobody has ever been able to prove what it is, or whether it is or not. But everybody knows -- love is. Even people who deny -- they are not ready to accept anything beyond logic -- even they fall in love. When they fall in love then they are in a difficulty, they feel guilty.

But love is.

And nobody is ever satisfied by intellect alone unless the heart also is fulfilled. These are the two polarities inside you: the head and the heart. Sadhumati means: a great synthesis of both, head and heart. Sadhu means the heart, and mati means the head.

When the sagely heart is joined together with a sharp intelligence, then there is a great change, a transformation. That's what awareness is all about.

And the tenth is DHARMA-MEGHA: grace showering, becoming a cloud of truth, love and grace. DHARMA-MEGHA....
Have you watched that just a few days ago there were so many clouds raining, showering on the thirsty earth? Buddha says: Unless you become a showering of grace you will not attain to the ultimate. The nine grounds are to prepare you. The tenth ground is the beginning of sharing; you start showering.
Whatsoever you get you have to share; then you will get more. Whatsoever you have, you have to shower, you have to give it to others, you have to distribute it. All that you attain in your being has to become your compassion. Then you will get more. The more you become a spendthrift of your inner energies, the more space will be created for God to descend in you, for truth to penetrate you.
That's why it is very difficult to know the truth and not to share it. It is impossible! Mahavir remained silent for twelve years, then suddenly one day he burst forth. What happened? For twelve years he was silent; he must have been moving into the nine grounds. Then came the tenth; he become a DHARMA-MEGHA: he became a cloud of truth and started showering.
You cannot do anything about it. It is just like a flower opening and releasing its fragrance to the winds. It is just like a lamp burning and showering its light all around.

There is no way to prevent it; you cannot be miserly about truth.
Buddha attained to truth, then for forty-two years continuously he moved from one place to another -- continuously talking, continuously saying what had happened to him. One day he was asked, "You teach us to be silent but you go on talking."
Buddha said: I have to talk to teach you to be silent. Be silent, so that one day you can also talk. Be silent, because in silence you will gather the juice.
The flower remains closed until the right moment has come when the fragrance is ready. Then it opens its petals, not before it.
Be silent, be aware, be adventurous -- one day all of these nine BHUMIS, these nine grounds, will prepare you to become a cloud. Then you will shower on people and you will share.
Truth has always been shared in different ways. Meera danced; she knew how to dance the truth. Buddha never danced. Chaitanya sang; he knew how to sing. Buddha never sang. It depends on the individual. Whatsoever capacities you have, whatsoever creative possibilities you have, when truth comes into you it will find your possibilities, your creativities.
Just the other night a sannyasin was saying to me, "It is very difficult; the more I become meditative, the more I like to compose music." He's a composer and he had stopped it. Now he thinks that this is like a disturbance: "What is happening? Whenever I am feeling meditative, immediately great ideas arise in me and I would like to compose. Now, what to do? Should I stop it?"

There is no need to stop. Meditation brings your creativity to an expression. Whatsoever is hidden in you will become unhidden; whatsoever you are carrying within you will be sung, will be danced -- whatsoever it is. You will become a DHARMA-MEGHA.

These three answers from the three monks show three types of understanding: the bodily, the psychological, and the spiritual. Breath means spirit -- that's why I call the third understanding spiritual. If you have the first understanding then these ten BHUMIS are not for you. If you have the second type of understanding, then too these ten grounds are not for you. If you have the third understanding, then these ten grounds are for you.
And unless you can become a DHARMA-MEGHA, remember, your life was in vain. You lived without any purpose, you lived fruitlessly, barrenly. In fact, you lived not; you only appeared to live.
So meditate on this small story of Buddha's, his asking, and the answers... just meditate on it. I will tell you a few anecdotes to show you how we understand.

A minister asked a little girl what she thought of her first church service.
"Well," she said, after giving the matter some thought, "the music was nice, but the commercial was too long."

Now, a small girl -- she knows only how to watch TV; that's her understanding. And she knows music and commercials. In the church also she thought that the

sermon was the commercial. She said, "The music was nice, but the commercial was too long."

The couple were married forty years. She decided to get a check-up at the hospital. When she came home, she was ecstatic.
"The doctor says I am in perfect health," she bragged to her husband. "In fact, he said I can have sex twelve times a month."
"Wonderful!" said the husband. " Put me down for two."

Now a businessman is a businessman -- "Put me down for two."

Two corpses were laid out in the same room at the funeral home. One night when everybody left, one corpse sat up and asked the other, "What did you die from?"
"Cigarettes," he answered. "I just smoked too many cigarettes."
"What kind did you smoke?"
"Raleighs," he answered.
"At least, did you save the coupons?"
"Hell yes! How do you think I got this coffin?"

Even when people are dead they will continue. Naturally, it is natural that they will continue their old past, their old ways of understanding, calculation.

The girlie show was touring the army camps in Viet Nam. At one outpost, arrangements were being made to feed them before leaving.

"I say," said the officer in charge. "Would you like to mess with the officers?"
"Don't mind if we do, dear," said the leading lady, "but can't we have something to eat first?"

Now a girlie show is a girlie show.... Even words don't carry the meaning that they have. You put the meaning into them. Each time you utter a word, watch; each time you listen to a word, watch; each time you make a gesture, watch -- and you will see that whatsoever your level of understanding, it is expressed in all the ways.

Seated in a restaurant, a priest was scrutinizing the beauty of a young lady escorted by her male companion. A layman kidded him about his female interest.
"Just because I am on a perpetual diet does not mean I can't study the menu once in a while!" said the priest.

Your inner -- repressed, rejected, thrown into the basement, also goes on reflecting in your ways. Even sometimes when you avoid something, then too, in your very avoidance your understanding is shown.

The famous story of two Zen monks....
Crossing a ford they came across a woman, a very young and beautiful woman. She wanted to cross but she was afraid. So one monk took her on his shoulders and carried her to the other shore. The other monk was furious, the other monk was fiery: "It is prohibited! A Buddhist monk should not touch a woman. Now this is too much. Not only

touching: he has carried the woman on his shoulder!" The monk remained quiet, but he was boiling within.
Miles passed. When they reached the monastery, when they were entering the door, the other monk turned to the first and said, "Look, I will have to talk to the Master. I will have to report it. It is prohibited!"
The first monk said, "What are you talking about? What is prohibited?"
He said, "Have you forgotten? You carried that young beautiful woman on your shoulders. You should not touch!"
The first monk laughed and he said, "Yes, I carried her, but I left her on the other bank, miles back. Are you still carrying her?"

Yes, the other monk was still carrying her.
Remember that your understanding is shown in every way, and if you watch correctly, your very watchfulness will take you to a further step.

One unfortunate sailor was shipwrecked on a desert island in the South Pacific. Fortunately food and water were plentiful, and the weather was perfect. So he survived in comparative comfort for six months, after which time, to his intense excitement, he spotted a small craft on the horizon. As it drifted in closer and closer, he could see that it was a ship's life-raft containing one passenger. And as it got even closer he saw this passenger was a young woman. Eventually the raft splashed up on the beach and he went towards her. She was a beauty -- tall and glowing and blonde, and a cracker.

"Hello! hello!" said the poor lonely sailor. "Are you shipwrecked too?"
"Yes, I am," she replied.
"I have been here for six months," he said.
"Six months!" she exclaimed. "Well, then I am sure I have got something you have been missing."
"Don't tell me you've got a fag on you!" he cried joyously.

Your own desire, your own understanding, your own greed, is always there in EACH response, in EACH reaction. If you watch closely you will become aware that you go on showing your understanding or misunderstanding in each moment of your life.
Buddha's ques;ions are very simple, and the monks who answered may not have thought at all that they have any metaphysical significance. They may even have laughed at the ridiculous questions Buddha was asking them. But with very simple questions he had provoked their layer of understanding. The significance of the story is great. I never ask you any questions, but the questions you ask me are enough. They show everything about you. When I read your question, I am less concerned about your question than I am concerned with the questioner. I am more concerned with the questioner.
That's why I insist that you should always write your name under the question, you should always sign it -- because a question in itself means nothing. It becomes meaningful only when I know who the questioner is. My answer is not for the question, but for the questioner. One may ask a question and I may answer it in one way, another asks exactly the same question, with the same words, but I will

not answer in the same way -- because it is not the question that is important, it is the questioner.

Your question shows your understanding. Your question shows your confusion. Your question shows where you are. And I have to answer you where you are. Remember it.

In DARSHAN it happens many times, and it is better that you should remember it. Many people come; somebody asks a question, others listen. You are allowed to listen, but those answers that I am giving to that particular person are not given for you. Otherwise there would be great misunderstanding.

It happens sometimes that a questioner says something, I explain it to him, I help him to understand his problem; another comes and he says, "That is exactly my question and you have already answered." I say, "No, don't be deceived so easily. You two are so different. In fact, there are no two similar persons in the world, so how can your questions be similar? You ask your question, and forget what I have said to the other."

And then many times people become puzzled, because they see that I can contradict myself.

Just the other night one person asked about fear: "I am afraid." I talked to him about death because I could see why he was afraid. Death was in his eyes, death was around him, he was shadowed by death. I talked much about death rather than about fear, and he understood it. I said to him, "Accept death and fear will disappear."

The next person said, "Now there is no need to ask. I have also fear in me and you have answered." I looked at the person; his fear had no relationship with death at all. His fear was fear of loneliness; it was a totally different

dimension of fear. And I said, "Forget all that I have said to the other person. It was not your question and it was not answered for you. Tell me about YOUR fear." And by and by it became clear that his fear had nothing to do with death. His fear was fear of being left alone; fear that maybe his aloneness would always remain there.

The first was afraid of death, the second was afraid about whether love would happen or not. His fear was concerned with love -- whether he would remain always alone, or would somebody be there who would love him? And would he be able to love? Would there be a possibility that he would be together with somebody and this constant wound of loneliness would disappear? He was not worried about death, he was worried about life. His fear was not concerned with death, his fear was concerned with life and relationship and communication and communion, love. They were totally different, but they both used the word 'fear'.

And when I give different answers to different people, naturally you can collect all the answers and you will see: "This man is mad!" They will be contradictory. They are bound to be contradictory. My approach is individual; my approach is person-to-person. I try to relate with you as individuals.

In the morning discourse you can meditate over whatsoever I say, but whenever you are deciding to do something, ask me in person. Don't decide it through the morning discourse because you are too many, and I am talking in a general way. The morning discourse is just to make principles clear to you. The DARSHAN IS to make practice clear to you, not principle. The morning discourse

is just to make you aware that so many possibilities are there to grow, and how to grow. But I am not talking to you personally, I cannot. DARSHAN is so that you can ask personal questions, you can approach me and you can see your face in my mirror and I can see directly into your eyes. The morning discourse is more philosophical, the evening DARSHAN IS more religious.
And if you can remember this difference, there will be great benefit out of it, a great understanding out of it.

The Discipline of Transcendence, Vol 4
Chapter #8
Chapter title: The disappearance of the magician
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Question 1
WHAT IS MORE IMPORTANT, THE PRACTISE OF LIFE OR THE THEORY? IS IT POSSIBLE FOR SOMEONE AS IGNORANT AS I AM, WHO USED TO BE A REALLY DEVOTED ROMAN CATHOLIC, FIFTY YEARS OLD, TO ATTAIN TO ENLIGHTENMENT WITHOUT TAKING MUCH TIME TO STUDY ALL WHICH IS BETWEEN HEAVEN AND EARTH?

THE FIRST THING: life cannot be practised. That which can be practised is always the theory. Life has to be lived; there is no way to practise it, there is no way to prepare and rehearse it. Life is spontaneous. Only theories, dogmas, philosophies are to be practised; they are unreal. The unreal

has to be practised so that you can create an illusion of its reality. The real has to be lived.
If you believe in some theory of love, then you will have to practise it. Love need not be practised, you can simply float in it. To be in love you will have to drop all theories of love, otherwise you will never be in love. And to be in the thick of life, in the intensity and passion of life, you will have to drop all philosophies of life. Otherwise you will remain clouded in your words.
The problem is not arising out of life; the problem arises out of Christianity, Hinduism, Jainism, Buddhism. The problem arises out of the 'ism'. Life is very simple. Even animals can live it; it must be simple. Even trees are living it; it must be simple. It cannot be very complicated; even birds, even rocks and rivers are living it. Why has it become so complicated for man? -- because man can theorize about it. Man can weave and spin doctrines around it. Those doctrines are poisonous.
If you are a Christian, you cannot live life. If you are a Hindu, no, life is not for you. To be alive one need not be a Hindu or a Christian. One simply needs to be, one needs just to be.

The two explorers were going through the jungle when a ferocious-looking lion appeared on the track in front of them.
"Keep calm," said the first explorer. "Remember what we read in that book on wild animals: if you stand absolutely still and look a lion straight in the eyes, he will turn tail and run away."

"Fine," said the second explorer. "You have read the book, I have read the book, but has HE read the book?"

The books create problems, the books puzzle you. And the thing is very absurd: they puzzle you in the name of trying to clarify things. They puzzle you through their explanations. You are caught in those explanations because you think that unless you have the explanations, how are you going to live?

Have you heard the famous anecdote about a centipede who was walking? It was a sunny morning and it was beautiful, and the centipede was happy and must have been singing in his heart. He was going, almost drunk with the morning air.

A frog sitting by the side was very puzzled -- he must have been a philosopher. He asked, "Uncle, wait! You are doing a miracle. A hundred legs! How do you manage? Which leg comes first, which comes second, third -- and so on and so forth, up to a hundred! You don't get puzzled? How do you manage? It looks impossible to me."

The centipede said, "I have never thought about it. Let me brood." And standing there, he started trembling and he fell down on the ground. He himself became so puzzled -- a hundred legs! How is one going to manage?

Philosophy paralyzes people. You are paralyzed by your philosophies. Life needs no philosophy, life is enough unto itself. It needs no crutches; it needs no support, no props. It is enough unto itself.

This is the first thing I would like to convey to you; this is my understanding, not my theory; this is how I feel life to be. It is not a mind thing, it is my existential experience.

Trust life. And if you trust in life, I call you religious. Trust in life is trust in God. God becomes a theory; when you dissolve that theory only life is left in its tremendous mystery, shimmering, just surrounding you within and without.
And you are part of it, part of its ecstasy.

"What is more important," the questioner has asked, "the practise of life or the theory?"
Practise is needed only for a theory. Life needs no practise. You have simply to live it without brooding, without bringing the mind in. Once you bring the mind in you have started distorting life.
"Is it possible for someone as ignorant as I am to attain to enlightenment?"
It is possible only for those who recognize their ignorance -- because those are the innocent people, who recognize their ignorance. The recognition of ignorance is the very door to enlightenment. If you think you know, then you will be debarred.
Pundits have never become enlightened -- they cannot. They have too much knowledge, they are burdened too much with knowledge. They are like donkeys carrying scriptures -- that's what Jalaluddin Rumi has said. And a donkey remains a donkey -- whether he carries a KORAN on his back or not does not matter. You can carry scriptures in your memory, but memory is not knowledge. To memorize a thing is not to know it. To memorize a thing is a way to avoid knowing it. It is very cheap. A computer can do it; there is nothing human about it, nothing special. The computer can do better. All that your mind can do the

computer can do better. So there is nothing special about it, nothing human, nothing divine. It is a mechanical thing. You can remember, you can memorize as much information as available, but that is not going to help you. You can become a walking ENCYCLOPEDIA BRITANNICA, but the donkey will be carrying the KORAN unless you become aware that life is a mystery to be lived, not a problem to be solved. Then you approach in a totally different way; the approach becomes qualitatively different. Then you approach through awareness, not through knowledge. Then you approach immediately, directly. You look into life without any clouds hindering your eyes -- Christian, Mohammedan, Hindu. No clouds; just pure eyes, just looking like an innocent child....

To become that innocent child the first requirement is to understand that you are ignorant. It is one of the most difficult things. It is simple to renounce riches, but very difficult to renounce knowledge.

Many people renounce riches: they renounce their families, their homes, the world, but they don't, they never renounce their knowledge.

I used to know a man who renounced the world. We were together in the university. After a few years I came across him in a city; I went to see him. He had renounced everything, he had become a Jain monk. I asked him, "Are you still a Jain?"

He said, "Why not? I am a Jain, I was born a Jain."

I said, "I was thinking you had renounced everything, but knowledge you have saved? You have renounced your parents, but you have not renounced that which your parents have taught you. This is something! You have

renounced your home, but you are still carrying subtle impressions of the home. That's what being a Jain is! If you had been brought up in a Mohammedan family, you would have been a Mohammedan. If you were never told by anybody that you are a Jain, you could not have become a Jain. You have renounced the family, you say. You say, 'I have renounced my mother, father, my wife, my children.' Then why are you carrying knowledge that was given by them? Renounce that too!"

He looked puzzled. He said, "That is difficult."

It is easy to renounce riches because they are outside; knowledge is an inner richness. It is easy to renounce the worldly things because they are like clothes -- you can undress. But to renounce knowledge is like renouncing your skin; it is not so easy. It is painful, very painful.

And from where does the pain come? The pain comes from the ego -- because knowledge is the food for the ego. It is the subtlest food for the ego. The more you know, the more you feel powerful.

Lord Bacon has said, "Knowledge is power." It is very difficult to renounce power. Money too is power, but nothing compared to knowledge -- because money can be robbed: the government can change, communists can come, money can be distributed. You cannot rely on the money; the bank can go broke.

But knowledge is more secure: no government can take it away, no change of politics can take it away, nobody can rob you of it, and you cannot go so easily bankrupt. Knowledge seems to be more secure. And any day, if you have knowledge, you can produce money -- not otherwise. Knowledge can bring money, not otherwise. Money may

not be able to bring knowledge, so knowledge is more of a richness, a greater wealth, more powerful -- and the subtlest possession inside. The ego feels very good: "I know." That's why it is one of the most difficult things to recognize that "I don't know".

The moment you recognize that you don't know, you become innocent, you become available... the ego disappears.

The question is from Deva Geeta. She is an old sannyasin. And she says, "Is it possible for someone as ignorant as I am to attain to enlightenment?" It is only possible for those who know that they are ignorant -- this is the beginning of real knowledge, the first sunray of wisdom penetrating into the darkness of your soul. The ego is the darkness, and this recognition that 'I don't know' is the first ray of wisdom.

Socrates is reported to have said, "When I was young, I thought I knew everything. When I became a little more mature I started to feel that I knew only a few things. When I became old, one day I recognized that I don't know anything at all." That day he declared, "My ignorance is utterly ultimate and profound, and I don't see any way that I can get out of my ignorance."

Because truth is mysterious and unknowable, and cannot be analyzed and dissected. There is no way to know it. You can BE the truth, but you cannot know it -- because for knowing, distance is needed. For knowledge, truth has to be there as an object, you have to be there inside as a subject, and between you two happens knowledge. Knowledge divides the world into three parts, a trinity: the knower, the known, and knowledge.

Truth is one. Neither is there anything to know, nor is there anybody to know it, so how is knowledge possible? Truth is, existence is, life is, and we are part of it.

Socrates says, "Now I can say I don't know anything." The day he declared this, the oracle in Delphi said to some people, "Socrates is the greatest man of wisdom alive on the earth." Those people came back and said to Socrates, "Blessed you are! The oracle of the temple of Delphi has declared you the greatest wise man of the world."

Socrates laughed and said, "It is too late now. I know that I know nothing. There must be some mistake. At least this time the oracle has missed. You go back and tell the oracle that Socrates himself refuses it."

Those people were very puzzled because they were thinking they were bringing good news. What more could there be? When the gods declare Socrates to be the wisest man of the world, what more can you expect? And here is this fool; he says, "I don't know anything. And it is too late. And you go and say that something has gone wrong; the oracle is not right."

Those people, puzzled, confused, went back. They said to the god of the temple, "Socrates denies; he says, 'I am absolutely ignorant.'" And there was laughter in the temple, and God said, "That's why we declared him the greatest and the wisest man in the world. That's why! There has been no mistake."

If you can understand this, then ignorance becomes innocence. Don't call it ignorance; ignorance has a wrong association. Ignorance means that still you are thinking in terms of knowledge, still you are thinking that something is

missing, something is lacking. Drop that word. That word is not right.

Innocence, childlike innocence.... And I know Deva Geeta is a childlike old woman.

"Is it possible for someone as ignorant as I am to attain to enlightenment without taking much time to study all which is between heaven and earth?"

There is no need to study anything. Everything is revealed; you just need clear eyes. Study is not needed. You are not to go into the books, you have just to see the greenery of the trees, smell the fragrance of the flowers, listen to the birds, and the sound of running water, and the beautiful clouds floating in the sky....

Everything is so perfect and everything is so tremendously beautiful. You just approach this great shrine of God. God is enshrined here in every stone, and every stone is a sermon, and He is flowering in every flower, and He is breathing in every heart. You just approach with innocence, and everywhere you will find it is holy ground.

Every bush is afire with God -- because life itself is what God is all about; the totality, the wholeness of life is what God is all about. You just approach with clear, childlike, innocent eyes. That will do. The universe is your university. And the KORAN and the VEDAS and the BIBLE and the GEETA are irrelevant -- God's greatest book is just in front of you. Turn its pages.

When you move from the trees and you look up to the sky you have turned a page. When you look at the sun, you have turned another page. When you look at your child, into his eyes, you have turned another page.

This is what the real VEDA, the real KORAN, the real BIBLE is. This is THE book, and all other books are man-made. Only this universe is the book that God has written Himself.
Have you observed that all religions claim that their books are not man-made? Hindus claim that the VEDAS are APORSHEYA: not made by man but made by God Himself; and Sanskrit is the divine language, not human. You will find the same type and the same foolish claim everywhere. Mohammedans say the KORAN has descended from God, and so with Jews and Christians. Everybody is trying to claim that his book is the divine book and nobody bothers to look at the real divine book. You are also a page in that divine book! And everything is part of it. These books are beautiful; I am not saying that anything is wrong with them. The KORAN is beautiful -- recite it, sing it. The VEDAS are beautiful, but remember, don't be lost in them. Let them be stepping-stones towards the real book of life.

the second question:

Question 2
IN ANSWER TO A DREAM I SENT YOU, YOU SAY DREAMS ARE DREAMS, WITHOUT ANY MEANINGS. WHY SAY SUCH A THING? I DON'T UNDERSTAND.

I am not only saying that dreams are dreams; I say that whatsoever you see when you think you are awake is also a dream. The dreams that you see with closed eyes in your

sleep, and the dreams that you see with your open eyes in your so-called awake state -- both are dreams and both are meaningless.

The questioner must have felt hurt -- because you would like even your dreams to have meaning. That's how psychoanalysis has become so important. People are foolish: they want their dreams also to have great meaning. Even their lives are meaningless! and they think their dreams are meaningful.

You don't have any meaning right now -- you cannot have. Meaning arises only when you are in flow, flowing with God. Meaning is a happening between you and God, when you are in tune: there is no other meaning. All other meaning is just illusion.

Try to understand what I mean by 'meaning'. Meaning is when there is a harmony between you and the whole. When there is a subtle dance and you are in step with the whole, there is meaning. Life is an orchestra, and if you start playing your flute solo and you forget the orchestra, then there is no meaning. Then you are a nuisance. And whatsoever you are doing is not only meaningless, it is AGAINST meaning. It is better that you stop; for God's sake, stop! When you are flowing with the total and there is no individual left, no ego left, there is meaning. With the ego there is no meaning -- because ego is a jarring note, ego is a noise, ego is a resistance against the whole.

The ego says, "I am separate and I have my own private destiny." Hence, egoistic people always feel deep down that their lives are meaningless. In the west now meaninglessness has become almost a common thing, a cliche. Everybody is talking about meaninglessness.

People are rich, people are well-fed, they have good shelters. In fact, for the first time in history a few countries have come to a point where they are free of poverty, of all the ugliness that comes through poverty and all the limitation that poverty brings. They are free. But the moment they become free, they start feeling meaningless. Poor persons are not so aware of meaninglessness. Because they have to earn money, there is meaning; they have to send their children to the university, there is meaning; they are going to make a good house somewhere in the future, they are accumulating, by and by, a little money for it, they will have an Ambassador car someday; there is meaning. One day suddenly you have all: a good life, good clothes, good food. Then meaning disappears. A poor man always seems hopeful. You can always see a glimpse of hope in the eyes of a beggar. But rich men's eyes become dim, dull; the hope disappears.

The rich man's eyes become like a desert, with no oasis, with no hopes. What happens? -- all that he had been thinking up to now as meaningful has become meaningless because he has achieved it. And suddenly he becomes aware of the total emptiness within.

Meaning happens, real meaning happens only when you start falling in tune with God, or the whole, or call it cosmos, existence, or whatever. When you are in tune with the whole there arises great benediction. Great grace surrounds you. Your heart is full, fulfilled; a deep contentment and peace and serenity. There is meaning. That's why I said that dreams are dreams; don't be too bothered by them. And if you want to have some meaning, you can have it. You can go to the Freudian psychoanalyst -

- he will find meaning in it. He has some meaning already prepared for you. Whatsoever dream you bring, he will enforce his meaning on it.
You saw the Taj Mahal in your dream? -- he will say these are phallic pillars. So the dream is sexual. Go to the Adlerian: he says that ALL problems arise out of an inferiority complex. You have seen the Taj Mahal? So you want to be like the Taj Mahal -- superior, great, unique. Go to the Jungian and he will find some other meaning.
You can go to many psychotherapists and they will all find different meanings. And this is something that nobody looks at: the whole thing that the meaning is not coming from your dream, the meaning is coming from the analyst.
I have heard about President Sukarno of Indonesia. He was strictly a sex man, strictly a libido man, strictly Freudian. He could never pass a statue without patting it on the derriere. All his conversation away from the affairs of state -- and he had some of the greatest affairs in his state -- was always about the ladies. Here is his description of women:

A woman of twenty is like the continent of Africa -- wild and untamed.
A woman of thirty is like Asia -- hot-blooded and passionate.
A woman of forty is like the U.S.A. -- overly-trained and too well-techniqued.
A woman of fifty is like Europe -- decaying and falling apart.
A woman of sixty is like Australia -- everybody knows where it is, but who wants to go there?

So you can go and take your dreams to some Sukarno; he will find nothing but sex. Even geography becomes symbolic only for sexuality. Even Europe, Asia, Africa, Australia -- suddenly they have a totally different meaning you have never heard before. You project.
I am not a psychoanalyst. And people feel very good when they go to a psychoanalyst and the psychoanalyst listens very attentively to your nonsense. Nobody listens to your nonsense so attentively. And why should anybody listen? The psychoanalyst has to listen; you pay for it, so he listens very attentively. It is your time! In fact, who bothers? Even the psychoanalyst just pretends that he is listening.
I have heard an anecdote about Freud.

A young apprentice was working with him. He was young and full of energy, but to listen to people's nonsense dreams the whole day is tiring business, uninteresting, boring. But he was always surprised to see Freud: he was always full of energy. never bored. One day, by the evening when he was leaving his master, he asked Freud, "You are old, aged, but you are never tired. And from the morning to the night you are continuously listening to neurotic things, meaningless. But I get tired -- after two, three patients, I'm completely exhausted."
Freud laughed. He said, "Who listens?"

You have just to pretend that you are listening, you have just to learn the trick of pretending that you are listening, that you are tremendously interested. You are interested only in the money that he is going to pay.

But the patient feels very good: "Here is somebody who listens so attentively." There is a great desire in human beings that somebody should listen to their miseries. It unburdens them, and it gives them a feeling that somebody loves, cares. That's why you go on talking about miseries. Everybody goes on talking about his miseries, illnesses, this and that, and wants the other to sympathize. You feel you are not alone. And when you are telling nonsense dreams and the psychoanalyst brings beautiful explanations, great theories, suddenly you feel you are very meaningful, you are no ordinary person -- just see what beautiful dreams you have! Maybe you have not created a great painting like Picasso and you have not written a great book like Shakespeare, but so what? You have dreamed such beautiful dreams that even a Freud, a Jung, an Adler is interpreting them -- and they really interpret very beautifully.

But this whole business is nonsense; a dream is a dream. And the whole effort in the east has been totally different: we have never bothered about the meaning of dreams. Our whole effort is to make you aware so that dreams disappear.

I have been telling you again and again a famous Zen anecdote....

A Zen Master woke up in the morning and he saw a disciple passing by. He called him, "Come here! I had a very beautiful dream. Would you like to interpret it?"

He said, "Wait. Let me bring a bucket of water. You please wash your face."

The Master waited. The disciple brought a bucket of water and the Master washed his face. By that time another disciple was passing, and he called. He said, "Listen, come here! I had a beautiful dream. Would you like to interpret it?"
He said, "Wait. You have washed your face? I will bring a cup of tea for you." And he brought a cup of tea.
The Master was very happy and he said, "If you had tried to interpret, I would have thrown you out of the monastery!"

This is the right interpretation: you had a dream? -- wash your face, be finished! Still lingering a little? -- have a cup of tea, but get out of it! It is a dream! What is there to interpret?
Only one thing has to be remembered: that you dreamed because you were unconscious. And now you are trying to interpret it; still you are clinging to it. It happened because you were fast asleep.
For a Buddha dreams disappear; they don't happen, they cannot happen -- because he becomes so alert that even in sleep a subtle layer of awareness remains. He never loses his awareness. That's what Krishna means when he says in the GEETA, "When everybody is fast asleep, the yogi is awake."
It does not mean that the yogi just stands in the room and remains awake -- he would go mad! He also sleeps, but somewhere deep down a substratum remains alert, a small lamp continues burning inside. And in that light, no dreams can penetrate.
Buddha is reported to have said that dreams are like thieves: if the house is dark and there is no lamp inside, the

thieves become interested in the house. They come closer, they look from the windows. And if the master is fast asleep, then even better. And if the guard is no longer on duty today, then perfect -- they enter.

Dreams are like thieves. When there is a guard sitting at the door, thieves stay away. When the light is inside the house and the windows are full of light, they don't dare to come close. And when they see that the master is fully awake and moving, and there is talk and singing and people moving around, and shadows, they don't come at all.

Dreams happen because you are not aware in your sleep. And dreams continue to happen in your waking state also, because then too your awareness is just so-so, very lukewarm, nothing much.

So think of dreams only as symbolic in this sense: they prove that you have not yet become alert enough -- that's all. That's the meaning when I said that to you.

The questioner had written a long letter relating a dream. This was my message: that dreams are dreams, without any meaning; don't be too bothered by them. Only one thing is important: when dreams are happening in your sleep you lose all your consciousness. In the daytime also you are not very conscious; so become more conscious. Don't pay much attention to dreams, otherwise it can become a very dangerous game.

You start playing with dreams -- their meaning, their symbols, their myth, and you go in and in -- one layer upon another layer, and you will be lost!

Mulla Nasrudin was walking into town one evening when he suddenly came across a pile of cow shit on the path. He bent over slightly and looked at it carefully.
"Looks like it," he said to himself.
He leaned closer and sniffed, "Smells like it."
He cautiously put his finger in it, then tasted it, "Tastes like it. I'm sure glad I didn't step in it!"

Beware of analysis! the third question:

Question 3
THE OBSERVER IS NOT THE OBSERVED -- THEN WHERE DOES THE OBSERVED SPRING FROM? AND WHAT ABOUT OUR CONTINUAL PROJECTIONS? IS IT ALL ILLUSION? AND YET, CAN'T THE NATURE OF THE ILLUSION THROW LIGHT ON ITS CREATOR-OBSERVER?

The word MAYA has to be understood. In English there is no equivalent word: 'illusion' is not right.
In the east we call real that which is eternal, timelessly there; has always been, will always be, there was never a time when it was not -- this eternal we call the real, the true. Exactly opposite to it is the unreal, the untrue -- which has never been, will never be. Between the two is MAYA. MAYA means that which appears to be and yet is not. It is just in the middle of the real and the unreal. It is a lie but it appears like truth. It is a decorated lie, and very convincing. When it is there it appears absolutely true; you know it.
In the night when you dream you never suspect. Even very skeptical people, atheists, don't suspect. In a dream there is

nobody who suspects. Even great doubters who suspect everything don't suspect the dream; when the dream is there it appears absolutely true. Absurd things also look true. When the dream is there it is real. It is so real that even absurdity does not make you doubt. In the morning when you open your eyes, suddenly it is unreal. Now from where had it come? -- it had come from your own unawareness. It was your projection. It was not there outside you, it was inside you; it was your game. And when you were so lost in it it became real. In the morning you are awake, the projection is withdrawn; you can see now that it was unreal.

Now what to call a dream? Call it real? It is not real because there was a time when it was not, and now again there is a time when it is not. Should we call it unreal? But then it was there in the middle. In the evening it was not, in the morning it is not again, but in the night it is there. So how can you call it unreal? So in the east we invented a new term. We call it MAYA: what is unreal but appears as real because of our unconsciousness.

MAYA is almost like magic -- something which is not but can be made to appear as if it is. It shows something about you. A dream shows something about the dreamer.

For example, if you dream about women, sex, and things like that, that simply shows that in your waking life you must be trying to be celibate, or you must be trying to go beyond sex. You must be repressing sexuality. The repressed bubbles up in your dream, becomes a projection. If in the night you dream always about fasting and dinners and things like that, that simply means you must be trying to starve yourself in some way or other. You must be

fasting, or you may be a food-maniac. You must be doing something wrong; your body is not satisfied. That dissatisfaction arises in your dream. Or you are repressing something that arises in your dream. It simply shows that your life is not going rhythmically. There is something disturbing its rhythm. That disturbance arises in the dream, becomes a projection.

It shows something about the person who is dreaming. "The observer is not the observed -- then where does the observed spring from?" It springs from the observer -- but the observer is fast asleep, has not yet become REALLY an observer, is only potentially an observer, not actually. Out of that sleepiness, slumber, stupor, arise all sorts of illusions: you create them.

"And yet can the nature of the illusion throw light on its creator-observer?" Yes, it throws some light.

Let me tell you one very famous story of Idries Shah. Listen to it very attentively.

A certain quiet dervish often used to attend the weekly meals given by a cultivated and generous man. This circle was known as the 'assembly of the cultured'. The dervish never took part in the conversation but simply arrived, simply shook hands with all present, seated himself in a corner, and ate the food provided.

When the meeting was over he would stand up, say a word of farewell and thanks, and go his way. Nobody knew anything about him, though when he first appeared there were rumors that he was great saint. For a long time the other guests thought that he must indeed be a man of sanctity and knowledge and they looked forward to the

time when he might impart some of his wisdom to them. Some of them even boasted of his attendance at their meetings to their friends, hinting at the special distinction which they felt in his presence.

Gradually, however, because they could feel no relationship with this man developing, the guests came to suspect that he was an imitator, perhaps a fraud Several of them felt uncomfortable in his presence. He seemed to do nothing to harmonize himself with the atmosphere, and didn't even contribute a proverb to the enlightened conversation which they had come to prize as a necessary part of their very lives.
A few, on the other hand, became unaware that he was there at all, since he drew no attention to himself.
One day the dervish spoke. He said, "I invite all of you to visit my monastery. Tomorrow night you shall eat with me."

This unexpected invitation caused a change in the opinions of the whole assembly. Some thought that the dervish, who was very poorly dressed, must be mad, and surely could provide them with nothing. Others considered his past behavior to have been a test. At last, they said to themselves, he would reward them for their patience in bearing with such dreary company. Still others said to one another. "Beware, for he may well be trying to lure us into his power."
Curiosity led them all, including their host, to accept the hospitality. The following evening the dervish led them from the house to a hidden monastery of such size and

magnificence that they were dazed. The building was full of disciples carrying out every kind of exercise and task. The guests passed through contemplation halls filled with distinguished-looking sages who rose in respect and bowed at the dervish's approach. The feast which they were given surpassed all powers of description. The visitors were overwhelmed. All begged him to enroll them as disciples forthwith. But the dervish would only say to all their entreaties, "Wait until the morning."

Morning came and the guests, instead of waking in the luxurious silken beds to which they had been conducted the night before, clad in gorgeous robes, found themselves lying stiff and stark, dispersed on the ground within the stony confines of a huge and ugly ruin on a barren mountainside. There was no sign of the dervish, of the beautiful arabesques, the libraries, the fountains, the carpets.

"The infamous wretch has tricked us with the deceits of sorcery!" shouted the guests. They alternately condoled with and congratulated one another for their sufferings and for having at least seen through the villain, whose enchantments obviously wore off before he could achieve his evil purpose, whatever that might be.

Many of them attributed their escape to their own purity of mind. But what they did not know was that by the same means which he had used to conjure up the experience of the monastery, the dervish had made them believe that they were abandoned in a ruin. They were in fact in neither place.

He now approached the company as if from nowhere and said, "We shall return to the monastery." He waved his

hands and all found themselves back in the palatial halls. Now they repented, for they immediately convinced themselves that the ruins had been the test and that this monastery was the true reality. Some muttered, "It is as well that he did not hear our criticisms. Even if he only teaches us this strange art it will have been worthwhile." But the dervish waved his hands again and they found themselves at the table of the communal meal, which they had in fact never left.
The dervish was sitting in his customary corner eating his spiced rice as usual, saying nothing at all. And then watching him uneasily all heard his voice speak as if within their own breasts, though his lips didn't move.
He said, "While your greed makes it impossible for you to tell self-deceit from reality, there is nothing real which a dervish can show you -- only deceit. Those whose food is self-deceit and imagination can be fed only with deception and imagination."

Now all that you come to experience in life is nothing but your own desire. Because you want to experience it, your mind conjures. Mind is a great magician. It is very tricky, it is the greatest magic show... your own mind. If you want to conjure something you will convince yourself. Even an ugly woman can become beautiful if you are full of desire.

Mulla Nasrudin always goes to a hill-station. Sometimes he goes for three weeks but comes back in ten days; sometimes he goes for four weeks and he's back within two weeks.

I enquired of him, "What is the matter? You had gone for six weeks and you are back within ten days."
He said, "There is a way to decide how long I should stay there."
I said, "Tell me what is your way? How do you decide?"
He said, "I have kept a very ugly woman to take care of my house there on the hill-station. She is so ugly and nauseating, repulsive. When I go to the hill-station, this is my way to judge how long I should stay: when by and by I start seeing beauty in that woman, I escape."

Sexuality goes on accumulating, your desire to have a woman goes on accumulating. Then there comes a point when you don't see what is; you see what you want to see. Then even an ugly woman, nauseating, repulsive, can become the most beautiful woman, can become a Cleopatra.
It is your desire that creates the trick. You can force yourself to believe anything whatsoever.
This mind is the origin of maya, of all the illusions that you live through. Once you start becoming aware of the mind, awareness is totally different from the mind. Then the observer arises, then you become an awareness.
When you become an awareness and you can see the games of the mind that have been playing with you for so many lives, suddenly you start laughing at the whole ridiculousness of it.
It depends on you. You kiss a woman's lips, you think it is very beautiful -- it depends on you. There are tribes in the world, primitive tribes, who never kiss. And when they

came to know that people kiss each other, they laughed. They could not believe it.

In Thailand there is a primitive tribe which has never kissed, down through the centuries -- because they say it is so ugly to put lips on anybody else's lips and to exchange saliva. it is so ugly! If they ever came to know about the French kiss they would die laughing! Tongues moving into each other's tongues! But ask a Frenchman....
In fact, the French people think only they know how to kiss; nobody else knows. It is just a conditioning. These same people, this primitive tribe which has never kissed, rub noses with each other -- and they like it very much. It is their kiss. Now, you will feel a little awkward if somebody comes and starts rubbing his nose with your nose. You will say, "What are you doing? Have you gone crazy or something? Lips can be rubbed, but not noses. What are you doing?"
In love, you can kiss each other. There are tribes who salute each other by touching each other's tongues; that is their salute. Westerners have been laughing about it. Just see: each tribe has managed to believe its own way. Many African tribes don't like women with hair. The women are shaved, then they become beautiful. Now, you cannot think women beautiful when they are shaved. They look like Buddhist nuns! And one feels an urgent desire to escape from them. Skulls without hair look ugly -- but that too is an idea. Thin lips are thought to be beautiful, but in Africa they like thick lips. They hang weights on their lips to make them more thick. Girls hang stones on their lips so their lips

become very, very thick. You will think this is ugly, but this is beauty to them.

What is beauty and what is ugliness? -- just a mind concept. Nobody has yet been able up to now to define what beauty is, and nobody is ever going to be able to define what beauty is -- because beauty is nothing but your idea of it. You create beauty and you can believe in it; then it is beautiful. You can believe in ugliness, and it is ugly.

Just watch, and you will see that your mind conditions you towards certain things. And then you start looking for those things. And then you will project in your dreams, and by and by while you are awake you will project.

This is now a scientific finding: that if you are left alone, in isolation, for three weeks, you start conjuring up all sorts of dreams. If you are just left in a cave, everything supplied to you, but you are not allowed to talk to anybody -- food comes from a hole, water comes from a hole, and you are comfortable in the cave, you see no human being for three weeks -- just after the fourth day you start talking a little loudly. Ordinarily you talk inside, you go on chattering. But after four days of isolation your lips start moving. After the first week you start talking very loudly. What is happening?

And by the second week you are not only talking, you start answering too. You also talk for the other person who is not present. By the third week you are almost insane. What is happening? What happens in just three weeks' time? Left alone, the mind is starved of all outside things. It cannot remain without occupation, it creates its own occupation. It finds an image; it starts thinking a woman is sitting by your side. First you will laugh -- "This is just a play!" First you

will say, "I know that it is just to find occupation." But by and by you will forget completely, and the woman will become real You may start making love to the woman; you may start fighting, talking, quarreling. Now you are fully awake, with your eyes open, and the dream has become real.

Modern research about isolation and what happens in isolation is tremendously revealing.

Bring more awareness to your mind, otherwise you are always on the verge of going mad, of becoming mad. There is not much difference between mad people and sane people. Sanity and insanity are only different by degrees. If you are sane you can become insane any moment. The bank goes bankrupt, or your wife dies, or your daughter elopes with somebody: just a little push and you go mad. Madness is boiling within you; you are just close to it. Become aware. Mind is what MAYA is -- and all that is created by the mind is illusory, 'mayic', magical. Mind is a magician, and if you watch this magician you will be surprised. It is beautiful to watch what beautiful games and dramas it creates. Watching it, by and by, it subsides. One day mind disappears; there is body and there is soul, but mind disappears.

When there is only body and soul and the mind has disappeared, you are enlightened. Enlightenment means the disappearance of the magician.

the fifth question:

Question 4

I AM ALWAYS LOOKING FOR SIGNS OF MOVEMENT DIFFERENT ENERGY STATES, TELEPATHIC HAPPENINGS, EVEN NEW GRAY HAIRS WILL DO. SPIRITUAL MATERIALISM, YES. BUT WHAT TO DO?

The mind is always hankering. The mind is nothing but hankering, desiring something to happen. Sometimes it is thinking about money, to have more money, to have bigger houses, to have more respectability, to have more political power. Then you turn towards spirituality; the mind remains the same. Now you want to have more psychic powers -- telepathy, clairvoyance, and all sorts of nonsense. But the mind remains the same -- you want more. And if you want more you will remain ill.

Health is in being contented with this moment. Health is when you are totally in this moment and happy and blessed. Illness is if you are asking for more.

You can change the objects; that's very simple. That's what we go on doing. Small children play with toys and we tell them that these are toys. They have small cars, toy cars and toy trains and toy airplanes, of course. But you watch: when your boy has a toy airplane he goes out to show everybody in the neighborhood. To the other boys he says, "Look what I have got! I have an airplane!" He feels tremendously great.

What are you doing later on? -- those toys disappear; bigger toys appear. Now if you have a big car, you would like everybody to become aware of it -- otherwise what is the point? Now if you have an airplane, you would like to

advertise it so that everybody knows that you have such a big airplane.
The same game continues....
Now telepathy, or clairvoyance, or psychic powers: "If you can do this, I can do more than this. I can read people's thoughts thousands of miles away."
There is a Zen story. It will be good for you to meditate over it.

A man came to Master Lin Chi. The man said, "My master is a great psychic man. What do you say about your Master? What can your Master do, what miracles?"
Lin Chi asked, "What miracles has your Master been doing?"
The disciple said, "One day he told me to go to the other bank of the river, and I stood there with a piece of paper in my hand. The river was very wide, almost one mile. He was standing on the other bank and from there he started writing with a fountain pen, and the writing came on my paper. This I have seen myself, I am a witness! What can your Master do?"
Lin Chi said, "My Master does greater miracles than this; this is nothing. When he is hungry he eats, and when he is sleepy he goes to sleep."
The man said, "What are you talking about? You call these miracles? Everybody is doing that!"
Lin Chi said, "Nobody is doing that. When you sleep you do a thousand and one things. When you eat you think a thousand and one things. When my Master sleeps he simply sleeps; no tossing, no turning, not even a dream. He simply sleeps, he is totally in sleep. Only sleep exists in that

moment, nothing else. And when he feels hungry he eats. He is always wherever he is."
The man was puzzled. He said, "I cannot see yet what there is in this."
Lin Chi said, "But this is the miracle, the greatest miracle!"

What is the point of writing from one bank to another bank? It is just foolish. Only foolish people would be interested in it. What is the point?
Somebody went to Ramakrishna and said, "My Master is a great man. He can walk on the water."
Ramakrishna said, "Foolish! Because I can simply go to the ferryman, and with just two PAISA he takes me to the other side. How many years did your Master have to practice to do this miracle?"
He said, "Eighteen years."
He said, "This is too much; just two PAISA is the value of it! Your Master is a fool. Go and make him aware that he should not waste his life. It can be done so easily."
Yes, this is what Ramakrishna is saying: all miracles are ego-trips. A real man of religion is a miracle, but his miracle is very subtle.

Mulla Nasrudin came to me the other day and he said, "Osho, I ran a hundred yards in six seconds!"
I told him, "Nasrudin, but that is not possible; the world's record is more than nine seconds."
He said, "That's right, but I know a shortcut!"

First you become interested in miracles, and when you don't know how to do them you find a shortcut, you start

deceiving. Then you start playing tricks with people. That's what your Sai Babas and others are doing. They have found shortcuts -- just deceiving, cheating.
But there are foolish people who will be impressed by these things. In fact only a fool can be interested and can be impressed by these things. Otherwise, what is the point? There is no point in it.
Life in itself is a miracle, but the ego is not ready to accept that. It wants to do something special, something that nobody is doing, something extraordinary.

The husband was primping before the mirror before leaving for his big speech. He was a political leader.
"I wonder how many great men there are in the world?" he mused.
"One less than you think," said his wife.

Always remember that: whenever the idea arises of how many great men there are in the world, always remember there is one less. At least you should not get into that nonsensical trip.
"I am always looking for signs of movement, different energy states, telepathic happenings, even new gray hairs will do. Spiritual materialism, yes. But what to do?"
It is neither spiritualism nor materialism; it is simply stupidity. Drop it -- because to live with stupidity any longer is dangerous. One tends to become accustomed to it. One tends to make a habit of it.
Whenever you feel that something stupid is there, immediately drop it, drop it like poison. Don't go on playing with it, not even for a single moment -- because

even that single moment can prove fatal. In that single moment the stupidity can enter into your bloodstream, can become part of you, can start hiding somewhere.
One thing has to be remembered as a criterion: this moment is all. If you can live in this moment you will have an allness, and if you ask for the next moment you will have an illness. Just this moment is enough.
This continuous hankering for the next moment is a subtle discontent: "This moment is not fulfilling, so maybe the next moment...." -- hope for the next.
My suggestion is: live this moment, whatsoever it is. Even if it is painful, live it -- because that is the only moment there is. The next moment never comes. Don't wait for it. Ambition always waits, ego always waits.

Mulla Nasrudin was sitting in the audience once, listening to some poor soul drone on until there was nobody left but him.
"This is terrible, " he said, looking out at the empty seats. "I really don't know what to say."
"You could say good-bye," the Mulla shouted up.
"Anyway," the speaker continued, "it is nice of you to stay."
"What nice!" the Mulla growled. "I'm the next speaker!"

Waiting for the next moment, waiting, bored, but waiting for the next moment; waiting, exhausted, tired, but waiting for the next moment.... Only death will come. The next moment is death; life is this moment.
So don't try to hide your old desires in new names: don't call it telepathy, don't call it clairvoyance, don't call it

spiritual power. It is the same; it is the ego. Spirituality knows nothing of power.
Spirituality is a tremendous peace. I am not saying it is powerless -- but it knows nothing of power. It is tremendously powerful, but there is nobody to feel powerful in it. The ego has disappeared; you are gone, gone forever. Only God is. Of course, God IS powerful.
The Jews call God 'Elohim', it comes from a root 'el'. The root is the same as from where the Mohammedan word 'Allah' comes. It means the source of power, the powerful. Allah means the powerful; Elohim means the powerful. God is powerful. When you are not, He is there. But there is nobody to claim power. A spiritual man IS powerful, but there is nobody to claim it. When the claimer goes, only then does the power come; they never meet together.
So forget about all your spiritual desires. You simply be in the moment -- that's what I call being spiritual.

the last question:

Question 5
OSHO, WHILE YOU ARE SITTING IN CHUANG TZU AUDITORIUM TELLING STORIES ABOUT ME, I AM SITTING IN THE TURKISH BATH TELLING MY DISCIPLES STORIES ABOUT YOU. ALL I HAVE TO DO IS MENTION THE NAME BHAGWAN SHREE RAJNEESH, AND EVERYONE BURSTS INTO UPROARIOUS LAUGHTER.
MULLA NASRUDIN.

That's true: I am nothing compared to Mulla Nasrudin. He is a great storyteller. He can manage to tell stories in such a way that even the mention of a name is enough.
Let me tell you one anecdote.

The large and friendly prison was getting a new warden. On the last day of office the old warden was introducing the new warden to the inmates, and made his farewell speech. In closing he said, "A little anecdote: number twenty-eight." The crowd of prisoners burst into wild laughter and applause, and the old warden stepped down.
Afterwards, the new warden who had listened to the proceedings, asked the old warden about his final remarks, especially why the mention of number twenty-eight seemed to be so hilarious.
"Well, you see, " the old warden said, "these men have been here so long and have heard my jokes so many times that instead of telling them the whole story, I just tell the number. The men remember the story and laugh accordingly."
"Amazing, " the new man said. "You must write them all down for me and I will use one tomorrow in my opening talk."
The next day the new man made his first speech to the inmates. He was a little nervous and decided a joke would be good.
"In conclusion." he said, "a little anecdote -- number fifteen."
A hush fell over the crowd. The warden became more nervous, smiled, and stepped down from the rostrum.
Afterwards he asked the old warden, who had stayed to see

if all went well, "What happened? Yesterday they seemed to love your story. Today I fell flat on my face."
"I guess, " said the old warden, "some people can tell a story, some people can't."

Mulla Nasrudin is superb. There is no comparison to him. He can tell a story just by mentioning the name. The way, the gesture, his whole presence may create a great hilarious situation.
It is said about Mulla Nasrudin that when he was a small student in school, the headmaster cursed him -- because whenever he would go to school he would start telling stories, little stories. And children would giggle and laugh, and it was a great disturbance. All the teachers were very annoyed.
One day the headmaster went to see what was going on. It was there: Mulla Nasrudin was telling the class something -- he was the last-bencher -- and the whole class was laughing uproariously.
The headmaster cursed Mulla Nasrudin: "Let this be my curse: wherever your name is ever mentioned, people will start laughing just in listening to your name. And if somebody tells one story about you, at least seven stories will be told immediately -- somebody will tell another, and somebody else will tell another."
And this has continued; the curse has been working.

Once Mulla Nasrudin went to a meeting. Of course he was hoping that they would receive him, but the meeting had already started. The great Tamurlaine was sitting in a chair; he was the chairman. Nobody paid any attention to Mulla

Nasrudin. He sat where people had put their shoes, but he started telling jokes. By and by, people turned. All the people turned towards Nasrudin, and they had their backs to Tamurlaine.
He became very angry and he said, "Nasrudin, stop all this!"
He said, "I cannot -- because wherever I am, I am the chairman. It makes no difference where I am sitting."

He may be telling stories about me in his Turkish bath. Naturally, it has to be so: I pay him so much respect; he has to pay respect to me.

The Discipline of Transcendence, Vol 4
Chapter #9
Chapter title: Provisions for the journey
8 November 1976 am in Buddha Hall

THE BUDDHA SAID:
THOSE WHO STUDY THE DOCTRINE OF THE BUDDHAS WILL DO WELL TO BELIEVE AND OBSERVE ALL THAT IS TAUGHT BY THEM. IT IS LIKE UNTO HONEY; IT IS SWEET WITHIN, IT IS SWEET WITHOUT, IT IS SWEET THROUGHOUT; SO IS THE BUDDHA'S TEACHING.
O MONKS, YOU MUST NOT WALK ON THE WAY AS THE OX THAT IS ATTACHED TO A WHEEL. HIS BODY MOVES, BUT HIS HEART IS. NOT WILLING. BUT WHEN YOUR HEARTS ARE IN ACCORD WITH

THE WAY, THERE IS NO NEED OF TROUBLING YOURSELVES ABOUT YOUR OUTWARD DEMEANOR.
THOSE WHO PRACTISE THE WAY MIGHT WELL FOLLOW THE EXAMPLE OF AN OX THAT MARCHES THROUGH THE DEEP MIRE CARRYING A HEAVY LOAD. HE IS TIRED, BUT HIS STEADY GAZE, LOOKING FORWARD, WILL NEVER RELAX UNTIL HE COMES OUT OF THE MIRE, AND IT IS ONLY THEN THAT HE TAKES A RESPITE. O MONKS, REMEMBER THAT PASSIONS AND SINS ARE MORE THAN THE FILTHY MIRE, AND THAT YOU CAN ESCAPE MISERY ONLY BY EARNESTLY AND STEADILY THINKING OF THE WAY.'

THE SEEKER has to go alone on his pilgrimage. Otherwise is not possible; it is not in the nature of things. Truth is not something outside you, otherwise you could go in company. It is within you. Truth is not objective, so it cannot be collective. It is subjective. Truth is subjectivity, it is your innermost core. Only you, and only you, can penetrate it; nobody else can go with you. The path has to be travelled in tremendous aloneness. And a Master knows it -- that he is pushing you in a journey where you will be left alone -- Buddha particularly is very much aware of it. He has not uttered a single word against it. He has never said, "I can lead you to the ultimate." You will have to go alone. The tour is going to be absolutely unguided, with no maps, with no guide to show you the path.
Then of course you have to be prepared for it. You have to provide for all emergencies, all accidents on the way, all

possibilities for your going astray. You have to carry provisions for the journey. Buddha has called these provisions PARMITAS; the word is beautiful. PARMITA means: that which can lead you beyond; the provisions for the other shore. The journey is going to be alone. The moment you leave this shore you will be left alone in a great and wild ocean, and you will have to fight the ocean, and you will have to find the Way absolutely on your own. No knowledge that you have gathered before is going to be of any help, because each person comes to truth in his own way. The perception of truth is absolutely unique and individual. No two persons have known truth in the same way, because no two persons are ever the same. They are different: their vision is different, their perception is different, their interpretation is different, their expression is different. So all that you have gathered about truth is not going to help you much. In fact it may hinder you, but it cannot help you. It can become an obstacle.
So Buddha says: Don't carry knowledge. Then what does one have to carry with oneself? If the journey is going to be alone, then you have to create some qualities, PARMITAS, which can follow you like a shadow. These ten PARMITAS have to be understood very deeply.

The first PARMITA IS DANA: generosity, sharing. Ordinarily mind is a miser. It tries to hold, to possess. Mind is not generous. And if you go with this mind you will be lost -- because a miser's mind is a very closed mind. Miserliness is a sort of closing in: you are not open to the world, you don't allow your windows and doors to bring more light from the outside, you don't allow your windows

to bring new breezes from the outside -- because you are constantly afraid that something you are holding inside may escape.

Mulla Nasrudin was standing the the court of the City Magistrate. And he was saying, "Now it is too much, and I cannot tolerate any more. We have a small room to live in, only one room. I live there, my wife lives there, my twelve children live there, and my wife is obsessive. She has a few goats in the room and a dog also sleeps there. And it is becoming so ugly and so dirty. It stinks! And I cannot live any more. So I have come to ask for a separation."
The magistrate said, "But don't you have any windows? Can't you open your windows?"
He said, "What! And let my pigeons out?"

When you are holding something you cannot open the windows, you cannot open the door; you will be afraid. And if you don't open the windows of the mind you will be in trouble -- because when you are alone in the ocean, fighting with the waves, a closed mind will be a blind mind. You will need all openness there, because only out of openness can the response be right.
So Buddha says: DANA, generosity, sharing, has to be learned. While you are on this shore, learn as much sharing as possible. Share whatsoever you have to share, because nothing really belongs to you. Your possession is a crime. Whatsoever you possess or claim that you possess is a crime against the whole. You can, at the most, use, but you cannot claim possession. Things have existed when you were not here, things will be here when you are gone and

completely forgotten. Who is the possessor? We come empty-handed, and we go empty-handed. So while you are in the world, don't become like fists; remain open-handed. An open-handed person is an open-minded person too. In fact, the hand is nothing but an extension of the mind. The right side of your mind is joined with your left hand, the left side of your mind is joined with your right hand. When you move your right hand your mind moves, when you move your left hand the other side of your mind moves. When your hand is like a closed fist, then your mind is also closed like a fist. Yes, this expression 'open-handed' is beautiful: an openhanded man is also open-minded.

So Buddha says: The first PARMITA, the quality that can take you beyond, is sharing. He does not mention what to share, because it is not important what you share. Whether you share a song, or a dance, or you share your love, or you share your experience, your meditation, your money, your house, your clothes, your body; that is not the point. But sharing should become essential.

Ordinarily hoarding is essential. A hoarder will remain clinging to this shore; he cannot go to the other shore -- because a hoarder, in the first place, cannot leave this shore. All his hoarding belongs to this shore. See the point of it. Somebody says, "Come, there is a bigger house," but you will say, "First I will have to carry the treasures which I have hidden in this house. I cannot go right now. I have much involvement with this house. My whole life's savings are here. I will have to take it with me; then only can I come." But the other shore is such that you cannot take anything from this shore.

This is a beautiful paradox: you cannot take anything from this shore, but if you are sharing enough, and if you share all that you have on this shore, you can carry a sharing mind. You cannot carry your house, you cannot carry your money, but you can carry your love, your compassion. And that compassion will be helpful.

Buddha says: If you have love and compassion in your heart, existence also behaves in the same way. Existence always reflects you. If you share, existence shares with you. If you are hoarding, that means you are against existence. A hoarder is against, he's afraid, he does not trust -- "Who knows what is going to happen tomorrow?" He does not trust existence, he trusts his own bank balance. His trust is in things that he has created or that he has accumulated. He is not trusting of the vast, of the infinite.

Buddha says: If you trust, then the existence also responds in the same way. Existence is a mirror... it echoes you. If you go as a hoarder then you will be in trouble, because then everywhere you will see the enemy: in the waves of the ocean, in the infinite journey. A thousand and one problems will arise and you will be at a loss. There will be no guide, there will be no guidebook, and you will be alone, absolutely nude and alone, with no hoardings of your own, no securities, no insurance. It will be difficult for you to go.

Buddha says: You can go only when you have already dispossessed all that you have. Now, you can dispossess in two ways. You can dispossess only as a means, so that you can possess on the other shore -- but that is not true dispossession, that is again just a trick of the mind. That's what many Buddhist monks, Jain monks, Catholics and

others are doing. They are ready to renounce, but their renunciation is out of calculation. It is not out of love, it is out of calculation. They calculate that nothing can be saved on this shore, so why not renounce it and save something on the other shore, in the other world? Money cannot be saved, it is going to go, so why not have virtue in your possession?

But the possessiveness remains the same.

Buddha says: Be non-possessive; possess neither on this shore nor the other. Be always sharing.

So there is a very specific teaching. Buddha has said to his disciples that when you meditate and you come to beautiful spaces in your being, immediately share them. If there is nobody, then just close your eyes and shower that blessing on the whole existence. But don't become a possessor of it -- even of meditation, even of wisdom... don't become a possessor.

There is a beautiful anecdote.

A young man came to Buddha. He was attracted by Buddha's presence; by and by, he started meditating. But there was one problem. One day he came and he said, "There's only one problem -- the problem is: you say that when meditation flowers, then you have to release all the fragrance to the whole world. I can do this with just one exception: I cannot shower it on my neighbor. I can do it on the whole of the world, but just give me permission not to shower it on my neighbor."

Buddha laughed and he said, "You fool, that is the whole point! You can shower it on the whole universe because you are indifferent to the whole universe. You cannot

shower it on your neighbor because you have an enmity. Love knows no enmity. First you shower on your neighbor; only then will the universe receive it. There is no other way. First shower on your enemy, first befriend your enemy, then the whole universe will befriend you."

That's the meaning when Jesus says: Love your enemy. Love thy enemy as thyself. Jesus also says: Love thy neighbor as thyself. Maybe, in almost all cases, the enemy and the neighbor are the same person. They are not different people, the neighbor and the enemy are almost always the same person -- because he who is very far away from you cannot be your enemy. To be your enemy somebody has to be very close to you. To be an enemy somebody has to be just on the boundary of your being, has to be your neighbor. Then he pinches you, then his very existence becomes an anxiety, then he interferes, then his very existence is non-acceptable.

Buddha says: Shower your meditation, otherwise you have missed. Now, this is a very new teaching -- Patanjali has not said so -- this is a very new insight. Buddha says: If you attain to meditative states, shower it immediately. If you don't shower it, then you have not attained to the space that you think you have attained. Then you are in a deception, you are tn an illusion -- because a meditative state is, by its very nature, sharing. If you cannot share, then you must be in a deception somewhere. Then the state is pseudo, then the space is not real. A real meditative space, by its very nature, wants to be shared. If your meditation does not become compassion, then somewhere, something has gone wrong.

This is his first PARMITA, the quality on which you can ride and go to the other shore.
But ordinarily we live very clinging, afraid. Our attachments are more to things than to persons, and our attachments to persons are also very self-motivated. There is no compassion in them.
So many people come to me and they say, "I am in love with this woman or with this man," and I look into them, and I see that they are in love only with themselves. Nobody seems to be in love with anybody else -- hence so many problems. If you really love a woman or a man, love will be enough. There will be no problem out of it. Love knows no problems. If problems arise that simply shows that somewhere love is not true, or it is something else just pretending to be love. Everybody is trying to exploit the other. It is not a sharing thing; you are using the other as a means. Sooner or later the other starts feeling that too -- that he or she is being used as a commodity -- then there is rebellion, reaction, revenge, conflict.
People you call 'lovers' are continuously trying to dominate each other: we possess things, we possess people. And in this race, this mad race for possessions, we lose our own selves; one is lost in his possessions. If you really want to know who you are, you will have to become a little loose from your possessions.

A rabbi and a Catholic priest were fishing in separate boats some distance apart. The priest got a bite and was so nervous that he fell out of the boat. He sank twice, and as he was coming up the second time, the rabbi rowed over

and called out, "Father, can I have your boat if you don't come up again?"

We may not be so direct, but this is how we are: just waiting -- how can we possess more? just waiting -- how can our territory become a little bigger? Even if others suffer for it, even if they have to die for it, we are ready to sacrifice the whole world. For what? -- for things which you will not be able to carry to the other shore. Death will come and shatter all your arrangements.

Buddha said: Before death takes things away from you, share them. At least there will remain some gratitude in people's hearts for you, at least they will remember you. Death will not be able to efface your memory completely. And by sharing you will become open. And by sharing you will become more trusting -- and trust becomes the boat to the other shore. Trust people, because people are nothing but a manifestation of the universe, a manifestation of the universal soul. When you share with somebody, in fact you are sharing with God -- because EVERYBODY is a manifestation of God. When you water a tree and the tree feels happy, and the leaves seem to be delighted, and the tree starts swaying and dancing in the breeze, it is God you have watered. God was thirsty in the tree; you have watered, and God is happy.

Whatsoever you do to people, to trees, to animals, you are doing to existence. And of course existence repays a thousandfold. When you are totally alone and there is nobody with you, only existence all around, it will repay you. Buddha says: This is the first PARMITA.

Oscar Muscovitz and Sidney Margolis had a profitable little business going, importing artificial flowers for the ladies' dress trade. Mainly, it was profitable due to their seldom, if ever, paying Uncle Sam taxes. But to their loft came, as it must to all men, the agents of the Internal Revenue Service. Finding Oscar in charge, as Sidney was on a buying trip, the first agent tried to explain the nature of the visit.
"Mr. Oscar, you people are doing business and failing to report to the government."
Oscar turned purple: "Report? What report? What is to report?" he demanded.
"Well," the agent replied, "first of all, we would like to know about your dependents, that is, your family exemptions."
Oscar proceeded to tell them all about Harriet, his wife, dependent number one, and all the trouble and aggravations she had been giving him lately; then he got to his son and described in great detail how Freddie had gotten this girl in trouble, and the ensuing problems from that scene; dependent number three, his daughter Marjorie, a good girl, but no beauty, and how much she was costing.
Finally, after absorbing as much of the detail of Oscar's private life as he could stand, the agent said, "Mr. Oscar, let us forget all that for a moment and concentrate on the business itself."
Replied Oscar, "Like what, exactly?"
"Like how much business you are doing, what the assets are worth, how much profit you made...."
"What!" screamed Oscar, hysterically. "Are you crazy? I don't even tell my partner that!"

You don't give, even to those who are very intimate with you. You don't give, even to those who love you. You don't give to your father, your mother, your wife, your children; you simply don't give. You don't know the language of giving. You know only one language: how to get more, how to get more, how to get from everybody else. You know only one way of thinking, and that is get-think. Buddha says: Learn give-think. Learn the ways of giving and you will flower. That flowering, that fragrance, will follow you. That will be one companion on the infinite pilgrimage.

The second is SHILA.
SHILA means discipline, SHILA means grace in living. Buddhists have misinterpreted SHILA in many ways; they think SHILA means a rigid character. It does not mean that. The very word means: a graceful life, a life that has grace in it, elegance. And what life can have grace in it? -- only a life of compassion, love, gratitude; only a life that is responsible, a life that cares for others. Now, you can be non-violent, but it is not necessary that your non-violence will be a grace. I have seen so many Jain monks: they are non-violent, but very ungraceful; the beauty is missing. And the fruit is the proof of the tree... and there is no other proof. If they were nonviolent there would arise a tremendous beauty: their eyes would show it, their very vibe would show it. There would be a constant soundless music around them -- but it is not there. Everything seems to be dull and dead. They are nonviolent, but their non-violence is not graceful. It has not happened spontaneously, it has been forced. Their non-violence has a violent element

in it; it has been violently forced. They have tried hard to become non-violent, they have managed somehow to become non-violent, but the non-violence is not like a natural flowering, it is cultivated.

The Buddhist word shila is very beautiful; it means graceful.

There can be two types of stillness. You can force yourself according to Yoga methods, you can learn a certain posture. By and by, you can manage to force your body into that posture. First it will be uncomfortable; by and by the body adjusts. The body has tremendous capacity to adjust to any situation. Then you can force your body to sit unmoving. And if you go on doing it, by and by, after a few months you will become like a Buddha-statue. But that will be violence, and there will be no grace in it. Deep down you will be boiling; deep down there will be hell-fire; deep down, you have not changed. How can you change just by changing the body? The real phenomenon has to be just otherwise: the within has to change, then the outward thing follows. And THEN it has grace.

It is not a question of forcing the periphery -- because the center will not be affected at all by forcing the periphery. You can keep quiet; that does not mean you are quiet. But if you are quiet that certainly means you can keep quiet. This difference has to be understood. This is one of the most vital distinctions in a person's religious life: the Way is not from out to in, the Way is from in to out. Don't force things from the outside, and don't think that by changing your body and your outward demeanor you can change your inner qualities. No, it doesn't happen that way. Change the inner, and the outward follows. Then there is grace.

And Buddha says: The second parmita is grace in living, a discipline that has arisen out of understanding.

The word 'discipline' is meaningful. It comes from the same root as 'disciple'. It means: readiness to learn.'Disciple' means: one who is very ready to learn, very open to learn. When one is open to learn that means one is very aware, because learning is possible only when you are aware. When you are not aware you cannot learn anything. People who are aware can learn -- everywhere, anywhere.

Just the other day I was reading about a Sufi mystic, Sibli. Sibli was asked, "Who guided you on the Path? Who was your first Master?" And the questioner was surprised, because Sibli said, "A dog. One day I saw him almost dead with thirst, standing by the water's edge. Every time he looked at his reflection in the water he was frightened and withdrew, because he thought it was another dog. Finally, such was his necessity that he cast away fear and leapt into the water, at which point the other dog vanished. The dog found that the obstacle, which was himself, the barrier between himself and that which he was seeking, melted away. In this same way my own obstacle vanished when I knew what I took to be my own self was just a reflection, not the reality. And my Way was first shown to me by the behavior of a dog. He was my first Master."

A man of understanding learns from everywhere. A man of understanding learns and becomes a disciple. A discipline arises.

And Buddha says: Unless you have discipline, the capacity to learn, to receive -- the awareness -- you will not be able to go to the other shore. Knowledge will not help, but. the capacity to learn will help. And the difference is clear:

knowledge is borrowed; the capacity to learn has to arise in you. It is your capacity. You cannot borrow the capacity to learn. You can borrow knowledge; knowledge is cheap. The capacity to learn means a great transformation in your being: you will have to drop the ego and you will have to drop accumulating. Knowledge you can accumulate, information you can accumulate; learning is not accumulation. You never accumulate learning, you simply remain learning. No treasure arises out of it. It is just like a mirror: something comes before it, it reflects it. When the thing has moved it remains quiet -- again a mirror, again simple, innocent. It does not collect. You cannot ask a mirror, "How many people have looked into you?" He does not collect, he is simply a mirror... he mirrors. Learning is like a mirror, and knowledge is like a photo-plate. It also mirrors, but only once. Then it is caught with the reflection, then it is destroyed.
Buddha says: SHILA IS the second PARMITA.

The third is SHANTI. SHANTI means patience. Of course, the journey is vast, and you cannot be in a hurry. If you are in a hurry you will never be able to move to the other shore. The journey is timeless; great patience is needed, infinite patience is needed. NIRVANA cannot be something instant.
Sometimes people come -- very foolish people -- and they say, "I have come only for three days. Is meditation possible?" They don't know what they are asking; even three lives are not enough. And when you are in such a hurry, even three hundred lives will not be enough -- because in such hurry your mind is very tense. Slow down,

relax a little bit. Don't be impatient -- and then it is possible. Maybe it can happen in three days. You see the point? Try to see the point: it can happen in three days, it can happen in three seconds, it may happen in a split-second -- but then you will need oceanic patience. How much time it takes will depend on how much patience you have. The more patience you have, the less time will be needed; the less patience you have, the more time will be needed. If you really want to have it, drop all impatience. Forget all about when it is going to happen. You simply enjoy the moment. Enjoying the moment, being totally in it, one day suddenly it is there. In fact, it has never left you; it was always there. But you were so much in a rush that you could not see it. The day you relax and sit silently in your room, suddenly you become aware of the presence. It is there, the whole room is full of it. The whole world is full of God; yes, every bush is afire.

The Jews have the beautiful story about Moses going to the mountain, Sinai, and there Moses saw a green bush afire. He was puzzled, he could not believe -- because the bush was not burning and the fire was there. And then God spoke to him: "Don't be afraid, Moses. I am your God, your Lord. This fire is MY fire." And, of course, how can God's fire burn a bush? The bush is also God's fire. Moses saw one bush afire on the mountain, and I would like to tell you: every bush is afire. There is no need to go to Sinai, just look in this garden -- every bush is afire with God because all greenery is His fire, all life is His fire, each breath is His fire.

Patience... then suddenly you start feeling He is present. Impatient, and you are rushing madly, and in your mad rush

you cannot see. It is almost as if you carry a beautiful camera, and running around you try to take some pictures, and you go on rushing and running. What is going to happen? -- you won't have any pictures, you may have only a few destroyed plates. The whole film will be just a chaos. When you are taking a picture you have to hold the camera absolutely still; it should not be shaky. Then a clearcut picture comes out of it.
When you are not rushing anywhere and your inner being is just still, herenow, God reflects. Then all chaos disappears, all questions disappear. Buddha says: SHANTI, patience, is the third PARMITA.

The fourth is VIDYA. VIDYA has many meanings: it means energy, it means courage. Certainly courage is needed, and certainly energy is needed.
One has to be continuously aware that one's life energy should not be wasted unnecessarily. One should not have leakages. We are leaking; we are NEVER a reservoir of energy. Infinite energy is given to you, but you are a leaking vessel. In every way, you dissipate energy, you never sit silently.
Buddha used to call his meditation ZAN. ZAN IS a Pali term for the Sanskrit DHYANA. From ZAN came the Chinese CHAN and the Japanese ZEN. In Japan Zen became the crescendo; what Buddha had planted as a seed flowered in Japan, came to its climax. What Buddha had started came to a conclusion. And Zen people say: Meditation is nothing but sitting silently, doing nothing. That's what Buddha was doing -- doing nothing -- when he attained. That's what he was doing sitting under the Bodhi

Tree. What was he doing? -- he was not doing anything; he was simply sitting so silently that there was no leakage of energy. That energy started rising higher and higher and higher -- that energy was reaching peaks. And then the energy rushed and touched the SAHASRAR, the seventh chakra; it came to the ultimate. Suddenly there was a flowering; Buddha became a lotus flower.

You have the same energy but you go on throwing it. Whenever you have energy, a great desire to throw it away arises in.you. You may call it 'sexual urge' or you may call it something else; it makes no difference. But whenever you have energy a great desire arises to relieve oneself.

In the west sex is thought of as a release. In the east we have taken the sexual energy in a totally different perspective: there is no need to release it, it is your energy. Because you go on releasing it, you remain empty. If you allow it sometimes to gather, if you simply let it gather inside you, the sheer quantity comes to a point when there is a qualitative change. The gathered energy rises higher and higher, the level goes on becoming higher and higher, and you touch higher altitudes of your being. A point comes when the energy has touched to the climax of your being. That's what SAMADHI IS.

And Buddha says: VIDYA IS the fourth PARMITA. One should learn how not to dissipate energy. Remember, he is not telling you to become a miser -- because he has given you the first PARMITA: never be a miser. When he says, "Gather energy," he is not teaching you any miserliness, he is simply teaching you wisdom. He knows how it happened to him.

Share whatsoever you have, but don't leak. Leaking is not sharing. That's why I see that two persons can make love to each other, and still there may be no sharing. Both leaked. They use the other just as a help to leak, that's all. Sharing is totally different; it is not a leaking. And this has to be remembered: when you leak, you simply lose, nothing is gained out of it; when you share, you give something very ordinary, and you gain something very extraordinary. In sharing you never lose.

The fifth, Buddha calls DHYANA: meditation, silence, sitting, doing nothing.
Let that penetrate your life more and more. Whenever you have time, whenever you have nothing to do, don't create unnecessary, unneeded occupations. Just sit silently, watch life flow by. Look at the trees or at the stars, or just look at your nose, or at your navel; or close your eyes and just look at the inner silence, or inner thoughts. Just be... and let things pass; you sit silently.
Buddha says: If you can sit silently for even a few moments without doing anything, glimpses will start coming to you. Now, modern psychologists also agree that if a person can be allowed just to sit silently, that's enough. Nothing else is needed. All else is just a help to sit. Somebody gives you a mantra and says, "Sit silently and do the mantra." Now there is much research work going on about Transcendental Meditation. And Mahesh Yogi thinks it is because of the mantra that things happen; that is not true. It is just because you sit silently for twenty minutes that things happen. Mantra is not relevant: you can sit without the mantra and the same thing will happen. Maybe mantra gives you an

excuse to sit -- because you are so foolish that you cannot sit, you have to have something to do. So if somebody says, "Say, 'Ram, Ram, Ram,'" you have some excuse to sit silently for twenty minutes because you are doing 'Ram, Ram, Ram.' Whatsoever results come -- your blood pressure goes low, your breathing becomes more silent, there are changes in the oxygen content of your body, even your heart beats with a different rhythm, you feel very relaxed, the alpha waves are created, and out of those alpha waves you feel very quiet and refreshed -- but it has nothing to do with the mantra, or with any mantra in particular. You can do, 'Ram, Ram'; you can do 'Aum, Aum'; you can do, 'Allah, Allah', or 'Ave Maria', or anything. Or you can create your own mantra; you can repeat your own name -- even that will do. In fact, it has nothing to do with any mantra; it has nothing to do with mantra as such. If you can simply sit for twenty minutes without doing anything, the same will be the result. So whatsoever psychological investigations have revealed about TM, it is nothing about TM, it is simply about sitting silently.

Just sit silently and you will see: you are growing a new quality to your being; you are becoming more collected, more centered, more fulfilled. Your face will change, your eyes will change, you will have a serenity around you. Even others will start feeling your serenity. Even they will start feeling that something has happened to you -- because wherever you move you will bring a certain cool breeze with you. And the situations will remain the same. Somebody will insult you but now you will be able to laugh; no anger will arise. Not that you are controlling it; in

fact, it is not arising. You can see the whole absurdity of it. You can see the point that that man, that poor man who is angry and insulting you, is in bad shape. It has nothing to do with you. You have to be more compassionate to him. You will feel compassion rather than being angry. Rather than being destructive to him, you will feel much pity for him... a totally different quality.

Worries may be the same -- they continue. Through your meditation the world is not going to change, the world will be the same. But by your meditation YOU will be different, and when you are different the world is different, because it is your world; it depends on your vision, on your interpretation. Everything will be the same, but nothing will be the same anymore -- because you have changed.

And Buddha says: On this lonely journey to the other shore, you will need to learn how to sit silently very much. Ordinarily we are almost obsessively occupied. You cannot sit silently, you have to do something. Doing is a madness. If you have nothing to do you feel at a loss, you start boiling within: you start reading the same newspaper again, or you go and start gossiping to the neighbor, and you have talked about these things a thousand and one times, and again you are there. You have to do something. You cannot remain quiet, you cannot remain unoccupied.

In the west you have a very absurd proverb: The empty mind is the devil's workshop. This must have been invented by the devil himself -- because the empty mind is God's workshop. This must have been invented by the devil so that nobody remains empty and the devil can continue his work well. If you are really empty the devil cannot enter you, because thoughts function as horses for the devil: he

cannot come. Without thought, evil cannot enter you. Without thought, there is no possibility of ANYTHING entering into you. All that enters into you from the outside enters through thought. When there is no thought the outside disappears; you are just an inside. That's what I said in the beginning: truth is subjectivity.

The sixth PARMITA Buddha calls PRAGYA. PRAGYA means wisdom. It is different from knowledge: knowledge is that which is not based on your own experience, wisdom is that which is based on your own experience. Rely only on that which you have experienced. Don't rely on anything else -- otherwise when you are left alone, all your knowledge will disappear -- and nothing will be left. That which has come from others is not going to be with you when others have left you. Only that which is yours will be yours.

A disciple was leaving his Master. It was a dark night and it had become late. The disciple was a little apprehensive because he had to pass five miles of dense forest to reach to his village. The Master saw that fear. He said, "Are you afraid of the darkness?"
The disciple said, "Yes, I am afraid, but I couldn't gather courage to say so."
The Master said, "Don't be afraid." And the Master lit a candle, gave the candle to the disciple, and said, "This will do. You go."
When the disciple was going out of the door, the Master suddenly blew the candle out. The disciple said, "I don't understand what you have done. Just a moment before you

lit the candle for me with such compassion. Now why are you so cruel? Why have you blown it out?"
The Master laughed. He said, "My candle will not be of much use to you."

Buddha has said: APPO DEEPO BHAVA -- 'Be a light unto yourself.'
"The night is dark, I know, and I would like to help you in every way; but I cannot do anything that is impossible. Only your light will help you in the dark night, so rely on yourself. Go with my blessings. Go into the dark night with my blessings. Rely on your own consciousness. Remain alert, let that be your light, because nobody else's light can help you."
This is a beautiful parable, of infinite significance. Wisdom is that which is your own experience -- remember it. And all that you have gathered from others, throw it! burn it! That which is yours is true; that which is not yours is untrue. A truth is truth only if you have experienced it. Even a truth becomes a lie when you have not experienced it. When I say a truth to you it is truth when I say it. When you hear it it becomes a lie -- because for you it will not be based on your experience. So drop all that luggage that you have been carrying: it is useless, it is not going to help. Buddha says: In this journey to the other shore, you drop all the weight that you have gathered from others. Just take that much which is yours. Of course, you cannot drop it. You will have to take it; there is no way to drop it. Can you drop anything that you have known? Can you drop it? How can you unknow what you have known? -- there is no way. If you have experienced something in meditation, how can

you drop it? You cannot drop it... because by experiencing it, it has become part of your being. That's what PRAGYA is. PRAGYA is some experience that has become part of your being, is no longer a possession. It is just your very being. And how can you carry that which you have not experienced? You cannot carry it. Only that is yours, which has been experienced by you.
Beliefs have to be dropped. Only wisdom can be of help.

There is a Hassidic story:
Without telling his teacher anything of what he was doing, a disciple of Rabbi Baruch had enquired into the nature of God, and in his thinking had penetrated further and further until he was tangled in doubts and what had been certain up to that point became uncertain. When Rabbi Baruch noticed that the young man no longer came to him as usual, he went to the city where he lived, entered his room unexpectedly and said to him, "I know what is hidden in your heart. You have passed through the fifty gates of reason. You begin with a question and think and think up an answer... and the first gate opens. And to a new question, and again you plummet, find the solution, fling open the second gate, and look into a new question. On and on like this, deeper and deeper, until you have forced open the fiftieth gate. There you stare at a question whose answer no man has ever found -- for if there were one who knew it, there would no longer be any freedom of choice. But if you dare to probe still further, you plunge into the abyss."
"So I should go back all the way to the very beginning?" cried the disciple.

"If you turn, you will not be going back," said the rabbi. "You will be standing beyond the last gate. You will stand in faith."

That's what Buddha calls wisdom.
Belief is from others, faith is your own. Don't be deceived by dictionaries: dictionaries say faith means belief, belief means faith. They don't mean that. They are not synonymous; they are really opposite to each other, antagonistic. Belief is just faith in appearance; deep down, there is doubt, because you have not experienced -- how can the doubt disappear? You are simply pretending that you know. Without knowing the doubt will remain there deep inside your heart. One day or other you will have to face it. And the time that you wasted in repressing it is a sheer wastage. In the first place, you should have encountered it.
Doubt encountered, not repressed, disappears. Then arises faith. Faith is the Jewish term for the same thing that Buddha calls pragya, wisdom. By belief you trust others, but others cannot go with you. Don't lean on others: that is Buddha's fundamental message. Lean on your own self, because you will be left alone in the final stage, and only your own eyes, your own wisdom, will be of help.
Another Hassid story I would like to share with you....

A woman came to Rabbi Israel, the Magid of Kosnitz, and told him with many tears that she had been married a dozen years and still had not borne a son.
"What are you willing to do about it?" he asked her.
She did not know what to say.

"My mother, " so the Magid told her, "was aging and still had no child. Then she heard that the holy Baal Shem was stopping over in Ept in the course of a journey. She hurried to his inn and bade him pray that she might bear a son.
"'What are you willing to do about it?' Baal Shem asked her.
"'My husband is a poor bookbinder,' she replied, 'but I have one fine thing that I shall give to the Rabbi.'
"She went home as fast as she could and fetched her good cap, her katinka, which was carefully stored away in a chest. But when she returned to the inn with it, she heard that Baal Shem had already left for Magditch.
"She immediately set out after him, and since she had no money to ride, she walked from town to town with her katinka, until she came to Magditch.
"The Baal Shem took the cap and hung it on the wall. 'It is well,' he said. "My mother walked all the way back from town to town until she reached Ept. A year later, I was born."
"I too," cried the woman, "will bring you a good cap of mine so that I may get a son."
"That won't work," said the Magid. "You heard the story; my mother had no story to go by."

Old answers won't help, others' answers won't help. You cannot repeat in life; life is unrepeatable. You can read the VEDAS and the KORAN and the BIBLE: it won't help. It may help the RISHI who wrote the VEDA, but it won't help you -- because it is a borrowed thing to you. The rishi had never read any VEDA, Mohammed had never read any KORAN. YOU cannot have that which Mohammed gained,

because he had never read any KORAN. And you are trying to gain it by reading the KORAN? No, it is not possible.
Buddha says: Remember, life is unrepeatable, truth is unrepeatable. Nobody else's answer is going to help, you have to find your answer. Depend on only your experience. Sort it out in your mind; all that is not yours, throw it out. Go and throw it in the river. Keep only that which you know, which you know on your own, and that will become a provision, a PARMITA.

The seventh is UPAI. UPAI means: skillful means. Buddha emphasizes very much that all means are not good; only very skillful means have to be used. What does he mean by 'skillful'? -- he means an UPAI: a method which can be dropped when its use is finished. Otherwise one can become too burdened by the method itself. He used to say: You use a boat to go to the other shore, but then you leave it. You don't carry it on your head. You don't say, "This boat has brought me to this shore, so now how can I be so ungrateful and leave it here? I will carry it on my head for my whole life."
Buddha says: Use things, and drop them when their work is finished. When you have utilized them, go ahead. Leave them behind.
All methods have to be dropped by and by. Ultimately, finally, before you reach to the other shore, you have to drop all -- meditations, disciplines -- everything has to be dropped. So be very skillful, otherwise there is a tendency to be caught by the method.

I know people... even a person like Ramakrishna was in a difficulty. He used Mother Kali for his meditations, then he became obsessed with it. Then whenever he would close his eyes, Kali would be standing there. Her image would come... beautiful... but this was trouble. Now he could not be alone. Now there was no way to be totally silent; the Mother was always standing there, so there was always company. And when the Mother is standing, of course, Ramakrishna had to say something: praise her, sing a song, pray, do something. He became very disturbed: "What to do about it?" And he himself had cultivated it. For years he had cultivated it, for years he had prayed before the image, saying, "Come into my dreams." For years he had been asking, crying and weeping, "Mother, when I close my eyes, why don't you come to me?" Then it started -- not that the Mother heard; there is nobody to hear. Not that the Mother took compassion: there is nobody. But constantly asking, constantly remembering, he became hypnotized. It was an auto-hypnosis, but tremendously powerful; he was a powerful man. Now Kali was always standing there -- in the night, in the day -- it was difficult to have any privacy now. Even if he went in, Kali was there. Inner space also became occupied; he became burdened. But how to drop Kali? -- even the idea to drop her was difficult. Then he asked a very great saint who was passing by. He told him, "Something has to be done now."

The saint could see the point: he had used a method but had used it unskillfully, so he had become too obsessed with the method. It was good, it could have been used, but one should always remember that every method has to be

dropped one day, so don't become too attached. Now he had become too attached.

The saint told him, "You close your eyes and when Kali appears, take a sword from inside and cut her in two."

Ramakrishna said, "What are you saying? Have you gone mad? How can I cut Mother Kali? No, that is not possible. I cannot do it, I cannot even think about it!"

Then the saint said, "Then you will be always obsessed with this idea. You will never attain to real SAMADHI, because real SAMADHI is when consciousness is absolutely pure and there is no content in it. The mirror is absolutely pure, nothing reflects." He said, "Then it is for you to decide."

Now Ramakrishna was in much doubt about what to do. He wanted to attain to SAMADHI, but this attachment was coming in the way. Finally he decided: "Okay," he said, "I will do it. But from where to get the sword?"

And the saint laughed and said, "From where you have got your Mother Kali, from the same place! It is imagination, so imagine a sword -- and imagination can cut imagination. This Mother Kali is your imagination, your sword is your imagination. And cutting, and Mother Kali falling apart, is also imagination. To destroy imagination, a real sword is not needed. For only an unreal thing, an unreal thing will do."

Ramakrishna tried many times, but would not succeed. The saint got fed-up. He said, "Now tomorrow I am leaving. This is the last time. To help you I will do one thing: I'm going to bring a piece of glass, and when the Mother Kali arises"... because whenever the Mother Kali would be there, immediately you could see it from outside also:

Ramakrishna would start swaying and tears of happiness would start rolling down his face.... He said, "When I see that now you are in your hypnosis and the Mother Kali is there, I will cut you on your third-eye center with my piece of glass. Blood will flow. At that moment, this is to remind you not to forget the sword. As I am cutting you, you cut your Mother Kali. You try it, otherwise tomorrow I will go." He was threatening to go, and it was difficult to find a man like him. His name was Totapuri, a very rare PARAMAHANSA.

Ramakrishna tried, crying and weeping, and when Totapuri cut his third-eye center, he also took courage and cut the Mother inside. Suddenly, all disappeared, Mother and sword and all. He was in absolute silence.

Buddha says: Use all means and methods in a very unattached way, so when the time is right to drop them, you can drop them. Everything has to be dropped.

The eighth is PRANIHAN, surrender. And Buddha says: Remember, you have to do much, but the ultimate always happens when you are not doing anything. It happens in a let-go. PRANIHAN IS the state of let-go. You do all that you can do; it will help, it will prepare the ground, but it cannot cause the truth to happen. When you have done everything that you can do, then relax, then nothing more is left to be done. In that relaxing, in that let-go, the truth happens. Truth is not something that we can bring. It comes, it descends, it happens; it is nothing of your doing.

The ninth, BALA, is power. After surrender is power. Now, see the difference.

At the fourth Buddha said VIDYA, energy. It was not power, it was simply energy, human energy. Now after surrender there is BALA: power, divine power. When you have surrendered and your ego is dropped, suddenly you are full of unknown power. You have become a receptacle.

And the tenth, GHYANA, IS seeing into the nature of things, or awareness. Buddha uses the word 'GHYANA' in a very specific way: seeing into the nature of things. When you have surrendered and the power of the divine or the power of the whole has descended on you, then there is that encounter, that vision, that realization -- NIRVANA.

These ten are the PARMITAS. They have to be practised. Now, the sutra. The sutra is to remind you of how you have to work for these ten PARMITAS.
THE BUDDHA SAID.
THOSE WHO STUDY THE DOCTRINE OF THE BUDDHAS WILL DO WELL TO BELIEVE AND OBSERVE ALL THAT IS TAUGHT BY THEM.
IT IS LIKE UNTO HONEY; IT IS SWEET WITHIN, IT IS SWEET WITHOUT, IT IS SWEET THROUGHOUT; SO IS THE BUDDHA'S TEACHING.

This is one of the things to be understood. This is very significant, and Buddha has repeated so many times, "My teaching is like honey; sweet within, sweet without, sweet throughout; sweet in the beginning, sweet in the middle, sweet in the end. My teaching is like honey." He has repeated that a thousand and one times. Why? There is a very significant message in it.

Ordinarily, whenever you feel happy, afterwards comes unhappiness. When you indulge you have a glimpse of happiness; then there is pain and frustration. So it is sweet in the beginning, but bitter in the end. Seeing this, many people have tried the reverse, the extreme opposite. That's what ascetics do: they say, "Fasting, austerities, discipline, is painful in the beginning, but very sweet in the end." These are the two ways in the world: the way of the worldly man who hankers for pleasure.... Even if in the end it brings pain, it's okay:"We will see. Right now, why miss?" Even if a drop of honey is there, he's ready to suffer for years for it. The worldly man thinks of the momentary and suffers for it.

The so-called religious man, seeing this absurdity, stands on his head. He turns the whole thing upside-down. He says, "If in the world this is experienced, if you enter into a blissful, peaceful, happy state, in the end you become frustrated. The happiness is for a moment, and for years afterwards you remain frustrated." He tries the other: he says, "First I will move into pain -- I will fast, I will move away from all pleasure, I will go to the Himalayas, I will stand in the cold, or in the hot sun, I will move into pain myself -- and then comes pleasure." Yes, that's true. It happens because pain and pleasure are two aspects of the same coin. If first you look at one side, you will have to look at the other side later on.

Buddha says: My teaching is totally different -- it is neither of the worldly nor of the other-worldly; it is neither of one extreme or of another extreme; it is sweet in the beginning, it is sweet in the middle, it is sweet in the end. He says: It is not a question of choosing between pain and pleasure. If

you choose pleasure, pain will come; if you choose pain, pleasure will come. But on the whole both are there.
"My teaching," Buddha says, "is of choiceless awareness." You don't choose. You should not choose -- neither pain nor pleasure; then the whole coin drops out of your hand. Then pleasure and pain both disappear, and that which is left behind is what bliss is, or peace, or serenity... but it is sweet.

IT IS LIKE UNTO HONEY; SWEET WITHIN, SWEET WITHOUT, SWEET THROUGHOUT; SO IS THE BUDDHA'S TEACHING.
THE BUDDHA SAID: O MONKS, YOU MUST NOT WALK ON THE WAY AS THE OX THAT IS ATTACHED TO A WHEEL. HIS BODY MOVES, BUT HIS HEART IS NOT WILLING.

If your heart is not willing then there is no need. Then the time has not come for you to move on the Way or to go in search for the truth. Then you still need to live in the world and get a little more mature. But don't go against the heart, because that going is useless. If your heart goes with you into the search for truth, only then go.

HIS BODY MOVES, BUT HIS HEART IS NOT WILLING. BUT WHEN YOUR HEART IS IN ACCORD WITH THE WAY, THERE IS NO NEED OF TROUBLING YOURSELVES ABOUT YOUR OUTWARD DEMEANOR.

Buddha says: If your heart is ready, if you have experienced life and the pain of it, if you have suffered life and understood the frustration of it and your heart is ready to move to the other shore -- you have experienced this shore and have found that it is just empty, just illusory -- if you are ready to move to the other shore without looking backwards, not even a slight desire for this shore has remained in your being, then you are ready.

Then Buddha says: You are free of all discipline. Then there is no need; then this much is enough: your heart is in accord with the Way. Discipline will come; this is enough. Discipline is needed because your heart is not in accord with the Way. "But then," Buddha says, "that discipline is not of much use."

Remember, Buddha is not ready to take you on the Way if you are immature. Maturity is a must. And what do I mean by 'maturity'? By 'maturity' I mean: a man who has looked into life and found that this is just a dream. When the reality that you think is real starts looking like a dream, you are mature. Then it is very simple to move to the other shore alone -- there will be no difficulty; your heart will be in accord with the Way. You can go dancing, you can go singing, you can go laughing... you can go joyous, cheerful. You will not go reluctantly, you will not go resistantly, you will not go against yourself. In fact, you will not be going; you will simply be moving with the stream, like timber.

THE BUDDHA SAID.
THOSE WHO PRACTISE THE WAY MIGHT WELL FOLLOW THE EXAMPLE OF AN OX THAT MARCHES THROUGH THE DEEP MIRE CARRYING

A HEAVY LOAD. HE'S TIRED, BUT HIS STEADY GAZE, LOOKING FORWARD, WILL NEVER RELAX UNTIL HE COMES OUT OF THE MIRE, AND IT IS ONLY THEN THAT HE TAKES A RESPITE. O MONKS, REMEMBER THAT PASSIONS AND SINS ARE MORE THAN THE FILTHY MIRE, AND THAT YOU CAN ESCAPE MISERY ONLY BY EARNESTLY AND STEADILY THINKING OF THE WAY.

Buddha says: First, great effort is needed, and then great surrender too. That is the meaning of the Zen people saying that 'effortless effort' is needed. A great harmony is needed of effort and no-effort. If you rely on your effort, you will never reach; if you rely only on God's grace, you will never reach. The possibility to reach arises only when you have done all that you can do. Only at that moment does the universe shower on you, not before it. Then you can relax. So Buddha says: First do each thing that you can do. Never ask for help before that. Don't be lazy, don't be lethargic; bring all your energy into action. Become totally involved in the spiritual work. Of course, remember also that this is not going to give you the ultimate. A moment will come when you will have to surrender. But... you can surrender only when you have done all that you can do. God helps those who help themselves.

There are two types of people. The.first type says, "If it is going to happen by His grace, it will happen. When He needs, or when He wants, it will happen. I will have to wait." Their waiting is impotent, their waiting is not of worth. They have not earned it, they have not taken even a step towards God. It is not going to happen.

Then there are egoistic people; they say, "It is going to happen by our effort. There is no God, there is no grace, there is no possibility of the universe helping us; the universe is absolutely indifferent to human beings. We have to do all that we can do, and it is going to happen only by our effort."

Buddha says: These people also will never reach. They are too egoistic. The first type is too lethargic, the second type is too active, and the reality is just in the middle: be active and yet ready to surrender.

These are the differences among the three religions in India. Hinduism is of the first type, Jainism is of the second type, Buddhism is of the third type.

Hinduism believes it will happen by God's grace; that whenever He wills, it will happen: Nothing can happen without His will. Not that what they say is wrong, but they don't earn it.

Jainism says: It will happen by our will, our power. There is no grace, no help coming from the universe, so we have to fight and struggle. So Jainism becomes a very egoistic trip,

Buddha says: You have to do all that you can do. Be a Jaina first, and then be a Hindu. That is the greatest synthesis ever brought to the world: be a Jaina first, and then be a H indu.

In Buddha the whole east came to a synthesis. Buddha's contribution to the world is unique. And that's my teaching too: be a Jaina first, and then be a Hindu. First make all the effort that you can, go to the very end that you can, and then relax. Then you have earned; now the grace will be coming.

Effort plus surrender, struggle plus surrender, brings one home.

The Discipline of Transcendence, Vol 4
Chapter #10
Chapter title: The bear of reason
9 November 1976 am in Buddha Hall

the first question:

Question 1
OSHO, YOU ARE MY FAVORITE MEDITATION. DO BUDDHAS MIND BEING GAZED ON FOR MORE THAN THREE SECONDS AT A TIME?

The question is from Maneesha. It is tremendously important to understand.

JESUS was taking his leave from his disciples. The last night, when he was going to be arrested, breaking the bread he said, "This is my flesh, this is my meat; you eat it." Pouring the wine he said to his disciples, "This is my blood; you drink it." What he is saying looks very crude, but the meaning is very significant: a disciple has to become a cannibal. He has to eat his Master, his Master's vibes. The very presence of the Master has to be swallowed, chewed, digested. A Buddha exists only for that: so that you can eat him. Of course, it depends on you what will happen after you have eaten a certain vibe. The

transformation will happen within you; you will have to be very careful.

There are people who eat food, the best of foods you can give to them, and they will only produce manure and nothing else. There are people who will produce something more: thinking, philosophy, mind. There are a few more -- very rare -- who will produce something still higher: poetry, music, love, And there are very rare souls who will produce something even higher: prayer, meditation. And there are only a few, few and far between in the history of humanity, who will eat the same food you eat and will produce God, or NIRVANA. It is the same food that we eat. The poet also eats the same food that you eat, but something becomes poetry out of that food. An essential part of the food becomes poetry; it bursts out in song. A dancer also eats the same thing as a soldier, but the soldier only produces violence and the dancer produces grace. It depends on you how you will use my presence.

Meditate as much as you can; that is the most basic thing -- everything else is secondary. And there is no limit to it: as much as you can digest, digest. There is no excess in it, there cannot be. The more you do, the more you will feel you can do still more. Until your whole being is transformed into the same kind of presence as your Master, go on meditating.

Another scene....

Bodhidharma lived in China for many years, and then one day he decided that now the time had come for him to go back to his home. He wanted to return to the Himalayas, he wanted to die in the Himalayas. He gathered his disciples,

the four foremost disciples, and he asked them, "What is truth?"
The first said something which was philosophical, logical, very systematic, but Bodhidharma was not happy. He looked very sad. He said, "You have only my skin."
He asked the other; he said something. His answer was a little better than the first one: more intuitive, less intellectual, more poetic, more musical. Bodhidharma said, "You have my flesh"; but still he was not very happy.
He asked the third the same question: what is truth? The third was still better; he said something which was more existential, had a glimpse of realization in it, just a ray of light. Bodhidharma was not unhappy, but not yet happy. He said, "You have my bones."
And then he asked the fourth, and the fourth said nothing. The fourth answered with silence. Bodhidharma looked into his eyes: they were like an infinite abyss, a bottomless abyss. And the disciple fell unto his feet without uttering a word. Bodhidharma must have danced in his innermost being. He was tremendously happy; at least one had understood him totally. He said, "You have my marrow, my very soul."
These four were all cannibals; they were eating the Master. But one produced only the skin; the other produced flesh; the third produced bones; the fourth exactly reflected the Master, gave birth to the Master again in his being.
So while you are here with me, let it be your deepest meditation. I speak to you -- not that there is something to be told to you. It is just a device. It is just a device so you can be close to me; it is just a device so you can be engaged in listening and your being can be in deeper contact with

me. You have learned the ways of language; it is very difficult for you to sit silently with me. If you sit silently you will be far away, you will be lost in your thoughts. There will be a great distance between me and you. I have tried that.

I used to sit silently with people, but I found they were FAR away, thousands of miles away in their thoughts. They look physically just close; spiritually they are not there at all: somebody is moving into his past, somebody has already moved into some imagination in the future. I used to look into them and I found they were not there, they were somewhere else. Only their bodies were there -- empty shells, hollow. Their minds were not there. And if your mind is not there it is very difficult for your soul to be there.

I talk to you so your mind becomes engaged in my thoughts. While you are engaged in my thoughts, at least you will be able to avoid your thoughts. You will be closer to me -- closer than you can be while you are thinking your thoughts. At least my thoughts are mine: they come from a deep emptiness, they carry the flavor, they have a subtle vibe in them. While engaged with me in a verbal communication, listening to me attentively, your mind becomes engaged, and your mind cannot go to the past and cannot go to the future. It has to be here, it has to be attentive, it has something to do here. While the mind is engaged in my words, I can communicate on a different level too; your being is close to me. And just being close is enough.

That's the meaning of SATSANGA: just to be close to someone who has disappeared, just to be close to someone

who is no more, just to be close to someone who is just a tremendous nothingness.

Coming closer to this nothingness, you will also start disappearing and melting. It is natural. There will be a few moments when you will suddenly disappear. Those are the moments when you have tasted something of me. When you disappear, when you are completely lost, when the mind has simply stopped functioning -- you are just a pure attention -- then you and I are not two. Then there is no I-thou relationship. Then only one exists in which the I and the thou both have dissolved. Then we overlap each other: then your center is my center and my center is your center. The more these moments come to you, the more you will produce the highest possibility... your destiny.

So Maneesha, go on meditating on me as much as you can. And I know her -- she has been doing it; she has been very attentive, very aware. And with a great care and love, she has been absorbing me.

You ask, "Do Buddhas mind being gazed on for more than three seconds at a time?" They cannot mind because they don't have any mind. In fact if you don't gaze at them, they feel sorry for you. If you look here and there and don't look directly to them, they feel sorry for you. You are thirsty and pure water is available, but you go on looking sideways. You don't look straight, you don't look direct, you don't look immediate. You will miss. Look at me, not only looking -- because eyes can absorb the subtlest vibe. It is a way of eating.

Eat me, be cannibals. And remember, what I am saying is not important at all. What I am being here is important. So

don't be lost in my words: they are just toys to play with. Listen to my being, to my presence.

the second question:

Question 2
WHY MUST EVERYBODY WHO WANTS TO DO MEDITATION OR HEAR THE LECTURE PAY FOR THIS?

Why not?
The rabbi climaxed his sermon with, "Life is like a glass of tea."
Later, one of the congregation asked, "Rabbi, why is life like a glass of tea?"
"Why not?" answered the rabbi.

I also say to you: why not? You pay for everything in life, why not for your meditation? You pay for everything in your life, why not for God? Why do you want God for free?
In fact, you don't want God. You are ready to pay for whatsoever you want. You know that you have to pay. Meditation you don't want. If it is given free, and even with a PRASAD, then you will think about it. You are ready to go to the movie and pay for it; why should you not pay for your meditation and the lecture if you want to hear it?
The question comes, naturally, from an Indian and a nonsannyasin who does not understand me at all, who must be a newcomer. The Indians think they are the most religious people in the world; all bullshit. They are the most

irreligious people in the world -- they just have an egoistic idea that they are very religious. If you are really religious, you will be ready to pay for your meditation with everything, even with your life.

What is money? If you pay five rupees for something, and if you earn ten rupees a day, then you have paid with half the day. Money is just a symbol that you have devoted half your day's labor for it. You go to the movie and you pay ten rupees for a ticket; you earn ten rupees per day. You are saying that this movie is worth it -- "I can stake one day's labor for it." But you are not ready to stake anything for your meditation, prayer, for religion. In fact, religion is the last thing on your list. You want it free; basically you don't want it. If there is a price to it you start feeling uneasy.

You ask why you have to pay here? The price that is asked is nothing; it is just the beginning of learning a certain lesson: that one has to pay for everything, and CERTAINLY for prayer, CERTAINLY for meditation -- because it is the highest thing in life. Those few rupees that you have to pay are very symbolic, just symbolic, just token -- they indicate something. If you are ready to pay something, then I know you will be persuaded to pay more. By and by, one day you will be able to stake your whole life for it. If you are not ready to even pay five rupees, it is impossible for you to stake your whole life.

Gurdjieff used to ask much money for his lectures; and not only money, he would create all sorts of obstacles.

For example: no lecture would be declared beforehand. If the lecture was going to be this morning at eight o'clock, early -- in the wee hours, at five o'clock -- you would receive a phone call: "At eight o'clock reach a certain

place" -- and the place would be twenty miles or thirty miles or fifty miles away -- "and Gurdjieff is going to talk, and we have paid for it!"

People used to ask, "Why do you create trouble? Why can't you say beforehand so we can manage?" And Gurdjieff would say, "If you can manage, then it is not of worth." If you could come suddenly, dropping all that you were going to do.... Maybe you were going to see the Prime Minister at eight o'clock, and suddenly now there is an alternative: either you go to Gurdjieff or to the Prime Minister -- and you go to Gurdjieff. Then something is going to happen. You have staked for it, you have taken trouble. And then too it was not certain that Gurdjieff would speak. He might come and he would look around, and he would say, "Not now. No, not today. I will inform you later on."

Once it happened in Paris that for eight days he called people, and for eight days he cancelled. The first day there were near about four hundred people; the last day near about five or six people. When he looked at them he said, "Now, only the right ones are left. The crowd is gone, now I can say whatsoever I want to say to you."

I am also not interested in the mob, in the crowd. I am not interested in casual visitors, I am interested only in the few sincere seekers. They have to show their mettle.

And, the money that you have to pay is just the beginning. It is just the alpha; by and by I will persuade you to pay with your life. Unless you have that much courage, nothing is going to happen. Religion is not cheap, certainly not free. But the Indian mind is very money-minded: they talk about being religious but they are very money-minded people. Their whole outlook about things is money. No westerner

has ever asked this; they understand: the ashram has to be maintained, the place has to be ready for you, some musician has to prepare for the music, somebody has to conduct the meditation, the gardens have to be looked after, the buildings have to be built. All needs money -- from where is it going to come? And you know well that I don't do any miracles.

There are only two ways. One is: somebody else should donate for you. But why should somebody else donate for you? You will meditate and somebody else will donate for you? Why? If you want to meditate, you pay for it. And if you really want to meditate you will be ready to pay for it; there should be no hitch about it. If you don't have money, go and earn it. If it is absolutely impossible, then come and work in the ashram and pay that way, workwise. But don't ask to come for free.

This idea of getting religion for free has entered so deep in the mind that people think they have a claim. People come to the office and they say, "Why are we not allowed?" But why should you be allowed? You have to earn it to be allowed. Just because you want to come in does not mean much.

You have to show that you are sincere, you have to show that you are not just here out of curiosity. What is the way to check a person? The easiest way is money... because the greatest greed is for money.

The greatest greed is for money, so whenever you have to lose your money you have to lose a little part of your greed. When you pay five rupees for entry, you are paying by dropping a little greed. The money is not the problem, the problem is greed; you are dropping a little greed. And this

is just a beginning -- because meditation can happen only when all greed disappears. A slight greed inside you and meditation is not possible. For a greedy mind there is no meditation; meditation happens only in a non-greedy mind. If you don't have money, then work. Pay by your work and show your sincerity.
But the person who has asked must have money, otherwise he would not have been allowed to enter here.
He must have paid... must be greedy, must want to have everything free -- at least about God. Because nobody bothers about God.
I have been moving in the masses for years. I have not decided in a hurried way to drop out of the mob -- I saw that it was absolutely absurd: you go on talking to people who are not ready to listen; you go on talking to people who are not seekers, who are not in any search; you go on talking to people who have come just for entertainment. Why should I waste my energy and time? I tried in every way to be available to bigger crowds, but then I found it was impossible. They come here as an entertainment, and they hear through one ear and from the other it is lost.
There is a story about Bayazid, a Sufi mystic.

He was passing through a cemetery and he came upon a heap of skulls. Out of curiosity he took one skull. He had always been of the thought that all skulls are almost the same, but they were not the same. There were a few skulls whose ears were joined together; there was a passage. There were a few skulls whose ears were not joined together; there was a barrier between the two. There were a few skulls both of whose ears were joined to the heart but

not joined together; there was a passage running to the heart.

He was very surprised. He prayed and asked God, "What is the matter? What are you trying to reveal to me?" And it is said that he heard a voice. God said, "There are three types of people: one, who hear through one ear; it never reaches anywhere -- in fact they don't hear, just the sound vibrates and disappears. There is another type, who hear, but only momentarily -- they hear through one ear, and through the other ear it is lost into the world again. There are a few souls, of course, who hear through the ears and it reaches to the heart."

And God said, "Bayazid, I have brought you to this heap of skulls just to help you remember it when you are talking to people. Talk only to those who take whatsoever you say to their hearts -- otherwise don't waste your energy, and don't waste your time. Your life is precious: you have a message to deliver."

One day I also understood -- not by going to a cemetery and coming across a heap, but by looking into alive people. There are three types; Bayazid is right. The story may be true or not; that is irrelevant. I looked into thousands of people, and I found that only a very few are there who will take the seed to the heart, who will become soil to it, who will absorb it. And others are just curiosity-mongers, just entertaining themselves. Maybe the entertainment is religious, but it is meaningless.

So here I don't exist for the masses. Let it be known once and forever: I am not interested in the crowd, I am interested only in individuals. And you have to show your mettle.

And this is just the beginning of the ashram. Once the ashram is established rightly, there will be more and more difficulties for new people to enter.

the third question:

Question 3
WHAT IS THE TEST OR CONFIRMATION THAT A MAN HAS FOLLOWED THE PATH OF AWARENESS? IN MY LIFE, ALTHOUGH I AM NOT VERY CERTAIN TO SAY THAT I WAS IN THE PRACTICE OF AWARENESS, AT TIMES I HAVE FELT. WHY AM I EATING? WHY AM I DOING THIS AND THAT? PLEASE COMMENT.

'Why' has nothing to do with awareness. The 'why' leads into a totally different dimension: the dimension of analysis -- and analysis is not awareness. Once you ask the question 'why', you have moved from the fact already.
You are confronting something; for example, anger has arisen in the sky of your mind. There is a cloud hovering around; it wants to settle on you, wants to get roots in you. And you feel disturbed; the anger is coming. Now, to be aware means just to see it, not to do anything; just to see it without any condemnation and without any evaluation; and just to see it, not to ask for a cause from where it is coming: "Why, why should it be?" And don't ask how it should be avoided -- because the moment you ask how it should be avoided, why it has come, you have moved away from the fact. The fact was that just a cloud of anger was

surrounding you. To remain with the fact without any questioning, without even any tacit judgement.... Don't say it is bad -- because the moment you say 'bad' you have started going away. You don't want to see it. Don't say that you are against it, that it should not be -- because if you are against something you cannot face it. Just remain aloof, neutral, indifferent.

The questioner says that he thinks this is some sort of awareness; it is not. It is analysis. Analysis is not awareness, analysis is of the mind. Awareness is not of the mind, awareness is something beyond the mind. When you ask 'why', you have allowed the mind to interfere.

You see a rose flower -- you don't ask 'why', you don't ask, "Who has planted this bush, who is the gardener?" If you ask these things then the rose is no more there, you are clouded by other thoughts. A REAL understanding of the rose is possible only when you don't even say, "It is beautiful" -- because these words will become a barrier. You don't even say, "This is a rose flower" -- because this labelling is dangerous. The moment you say, "This is a rose," all the roses that you have seen before have come in. They will be standing there in a queue. The very word 'rose' will revive all the memories connected with the rose. Not even a single word needs to be there. One has to be just an openness to see whatsoever is there.

Watch the rose flower without any language, without any appreciation, judgement, without saying anything, without asking any questions and without trying to find any answers. Otherwise you have moved in to the mind.

What is mind? The thinking process is mind.'Why' creates the thinking process. Awareness means: just be a witness.

There is a beautiful story about the Sufi mystic, Master Jalaluddin Rumi.

He was standing on the bank of a river one day.
Suddenly he spotted a fur coat floating downstream in the middle of the current. He hollered over to a scholar who was standing there on the bank too.
"Hey man, there is a fur coat in the middle of the river. See it? Grab it man!"
The scholar jumped in the river out of his greed, and swam out. Rumi was a little nearsighted; all he could see was a lot of commotion and flubbing around out there.
"For Christ's sake, what are you doing out there! Bring it on in!"
Finally the scholar heard his hulabaloo, and shouted back between gasps: "You cockeyed fool! This ain't a fur coat out here; it's a bear. And the more I struggle with him, the deeper his claws go. And he won't let go!"
"Friend," said Jalaluddin Rumi, "that bear is reason."

If you ask the question 'why', you are caught... you are caught by the bear of reason. And the more you ask questions, the more you will get entangled -- and the claws will go deeper into your body, into your being. Don't ask any question. If you want to be aware, just be aware. Awareness is a simple process with no questions, no answers. One simply watches. And rather than starting with complex things start with very simple things -- because there are people who start immediately with complex things. They never go to the primary school, they never go to the secondary school, they never go to the college; they

simply go to the university, to the post-graduate school. Of-course they fail -- because to enter a post-graduate class you have to prepare.

Listening to people like Krishnamurti or Ramana Maharshi, listening to them speak about awareness... and awareness is all -- it is the very essential religion, the central core of all religion... so when you listen to them speak about awareness, and you listen to Ramana Maharshi, Krishnamurti, Buddha, Gurdjieff, and everybody is praising it, you become greedy. You say, "So I must have this awareness too. I cannot allow it to go; I must have it. These people are enjoying so much awareness, and they are feeling so blissful, in such great benediction. I must have this commodity too." So you start grabbing. But you start wrongly: you start with complex things.

Somebody is suffering from sexuality: he starts becoming aware of sex -- this will not be possible. You have taken a very complex thing. Or somebody is suffering from anger, and has suffered his whole life, and his whole life is destroyed by anger and the poison that is created by anger. Now listening about awareness, suddenly he will try it on anger; this won't do. And if you fail you lose self-confidence; that is very dangerous. Start with very simple things.

Buddha used to say, "Start with breathing, because that is the most simple thing in the world, so simple that you don't do it at all. It happens on its own." You don't breathe. In fact you are never aware of breathing unless something goes wrong. You have some breathing trouble? then you become aware. Otherwise breathing goes on its own. You can go on sleeping and the breathing continues. And it is

good -- otherwise, if you had to take care about it, life would be impossible. Someday you would sleep and you would forget to breathe, and... gone. And there is no way to undo it: once gone you are gone forever. Breathing is spontaneous, it is a very simple process: the breath just goes in, goes out -- nothing much in it. Buddha says, "Watch it, become aware of it. Sitting silently, simply see the breath going in, the breath going out." You will feel very bored because it is very montonous: the same breath coming in, the same breath going out.

So the first problem has to be very simple, like breathing. And the second problem will be that you will have to face boredom. And if you can face boredom, boredom disappears and there is tremendous calm behind it. So start awareness with the breathing process. At least for one hour every day, sit silently just watching your breathing, doing nothing -- not even chanting a mantra -- because then you are making it complex. You simply see the breathing; it is a natural mantra: it goes in, goes out, goes in, goes out. You are not to say that the breathing is going out. You have to simply go with the breathing: it is going out, the consciousness goes with it; it comes in, the consciousness comes in. You simply SENSE its going in and coming out. You try to remember it, and you will find difficulties even in this simple process. For a few seconds you will be aware, then you will forget. Then your mind has taken you away -- to your business, to your woman, to your children, or a thousand and one problems are there. Again after a few minutes you will remember: "I have forgotten; I am not watching my breath" -- then again come back. There is no need to repent, there is no need to fuss about having

forgotten. Because now if you fuss about it, again this time is being lost. Whenever you recognize that you have lost track of breathing, come back; again start watching it. Doing it slowly, slowly, one day you will be able to watch your breath. If a person can watch his breath for forty minutes continuously, then there is no problem in life. He can watch any problem. And by watching, ANY problem can be dissolved.

But first you have to learn how to watch -- so don't start with complex things, but with very simple things. Buddha says two things: watch either breathing or walking. Buddha himself did both: for one hour he would sit under the Bodhi Tree and watch' his breathing, and when his limbs would feel tired, cramped, then he would walk for one hour and watch his walking -- one foot goes... another foot, another, then he would turn. If you go to Bodhgaya where Buddha became enlightened, just near the Bodhi Tree there is a small path on which he used to walk.

The breathing awareness in Buddhist terminology is called ANAPANSATIYOGA, and the walking meditation is called JANKRAMANA. These are two simple processes -- and both are tremendously beautiful: breathing can be watched sitting silently, and walking can be watched being active. But the walking process is very simple: you need not worry about it, you need not plan about it. Everybody is capable of walking; you need not even learn about it. Small, simple, spontaneous processes have to be made aware first. And then, when you have attained a certain capacity, you can try it on other things: anger, greed, sex, possessiveness, jealousy. Millions are the problems. Then you can try on other problems, and you will be surprised by

the miracle of it. It is a very magical process: if you watch something silently, it disappears.

A great sexual desire arises in you: simply watch it arising. It is throbbing in your body, it is moving in your mind, it is stirring fantasies in you -- just watch, with neither condemnation nor indulgence. Just watch, and you will be surprised: the more watchful you become, the less power there is in the sexual urge. There comes a moment when you are fully aware; you have become a light unto yourself. In that moment the urge has completely disappeared. AND, this is not repression -- because you have not repressed the sexual urge. If you repress you will be getting into trouble. All repressed people sooner or later are bound to become insane. So this is not repression: you are not against the sexual urge, you don't have any attitude about it, you simply watch it. And by just watching, the energy changes its quality -- the sexual urge becomes a fuel for awareness, and awareness burns bright. And there is no residue, there is no wound, no repression.

This is how SHILA arises, the graceful discipline Buddha talks about: one is no longer indulgent and one is no longer repressive.

The world has known only two things up to now: either you indulge or you repress. Buddha has shown a totally different path: neither do you indulge nor do you repress. You simply watch.

But always start from the very small things. Never try the first time on some big enemy, otherwise you will be defeated. And once you are defeated you will lose confidence, and you will lose trust in the miracle of awareness too.

The idiot of the village was employed by the priest as a church cleaner. One day, while he was cleaning the altar, a big crucifix fell on his head. Luckily he was not hurt very badly. The day after, the priest found him in a corner of the church with a heap of small, smashed crucifixes.
"What on earth are you doing?" he asked furiously.
Said the idiot, "Much better to kill them when they are still small!"

Remember it: it is much better.
Just first try with very small things which you can easily destroy through your awareness. Then great confidence arises, great certainty that"Yes, it works". Trust overwhelms you; now you have a secret key in your hands. But don't be in a hurry -- go on trying with small things, small problems, simple problems and then go on, by and by.
The tendency of the mind is just to try the most important problem. Once you have the key you want to open the ultimate door immediately, you want to unlock the mystery. Just having the key does not mean anything: you have to learn how to use it.
And the ultimate lock is very complex. You may destroy your key. It may not work.
Start with small things, and never ask 'why' -- because we are not interested in analysis. That is the difference between the eastern psychology which I call the psychology of the Buddhas, and the western psychology, the analytical process. This is the difference: if you go to a Freudian or a Jungian or an Adlerian, or other types of therapies, they

will immediately start analyzing. They will say, "Tell us, what is your problem? Tell us in detail." In Freudian psychoanalysis, the patient talks and talks and talks, and the analyst simply sits by the side listening to his talk, and analyzing in his mind what is what. Then finally he gives the solution: "This is the problem." But this is an interpretation. It may show more about the psychoanalyst than about the patient. It is HIS analysis.

You can try it -- you go to different therapists and they will always interpret your problem differently. If you go to Adler, he will interpret everything as an inferiority complex; that is his base. If you are in politics, he will say that you are inferior, that's why the power urge. If you go to Freud -- you are the same person -- and you say, "I am too ambitious, and I want to become a great politician, a great political leader"; he will analyze it through your sex. He will say that maybe you are getting a little impotent or something -- because whenever a person starts getting a little impotent, he wants some power to substitute for it. So political leaders are very dangerous near about the age of forty-five, fifty. Beware, because by the time they start losing their sex power, then they have to prove themselves somewhere else.

There is every possibility that Adolf Hitler was impotent, and to prove that he was potent he became destructive. If you go to the Freudian he will analyze it in that way. If you go to the Jungian he will find very occult meanings, mythological meanings. He will go into the mythologies of the world and find the meanings.

The eastern approach is totally different: it says 'why' is not the question; the fact is there, the fact is enough. We don't

go into the history of it, it is not going to help. It will make it more complicated. Why go into the past, or why go into the future? The fact is here. It is present in front of you: face it, beware of it. 'Beware' means: be aware of it. Just look at it.

This is a totally different approach. And the Buddhas have said -- and it is now one of the most existential and experiential foundations of eastern psychology: If you watch a fact rightly, penetratingly, it disappears. Just by observation, exactly as you bring light to your dark room, darkness disappears. And with darkness disappears all those problems that existed with darkness.

For example: if you enter a dark house sometimes you stumble upon the furniture, and you become angry, and you beat the furniture and you say, "Some enemy exists here!" And then you grope in the dark; a painting falls on you and then you are furious and you want to smash everything. But all these problems are created by darkness.

Bring light, bring awareness, and then suddenly darkness disappears -- and with darkness disappearing you no longer stumble upon the furniture, and the painting does not fall on you, and there is no anger and no rage, and you are not furious, and you don't go insane. Those problems were concerned with darkness; they disappear with darkness.

In the west they start trying to analyze: "Why did this painting fall?" Now, it is a very costly affair to go to a psychoanalyst and get analysis: "Why did this painting fall in the first place? There must have been something wrong in your childhood between you and your mother -- otherwise why did the painting fall? Why did you stumble on the furniture? You must be accident-prone -- because

other people have passed through the same room and they have not stumbled on the furniture. So it shows something about your childhood trauma. Maybe when you were being born you were stuck, and the doctor had to pull you out. So since then you are stumbling, and you go on stumbling. Now the trauma has to be dissolved." These things -- you laugh -- but they have become very serious philosophies in the west. And there are great propounders of them, and everybody claims that he has found the final solution.

In the east we have not worked that way; we don't ask 'why'. We say, "The painting has fallen, so the painting has fallen. Now I am struck by it, sol am struck. The problem is not with the painting, the problem is not with the furniture, the problem is that the room is dark." Of course, you never stumble upon darkness -- see the point -- you stumble upon the furniture; you never stumble upon, darkness. A painting falls on your head and hurts you; darkness never falls on your head and hurts you, but darkness is the problem. If you pay too much attention to the problems that are happening you will go in a wrong direction, because they are not real problems. The real problem is that the room is lacking light. Bring light in.

Awareness is not a question; it is just trying to become more alert, more mindful.

I have heard.... A woman came before the local judge complaining that her husband had made a murderous attack on her with a large pair of scissors.

"Judge!" she cried. "He rushed at me and slashed my face to pieces!" The judge looked at her face, on which not the slightest mark of conflict appeared.

"When did you say this happened?"

"Only last night, Judge."
"But I don't see any marks on your face," said the puzzled judge.
"Marks?" roared the woman."What do I care about marks! I have got witnesses!"

Now, as if witnesses can prove it, as if just having witnesses is enough.
You can find why you stumbled on the chair, why the painting fell upon you, but nothing will be solved by it. The darkness remains untouched. You can go on finding one explanation, another explanation -- not that in the east a few people have not tried it. A few people have tried it. It has never been a main current of the eastern approach, but a few people have tried it.
That's what the theory of karma is: it is an effort to find an explanation.
You are in business, you go bankrupt; now you ask 'why': "Why are others succeeding and I have gone broke? Why?" Now there is a constant question inside you -- "Why?" Then you go to a religious man, to the priest, to the astrologer. He looks at your hand and he says, "In your past life you have done something, that's why you have failed." Now you feel very relieved. You remain broke, it doesn't change anything. Your bankruptcy will remain there, but you feel satisfied just by the explanation that in your past life you have done something wrong, and that's why you are suffering. Now the answer is there, the answer satisfies your question, but the problem remains untouched. The problem is that you are bankrupt. It does not make any difference what explanation you get.

Somebody is poor and he always feels, "I am good, honest, sincere, and I am poor." Then somebody explains, "This life you are good, honest, of course in the next life you will be paid enough for it. There is no injustice. There may be a little delay," they say in India, "but there is never any injustice. God will pay you -- wait, trust." But he says, "But I am poor, and I am hungry." And then they will say that in the past life you have done something wrong, bad KARMAS, SO YOU are suffering. That makes things clear.

That's why in India there has not been a single revolution in five thousand years' history -- because a revolution is killed by the explanation of KARMA. There cannot be any revolution here. There is no need for revolution: explanations are enough. The poor man is poor, the rich man is rich; the rich is rich because he has done good KARMA, and the poor is poor because he has done bad KARMA. Now if the poor man tries to do some revolution, he will suffer even in future -- again bad KARMA: violence, this and that. "So, at least now, don't do anything bad. Suffer, and in the next life"... and nobody knows what happens in the next life, so it is a very beautiful explanation.

Yes, Marx is not wrong when he says that religion is the opium of the people; it has been used that way. Not that religion as such is REALLY so, but religion has been used as an opium. Then people can be drugged.

I would like to say this to you: never bother about explanations. See the fact, and be aware of the fact, and don't be too concerned about explanations. Otherwise you will go on and on: you did something wrong in your past

life, that's why you are so violent, aggressive, full of anger. But have you never asked the other question? -- "Why did I do something wrong in the past life?" Then they will say, "Even further back you did some wrong"; but that goes on and on. The question is: why, in the first place, did you do wrong in your first life? There is no explanation -- unless God Himself made you in such a way that you had to do something wrong. But then God is the culprit, you are not. Why should you suffer? Let Him suffer if He has committed a mistake.

These explanations are poor efforts to console oneself. Somebody dies and you are hurt, and you are in much pain, and you want somebody to console you, and somebody comes to console you -- because wherever there is demand there is supply. That is an economic law, it applies everywhere. If you are crying and weeping, some foolish, stupid person is bound to come, and he will say, "Don't cry. The soul is immortal." Now, that doesn't make any change. Your wife has died, and you cannot make love to your dead wife. The problem is there: you will miss her. The immortal soul cannot cook food for you tomorrow. And you have to look after your children; the immortal soul is not going to come.

But somebody says, "The soul is immortal"; it gives a sort of consolation: "So she has not died really. So she must be somewhere and there is a possibility to meet someday, somewhere, and it will be good." And you start dreaming, and it consoles. But this explanation is like a tranquilizer, a sedative, like alcohol; it intoxicates you.

If somebody has died and you are in pain, what do I say to you? I say: don't ask for explanations. Look at this pain.

Death has happened; watch it. It has hurt you deeply; watch it, beware. Be aware, be mindful of how fragile life is, how everything ends. Just see the flux-like phenomenon of life, the momentary dream-like existence. Just see, and don't try to explain, and don't try to escape, and don't try to avoid, and don't try to get occupied somewhere else. Just look: death has happened, you are sad, great sorrow has happened to you; look into it. And by watching and becoming aware of it, much will be revealed to you. The sorrow, the sadness will disappear -- and with it will disappear all attachments, because you will be able to see that all attachment brings sorrow. It is not the death of your wife that you are sorry for. It is not because of death. If she had been somebody else's wife, there would have been no problem. She was your wife. It is not the question of death that you are troubled with. Some part of your being is snatched away -- you had become too attached -- you feel uprooted. You will feel a gap in your heart, an empty space. Watching the sorrow that death brings, you will become aware that behind the sorrow is not death but attachment. And seeing the facticity of attachment, you will relax, you will become a little loose in your attachments. Next time death happens there will not be so much sorrow. And one day comes when death happens and there is no sorrow. You know this is how things are, you have accepted it. You have known the reality of life: that it ends in death. And there is nothing else to do. You have become aware.

the fourth question:

Question 4

MY GREED FOR MONEY, TO HAVE MONEY AND TO SEE THAT I AM ABLE TO MAKE MONEY, WHAT DOES IT MEAN?

It simply means that you are greedy.
There is no need to go into great philosophy about it. It does not mean anything else than what it means: you are greedy. And greed says that you must be empty, so you want to stuff yourself with something or other.
Money is a way to stuff oneself with things. Money can purchase everything, so money becomes very important. Then you can stuff your emptiness with everything: you can have as many women as you want, you can have as many palaces as you want, as many cars, airplanes -- whatsoever you want. You can go on stuffing yourself with things. You are empty.
An empty person is a greedy person.
And nobody is ever fulfilled by greed. Nobody is ever fulfilled by any thing -- because things are outside and the emptiness is inside, and you cannot take outside things into the inside. So you can become rich, but you will remain empty. Your treasure-chest may become full, but your heart will remain empty. Your bank balance will go on increasing, but your soul will not increase. In fact it may start decreasing -- because each time you run after money you lose some soul. It is a great risk. By losing your soul you earn money; by destroying your inner purity, your inner virginity, you go on selling your inner for the outer. You go on exchanging. In the end you have piled up much money and many things, but suddenly you realize that inside you are a beggar.

The inner can be fulfilled only by the inner. I am not saying to renounce your money; that too is foolish. To continuously run after money is foolish, to renounce money is also foolish -- because nobody can fulfill his inner emptiness with money, and nobody can fulfill it by renouncing money... because both are outside. Whether you accumulate any money or renounce, both are outside. That is not looking into the problem directly.

You are empty inside: something has to be done there. A prayer has to fill it, a meditation has to flower there -- only God's fragrance will be able to give you a fulfillment.

So I am neither for money nor against money. Money can purchase many things: all that is outside can be purchased with money, there is no problem about it. But money cannot lead you to the inner contentment... and that is the problem. You have to work for that.

My own observation is this: that the more money you have, the more is the possibility of becoming aware of the inner emptiness, because the contrast makes things very clear. A person who is poor inside and poor outside does not know his inner poverty. That's why poor people look more happy, beggars look more happy than rich people, than millionaires. Why? Because the beggar is poor in both ways: poor inside and poor outside. There is no contrast. It is as if you have written on a white wall with white chalk; you cannot read. A rich man has much richness around him, and just in the middle of it all is emptiness, poverty. Because of the contrast, it hurts. It is as if you are writing with white chalk on a blackboard; it comes clear and loud.

So I am not against money. In fact, my whole approach is that only rich people can be religious. A poor person cannot

be. It is very difficult for a poor person to be religious. To be poor and to be religious needs great intelligence, very great intelligence, unique intelligence. Only then can you be religious. To read something written with white chalk on a white wall you need very penetrating eyes, but to read on a blackboard is very simple.

My analysis of the whole of human history is that a country becomes rich whenever it is irreligious. A country becomes rich whenever it is irreligious, and a country becomes religious whenever it is rich: this is how the wheel moves. India was religious one day, when it was a golden bird -- very rich -- in the days of Buddha. It was the richest country of the world; the whole world was jealous. Then it was rich and religious. But whenever a country becomes religious, it starts becoming poor -- because a religious person does not care about outward things. When you don't care, they disappear; then the country becomes poor. Now India is poor, and religious only for the name's sake.

The sun will rise in America; the future of religion is in America, not in India. India is bound to move on the path of communism. It cannot avoid it, it is already on it. It is moving slowly. It is a very old country so it moves very slowly, at an old man's pace. But it is moving; slowly, slowly it is moving. It is dropping democracy, it is dropping freedom, and it is becoming more and more materialist, socialistic. That is the first step; then by and by it will be a communist country. By becoming communist it will become rich again; by becoming rich it will become religious again.

America has become rich and will become poor, sooner or later. You can see the hippies: they have already moved.

They have dropped out of the rich society because they have seen the futility of it. It is meaningless. They talk about love, not about war. The moment you start talking about love and not about war, your country is going to become poor -- because to remain rich one has to remain continuously violent and aggressive. They are talking of the simple life, but a simple life cannot be a rich life. Technology will disappear. If technology disappears, richness will disappear. America is rich, will become religious, and by becoming religious, by and by, it will lose its richness.

There is a possibility of Russia, somewhere in the next century, becoming very rich and suddenly becoming religious. The wheel of history is very dialectical -- thesis, antithesis: this is how it moves.

I am not against richness, I am in favor of religion. If you are very intelligent, then even in your poverty you can see the futility of riches. But then you have to be very perceptive: you have to think about something that you don't have and you have to recognize that it is meaningless. Without having it, to recognize it as meaningless is very difficult. Having it and recognizing that it is meaningless is simple. So I would like to repeat it again: if a poor man becomes religious he shows intelligence, and if a rich man remains irreligious he shows stupidity. A rich man who is not religious simply means he is a fool. A poor man and not religious simply needs sympathy; he is not a fool. You can forgive him. No rich person can be forgiven if he is not religious; that shows he is stupid: he has riches, and yet he has not been able to see that they are futile.

Your greed simply shows that you are feeling empty. Now, you can fill it with things but it will never be filled. Or, you can start growing into your inward consciousness, and it will be filled.
People can continue for their whole lives wasting all their energies in greed, this ambition is not going to help you.

Mulla Nasrudin and his neighbor were talking about the problems of raising their boys.
"Is your son very ambitious, Mulla?" asked the neighbor.
"Yes," said Nasrudin."He has such big ideas about being rich and successful that already he has begun to look on me as a sort of poor relation."

Just the idea that he is going to be very successful and rich, and already he has started looking at his father as some sort of poor relation!
You can go on an ego-trip if you start on the path of greed -- and that can take your whole life. To the very end people remain greedy; they are DYING and they remain greedy; even DEATH does not make them aware.

Solomon and Irving were both partners in the dress business. They had the worst season of their careers, and were at a complete loss as to what to make that would sell. There was not a dress to be cut in their cutting-room. They both decided: the only way out to leave their families any money was to agree to a suicide pact. They drew straws and Solomon was to jump first. Solomon jumped out of the thirtieth-floor window, and as he was falling he noticed that every cutting-room on every floor he passed was busy.

He yelled back to Irving, "Don't jump! Cut velvet!"

Even to the very end -- you can be dying -- but the business, the business of greed continues. Once you are on the trip, it is very difficult to get out of it. One gets more and more involved. And on the path of greed you are insulted many times, humiliated, but still you get up again, and again you rush.

There was a long line waiting in the early morning in front of a clothing store that advertised a special sale. A man walked to the front of the line; the people grabbed him and pushed him back to the end of the line. Once more he headed for the front of the line, and they kicked him and pushed him into the gutter. Finally he got up, brushed himself off, and said to a man at the end of the line, "If they do that once more, I am not going to open the store."

Still he is ready to open the store! They have thrown him in the gutter! But people go on rushing, almost insane. Greed is a sort of insanity.
Use money, but never be greedy. As a means money is perfectly good; it is a great means of exchange, very utilitarian. Use it but don't be used by it possess it but don't be possessed by it -- remain the master.

the last question:

Question 5
OSHO, AFTER YOUR TOUCHING DISCOURSE TODAY, I WENT UP RATHER SOLEMNLY TO

WHERE YOU HAD BEEN SITTING, TO PROSTRATE AND SAY THANK YOU. BUT WHEN I PROSTRATED, I FOUND MYSELF LAUGHING INSTEAD.

The question is from Paritosh.
That's how it should be. That's the way to thank me, that's the way to be grateful to me. I am against seriousness. If you come closer to me, come laughing. Even sometimes when you come solemn and serious, I will make you laugh. Laughter to me is prayer. Serious faces are ill faces. Never go towards God seriously; go laughing and dancing, and your prayer will be heard... and your thank-you will reach to the address.
It was good, Paritosh, that you came to thank me and you started laughing. That is the right way, the perfect way. Like a flower, it opens.
Have you ever seen a solemn, serious flower? They are always laughing. Through their laughter, they are offered to God. Except for man nobody seems to be serious on this earth, and except for man nobody seems to be in misery. Except for man nobody seems to be puzzled. Animals, birds, trees, rocks, rivers, mountains -- nobody seems to be serious. They are all laughing; in their laughter they are praying to God. Join hands with them.
Remember it always: the deeper your laughter, the deeper will become your prayer. If you can dance, you have entered the shrine, you have come close to God.
Yes, dancing is the only way to reach the divine.

Chapter #11

Chapter title: Collecting pebbles on the seashore of life
10 November 1976 am in Buddha Hall

THE BUDDHA SAID:
I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM. I CONSIDER THE TREASURE OF PRECIOUS METALS AND STONES AS BRICKS AND PEBBLES. I CONSIDER THE GAUDY DRESS OF SILKS AND BROCADES AS A WORN-OUT RAG. I CONSIDER THIS UNIVERSE AS SMALL AS THE HOLILA FRUIT. I CONSIDER THE LAKE OF ANAVATAPTA AS A DROP OF OIL WITH WHICH ONE SMEARS THE FEET. I CONSIDER THE VARIOUS METHODS OF SALVATION TAUGHT BY THE BUDDHAS AS A TREASURE CREATED BY THE IMAGINATION. I CONSIDER THE TRANSCENDENTAL DOCTRINE OF BUDDHISM AS A PRECIOUS METAL OR PRICELESS FABRIC SEEN IN A DREAM. I CONSIDER THE TEACHING OF BUDDHAS AS A SKY FLOWER BEFORE MY EYES. I CONSIDER NIRVANA AS AWAKENING FROM A DAYDREAM OR NIGHTMARE. I CONSIDER THE STRUGGLE BETWEEN HETERODOX AND ORTHODOX AS THE ANTICS OF THE SIX [MYTHICAL] DRAGONS. I CONSIDER THE DOCTRINE OF SAMENESS AS THE ABSOLUTE GROUND OF REALITY.

THE BUDDHA is the greatest anarchist in human history. He does not believe in any rule from the outside. To help you become free from the outside, he teaches you an inner rule, an inner discipline. Once you have learned the ways of the inner discipline, he's there, ready to destroy that too -- because either you are ruled from the outside or from the inside. You are a slave; freedom is only when there is no rule.

So the inner discipline is just a step to get out from the outer domination of the society, of the state, of the masses, civilization, culture, etcetera. Once you are free of the outer domination, then Buddha starts destroying your inner discipline too. That's why I call him the greatest anarchist ever. There have been people who have taught that no outside rule should exist, but Buddha is alone in teaching that even the inside rule is a form of slavery, a subtle slavery. No-discipline is his discipline. And when a person is absolutely without any discipline, then there is beauty -- because then there is freedom. Then one acts spontaneously; not according to any rule imposed by others or imposed by oneself. Then one simply acts out of nothingness. Then the response is total; nothing is being held back, and there is no enforcement of any sort, there is no violence. There is tremendous grace, there is benediction -- because now the actor has completely disappeared, the doer is no more there. If you are trying to discipline yourself, the doer remains, in a subtle way. If you are trying to discipline yourself, you remain schizophrenic, you remain divided. A part of you disciplines you, another part is being disciplined by you. So one part becomes the master and another part becomes the

slave. Again there is division, again there is duality, again you are not one.

And there is bound to be conflict in this duality, because in reality you are one, and this is a fiction. Who is trying to rule whom? Who is there to be dominated by whom? There is only one existence inside, one being. To bring any sort of discipline means to divide that unity, and that division is misery, that division is hell.

So first Buddha says: There is no God -- because if there is a God and any belief in God, then man can never be free; because then there is a dominator, a dictator. With a God in the world, there can be no democracy -- impossible. If God has created man, then of course He is the ultimate power. If He's omnipotent, omnipresent, omniscient, then how can freedom exist? You are never left alone, He's everywhere: that's what the so-called religious people teach. They say, "He's looking at you wherever you are. In the most private situation also, He's there, watching you constantly. His eyes follow you."

This seems to be a very dangerous teaching: it means you don't have any freedom, it means you don't have any privacy. And God is like a universal peeping-tom; He's always there at the keyhole, you cannot escape from Him. His very presence is destructive; His presence means that man has no freedom.

Neitzsche's declaration that God is dead and now man is free, has a Buddhist tone to it. That's what Buddha has said: God is not and there is freedom. Freedom means: you are not created by anybody and you are not dominated by anybody and you are not manipulated by anybody. To Buddha, freedom is God. Try to understand it. It is difficult,

because Buddha uses such terminology that it becomes very difficult for childish minds to understand. The childish mind can always understand that there is a God dominating you, looking after you: compassionate, kind, great -- the Father, the Mother. These are childish ways to understand the truth.

Buddha says: There is no God, and freedom is absolute. That absolute freedom is Buddha's God. Freedom is God. Freedom is divine. So first he takes away all outer beliefs. There is no need to believe in a God. The belief itself will become the barrier.

Just the other night a sannyasin came from England, and she was very nervous, trembling, shaking. And she said, "I am very much afraid, because I cannot yet believe in you." I said, "Who expects you to believe in me?" She was afraid because she thought that she doubts. The ordinary religions have taught people that you become religious only when you believe. If you don't believe, you are irreligious. The west is completely unaware of a great religion that has existed in the east which does not require any belief. In fact it says belief is a barrier. A religion without belief is very difficult for a Christian or a Mohammedan and a Jew to conceive. It was even difficult for Hindus and Jains to conceive.

Buddha is a great revolution, a very radical outlook. He says: All beliefs are dangerous. You should not believe, you should see.

I told the sannyasin, "Don't be worried; doubt is perfectly okay. Doubt is better than belief. Doubt can never hinder you; doubt remains open. Belief is a closing of the mind -- then the aperture is closed, then you don't look." In fact, a

man who believes becomes afraid to look. Maybe the truth is against his belief. Then what to do? -- he closes his eyes. It is easier to protect one's belief with closed eyes than with open eyes. Who knows? -- the truth may not coincide with your belief, the truth may shatter your belief, the truth may be against your belief. It may not be Christian, it may not be Hindu, it may not be Mohammedan. Then what will you do? So it is better to remain with closed eyes.

A man with belief becomes afraid: he does not seek and he does not enquire and he does not search. He never explores. He remains stuck with his belief. He holds his belief to his heart; this is out of fear.

Religion is not out of fear -- at least REAL religion is not out of fear. At least, it should not be out of fear. Real religion is fearlessness. Buddha says: With a God, how can you be fearless?

The Jewish God says: I'm very jealous. Don't worship any God other than me; I'm very jealous. And if you worship any other God, I will destroy you.

Now, these words look very political, and very stupid. And to put these words into the mouth of God Himself is sheer nonsense. God saying"I am very jealous"? -- then God seems very human, even below human -- because there have existed human beings who are not jealous. A Buddha has existed who is not jealous. Buddha seems to be in a better state of consciousness than the Jewish God! Jealous? Prohibiting his followers not to worship anybody else? -- "Because I am jealous, and I will destroy you"? What the Jewish God says is simply unbelievable. He says. "If you commit something against me, for ten generations I will torture you. Not only you: ten generations of your children

will be tortured. And if you worship me, for a hundred generations the rewards will be coming to you."

Now, what type of God is this? And your child has not done anything. You commit some crime, you disobey God, and for generations your children will suffer, and for a hundred generations your children will get the reward if you have done something good. And 'something good' means, in Jewish terms: if you have obeyed the omnipotent God. If you disobey it is sin; if you obey it is virtue.

There seems to be no real value. God may be saying something absurd, but if you obey it is virtue, if you disobey it is sin. And this threat, that "For ten generations I will take revenge", and this bribery, that "For one hundred generations I will reward" -- look at what type of mind has worked out this concept of God. It cannot be very divine. It is not divine at all. It is, in fact, sub-human.

Buddha says: There is no God. Don't be afraid. To make man fearless, Buddha says there is no God. And to make man an explorer of truth, he says there is no need for any belief. Belief is not a requirement: it is an obstacle. Be open. Explore. Doubt, think, meditate, experiment; and when a mind comes to experience truth without any belief, the mind itself becomes true -- because then there is a communion between truth and the mind.

Be fearless. There is no need for anybody to dominate you; freedom is the very substratum.

First he drops outer beliefs: in God, in hell, in heaven -- because your hell and heaven are just your projections. If you knew about different hells and heavens you would understand. The Tibetan's hell does not have fire in it, because the Tibetan's hell has to have more cold, more ice.

They know -- they suffer from cold, so hell has no fire at all. Of course, the Hindu's hell has fire; they suffer from heat. The Hindu's concept of heaven is almost of an air-conditioned heaven. The sun is never hot, and cool breezes are always blowing, and shady trees, and the flowers are like diamonds... and everything is cool. Of course, a hot country -- suffering for centuries from heat -- dreams.
But things continue -- they are your projections. There are as many hells in the world -- and as many heavens -- as there are climates, because it will depend on the experience of your own climate. For a Tibetan, fire in hell will look almost like a heavenly gift. No, fire has no existence in hell, it is absolutely cold; you will be frozen to death by coldness. Fire exists in heaven. There, everything is warm.
Now, what do these concepts show? They show your mind, they don't show anything about heaven or hell. Man continues in his dreams, in his projections.
If you die, you may be dying as far as your body is concerned, but your mind continues. In fact, the Buddhist approach is that the idea of heaven and hell has arisen because during his whole life a man projects, thinks, about the after-life. And if he has been committing many crimes and sins, he becomes guilty; he feels that he is going to hell. He becomes very afraid. By the time he's dying the fear arises: "Now there is no time left to put things right." Now he is going into hell, and he has an idea of hell, of what hell is. So when a person dies, when he is free from the body, the projections become very real. He starts dreaming. So when a Hindu dies, certainly he dreams after death. Immediately he dreams either of heaven or hell; it depends. If he was a good man, virtuous, a worshipper,

then of course he is very self-confident: when he dies, he knows that he is going to heaven. Immediately after death, the mind starts dreaming. The time between one death and another birth is used in dreaming.

You live in a dreamworld -- exactly as you live in the night. What happens when your body relaxes and you go to sleep? -- you start dreaming. You forget your body in your sleep. Sleep is a tiny death, a very mini-death. You forget your body, you don't remember your body at all, you become just your mind; as if the mind is no more burdened by the body and the reality of the body. The mind is freed. There is no pressure on the mind of bodily reality, of objective reality. Mind is freed. Suddenly, you start dreaming. Of course, your dream is YOUR dream; it has nothing to do with any reality whatsoever.

When you die this is exactly what happens, and it happens in a bigger proportion. Once you die all the pressure of bodily reality and objective reality disappears. The mind is free to dream. Even in sleep there is a burden, even in sleep you are connected with the body, but in death you are disconnected completely. Now the mind is completely free. Like a balloon, it starts rising into its projections. So if you have lived a bad life.... When I say 'if you have lived a bad life', I mean: if you THINK your life has been bad, if you have been taught that this life is bad.

For example, if a Jain has been eating meat, he will suffer hell after his death -- but not a Mohammedan, not a Christian, not a non-vegetarian who has never thought about it. He will not suffer hell. But a Jain is bound to suffer hell. If he has eaten meat, his idea will make him

guilty; the guilt will be there, the guilt will project. And he knows what hell is; the hell will be projected.

Between death and birth there is a great dreaming time, and you can live long in that dream time -- because the dream time is absolutely different from your waking time. Have you sometimes observed that you are just sitting in your chair and for a minute you fall asleep and you dream? And the dream is so long that it takes years -- in dream time. Then suddenly you are awake and you look at the clock and only one minute has passed. Now you are puzzled. How, in one minute's dream, could you see a projection of many years? You were a child, then you become young, and then you went to the college and the university, and you fell in love and were married, and you were just coming out of the church -- and the dream is broken. And there is such an expanse of many years. How has it happened in a single minute?

Dream time is different from actual time: it can happen in a single minute. So maybe between death and birth there are only a few minutes, or a few days at the most, or a few hours. But they will look very long; you can dream infinite dreams -- you can dream of hell, you can dream of heaven -- but you continue.

I have come across a beautiful anecdote sent to me by a few of my sannyasins.

Once upon a time, there was a playboy named Shiva. One day, he suddenly died. His friends thought of enquiring if he had reached hell. Of course, naturally, they thought he must have reached hell. So they rang up hell.

The phone was picked up and a voice boomed, "Hello, the devil speaking."
"Hello, Mr. Devil, has Shiva come to hell?"
"No, try the other place. We have enough playboys here, and we don't need any more trouble," said the devil.
So they rang up heaven and a very, very holy voice said, "Hello, Virgin Mary speaking."
"Has Shiva come to heaven?"
"No, not yet," said Virgin Mary. "Try tomorrow."
So they rang up again the next day, and the same pure and holy and saintly voice said, "Hello, Virgin Mary speaking."
They again asked about Shiva and she said, "No, not yet. Try tomorrow." And her voice was as sweet as honey; sweet in the beginning, sweet in the end, sweet throughout!
So next day, they tried again and a wonderful and sexy voice came, "Hello, Mary speaking."
The friends looked at each other and said, "So, he has reached."

Your hell is your hell; your heaven is your heaven. It is your projection, it is your personality projected in dreams. These are not realities.
Buddha is tremendously existential. He's the first religious man who has said that there is no heaven and no hell; it is just in the dreams of humanity that heaven and hell exist. If you have stopped dreaming while alive, then there is no heaven and no hell. In fact, there is no sin and no virtue.
He's the greatest iconoclast, the idol-breaker. He takes everything away from you -- because he knows that unless everything is taken away, the mind continues. Mind needs props. If all the props are taken away, the mind collapses.

And in that collapse, reality arises in its true color, in its true tone.
The reality is only when the mind is not. Mind is a distorting faculty.
Now these are the last sutras; of tremendous import. Each sentence is like a sword, and it cuts the roots of the mind. And when it comes to cutting the roots of the mind, Buddha excludes nobody, not even himself. That's his authenticity. It is not that he is against other philosophies, he's against philosophy as such -- against his own philosophy too. That's the authenticity of the Master. It is very easy to be against others' philosophies, but to be against one's own philosophy means the man has no philosophy of his own. He's simply asserting a truth: that philosophy is not the door to reality. He's against all methods, including his own. You will be surprised: "Then why does he use methods?" The methods are to be used only because of you: because you are not ready to take the jump. The jump is too big, and you take it in small doses. Hence, he has to invent methods. The same is true about me: I would like you to take the quantum jump without any methods, but you cannot take it. Then the abyss is too big and fear possesses you. So I have to make small steps for you. Slowly, slowly, I persuade you. The more you become ready, the more I push you into no-method, into no-mind, into no-religion.
The essential religion is no-religion, and the greatest method is no-method. And to come to a state of no-mind is to come to awareness. Buddha has to talk to many categories of people, but these sutras are for those disciples who have come of age, who have become mature.
It happened once:

I was chatting with Mulla Nasrudin, who was a rabid fisherman. I told him, "I notice, Nasrudin, that when you tell about the fish you caught, you vary the size of it for different listeners."
"Yes," he said, "I never tell a man more than I think he will believe."

And that's what Buddha is doing too. If you have come to him with a childish mind, he will give you some toys to play with. If you have come with a little better, a little more grown-up mind, a little more mature, he will not give you those toys. And if you are really mature enough to listen to truth, unafraid, then... then these sutras.
Today's sutras are the last. They are meant only for very grown-up people, so listen to them very attentively.
It is said: Once Jesus' disciples asked him, "Have you brought a message of peace to the world?" He said, "No. I don't bring peace, I bring a sword." A sword? And Christians have puzzled over it down through the centuries, because it doesn't look right. Jesus is the messenger of peace and he says, "No, I have not brought peace to you, but a sword." And he says, "I will teach you how to hate your mother and how to hate your father and how to hate your wife and how to hate your husband and how to hate your children. And unless you are ready to hate your father and your mother, you cannot follow me."
Now, these words coming from Jesus, who says, "God is love," look very contradictory, very inconsistent. It is difficult to sort out what he means. And it has been difficult for Christians; they avoid these sentences. But if you

understand this sutra of Buddha, you will be able to understand Jesus too. By 'sword' he means: each Master brings a sword into the world to cut the roots of the mind. And when he says, "Unless you hate your father and your mother and your family, you cannot follow me," what is he saying? He's saying: Unless you drop that mind that has been given to you by your mother, by your father, by your family; unless you drop your past; unless you forget completely what the society has given to you -- the idea of good and the idea of evil; unless you drop the whole conditioning that society has given to you, you cannot follow me.

These sutras are like swords: they cut, and they cut totally. Buddha is very hard because he has great compassion. He will not allow any loophole from where you can find your slavery again. So first, drop all outer discipline; and then, drop the inner discipline too. In that undisciplined state is freedom, is NIRVANA, is MOKSHA. And out of that freedom, whatsoever happens is virtue. Out of slavery, whatsoever happens is sin.

THE BUDDHA SAID:
I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM.

He says: All political power, all power as such, is stupid. Don't rush after it, don't be ambitious, because all ambition collects dust and only dust. If you are not disillusioned by dust, you will not be able to know what truth is. A man obsessed with ambition is not capable of knowing truth at

all. Eyes full of ambition never see what is; they only see what they want to see. The ambitious mind is the wrong mind; the non-ambitious mind is the right mind.
To be non-ambitious -- what does it mean? It means that you are not hankering for the future, that you are not hankering for the next moment; that you are not hoping for the next moment, that you have abandoned hope; that you live in this moment, that you don't have any future, that the present is all that is. A non-ambitious mind becomes still, and that stillness comes of its own accord -- not that you still yourself. A non-ambitious mind is still; there is nowhere to go, nothing to hanker after. Then reality is available.
For an ambitious mind reality is not available, because reality is available only in the present and the ambitious mind is always somewhere else, ALWAYS somewhere else. The ambitious mind is never content. Discontentedness is its very base. Buddha says: For what are you desiring? Desiring for kingdoms? You want to become great kings and dignitaries?

I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM.

Why does he say 'that floats in the sunbeam'? Have you seen sometimes... a sunbeam enters through the roof, the whole room is dim and dark and just one beam of sun enters into the room; then you can see dust floating, dust particles floating in it. They shine, they look like diamonds. They are ordinary dust. If the sunbeam were not there you

would not even see them, but in a sunbeam they look like diamonds. They shine, they become radiant.
Buddha is saying: When you project an ambition, when the sunbeam of ambition is there, dust particles look very precious. They are not precious in themselves. And he should know: he was born a king. Then he left those palaces. The day his ambition dropped, suddenly the sunbeam disappeared and he saw only dust and dust.
The night he left his palace and his kingdom and his newly-born child, the charioteer took him out of the kingdom not knowing where he was going. And the charioteer was not supposed to ask. But when Buddha came out of the chariot and he told the charioteer, "Now you take my clothes back, and please give your dirty clothes to me," he could not understand what he meant. He said, "What are you doing? Have you gone crazy?" He was an old man, the age of Buddha's father, and he said, "I have looked at you and I have loved you from your very childhood. What are you doing? I am just like your father; tell me, what is your agony? Why are you leaving these beautiful palaces, this kingdom? You are the happiest man in the kingdom. Where are you going?"
And Buddha said, "I look at those palaces; they are on fire. Everything is burning, the whole world is burning and I want to move in a cool shade." The charioteer, of course, was not able to understand what he was saying.
He said, "What are you talking about? I don't see any fire anywhere. What are you talking about?"
And Buddha said, "You may not understand, but I have seen the fire. Everything is on fire, everything is burning, because everything is moving towards death."

Just the day before, he had gone to the town, his capital town, to inaugurate a youth festival, and on the road he had come across a dead body. He had not seen a dead body up to that moment. He asked, "What has happened to this man?"

The story is beautiful. The story is told in an eastern way, in a mythological way. The story says that the charioteer was prohibited by Buddha's father ever to talk about death, and ever to answer such questions -- because the father had been forewarned when the Buddha was born that if ever he came to know about death, he would renounce the world. So the charioteer was not going to say anything. But the story says that one god, looking at this, entered into the charioteer's body. Seeing that the moment had come when Buddha was ready to renounce, and only through that renunciation was he going to realize, the rare moment of existence had arrived, the gods helped. They forced the charioteer to say the truth.

The charioteer said, "The man is dead, Sir."

And Buddha asked, "Is this going to happen to me too?"

And the charioteer had to say, because the gods were forcing him -- so he said, "Yes, this is going to happen to you too, sir.

And Buddha said, "Then return home. Then there is no point in going to inaugurate the youth festival. I am no longer young. Seeing death, I have become old. Seeing death, I have died." A great glimpse, a great insight happened. And Buddha said the next day, "The whole world is on fire. I have seen death and when death is coming, then what is the point? I would like to find something which is beyond death."

I CONSIDER THE DIGNITIES OF KINGS AND LORDS AS A PARTICLE OF DUST THAT FLOATS IN THE SUNBEAM.

But we don't see death; our ambition prevents us from seeing it. Even if death came right in front of you, you would not be able to see it because your ambition would function as a barrier. It won't allow you to see, it is like a blindfold.
I have heard....

A rich manufacturer from New York suffered a nervous breakdown.
"You must have a rest," advised his doctor. "Go to Florida, lie around under the sun, go swimming. You will be better in a month."
The businessman followed the doctor's advice and went to Miami, got into his swimming shorts and strolled the warm sandy beach. Then the water was too much to resist and he went for a dip. But he had overestimated all the years he had gone without exercise and before he realized it he was over his depth, and could not swim back.
"Help! Help!" yelled the businessman. "Save me! I'm drowning!" An alert lifeguard heard the cry, dived into the water, and towed him to safety.
The manufacturer's wife came running to the scene on the beach."Irving, baby, are you alright? Speak to me!"
"I'm alright," wheezed Irving, dripping water, "but I've got to ask you something in private, please. Bend down."

The worried wife stooped over."Yes, Irving, what is it that you want to ask me?"
"Tell me, how much do I tip for a thing like this?"

He had faced death... but he asks his wife, "Tell me, how much do I tip for a thing like this?" Life is not a problem; money is the problem: 'how much do I have to tip?' Even facing death a man never realizes that the very existence of death makes his whole life meaningless. Money has no meaning when death is there. But the ambitious mind lives in a very different world: the sunbeam of his ambition makes dust particles shine like diamonds. Once the sunbeam disappears. once the ambition is not there, everything falls flat and you can see where you were going, what you were hankering for. If life is going to disappear -- and it is going to disappear, it is going to move into the desert of death sooner or later; it is only a question of time -- then... then whatsoever you are hankering for is meaningless. Death will take everything away from you. Buddha says: Seek something which death cannot destroy.

I CONSIDER THE TREASURE OF PRECIOUS METALS AND STONES AS BRICKS AND PEBBLES.

All your money, all your precious stones, all your bank balances, Buddha says, "I consider as pebbles." You are children playing on the seashore of life, collecting pebbles -- colored of course, they look beautiful of course, but they are pebbles on the seashore -- of no significance. And while you are collecting them life is rushing out of your hands,

slipping by. You are taking a great risk. This opportunity is not to be destroyed in only collecting pebbles.

A man who took his two little girls to the amusement park noticed that Mulla Nasrudin kept riding the merry-go-round all afternoon. Once, when the merry-go-round stopped, the Mulla rushed off, took a drink of water, and headed back again. As he passed near the girls, their father said to him, "Mulla, you certainly do like to ride on the merry-go-round, don't you?"
"No, I don't. Rather, I hate it absolutely and am feeling very sick because of it," said Nasrudin. "But the fellow who owns this thing owes me a hundred rupees, and taking it out in trade is the only way I will ever collect from him."

Money seems to be the greatest obsession in the world. Money seems to be the greatest madness in the world. We go on selling our lives and collecting pebbles; we call it money. One day we simply disappear and the money is left here. And the life that you wasted in collecting that money could have been used in a more creative way. It could have become a song, a dance; it could have become a prayer, a meditation; it could have become a realization of truth, freedom... but you missed.

Buddha says:
I CONSIDER THE GAUDY DRESS OF SILKS AND BROCADES AS A WORN-OUT RAG.

All that you go on desiring seems foolish. There are people who live only to eat; there are people who live only to

dress; there are people who go on playing with things -- good when you are a child, but it seems that very few people ever become grown-ups. They certainly grow old, but very few people become grown-ups. To grow old is one thing, to become grown-up is quite another. A grown-up person is one who can see through things: what is a toy and what is not a toy. Small children playing -- you laugh at them; but have you looked into your own life? Have you grown up at all? Maybe you have changed your toys -- they are playing with toy cars and you are playing with real cars -- but the play remains the same. There are people....

Once I was a professor in a university, and a professor used to live just across from me. He had a car but it was always sitting there, and he would clean it and wash it every day, religiously. I became puzzled, by and by, because it never came out of the porch.
I enquired. He said, "You see, the traffic is such, and the car is so beautiful, and it is risky to take it to the university. You know the students; somebody may scratch it."
"Then why have you purchased this car?"
He said, "I love it."

Now, think of loving a car! But there are people who love cars, who love houses. It is not very difficult to see what has happened to them. These are the people who cannot love a person; they can only love a thing -- because you can manipulate a thing, control a thing, better than a person. A person is always dangerous. If you love a woman it is always dangerous; if you love a man it is always dangerous -- because a man or a woman is a freedom, intrinsic

freedom. You cannot totally control. Man has tried in every way -- to create marriage, and laws, and this and that, and create respectability around it, and punishment and awards, and everything just to make one thing certain: that the woman is no longer a freedom, that the man is no longer a freedom. When a man is a husband he is no more a person, and when a woman is a wife she is no more a person. The freedom has been killed. Now, a husband is a thing, and a wife is a thing: they can be controlled more easily. If the wife does something, you can go to the court. The magistrate will help you, the police will help you to force the wife back into her 'thinghood'.

People love things... and people are afraid of persons. Then people can go to absurd limits. Now, a car has a utility; certainly it has a utility -- but to be in romantic love with a car is absurd. And this is romance! I would see him washing it every day, for half an hour, completely absorbed, and the car was never used. He went to the university on a bike, and the car went on sitting there. But he felt very happy that the car was there. He looked at the car as if he were looking at his woman, he touched the car as if he were touching a human body. I watched him: his eyes would suddenly become aglow when he looked at his car; something great happened around the car. It is absurd -- not only absurd, it is insane.

I CONSIDER THIS UNIVERSE AS SMALL AS THE HOLILA FRUIT.

I CONSIDER THE LAKE OF ANAVATAPTA AS A DROP OF OIL WITH WHICH ONE SMEARS THE FEET

And Buddha says: If you become aware, the whole universe looks very tiny -- because awareness is bigger than the whole universe.
Man is very tiny if you look at his body, man is very foolish if you look at his mind, and man is tremendously vast if you look at his consciousness. Three things meet in man. The vast, the infinite, meet in his consciousness, in his awareness. That's what you become aware of when you meditate: boundaries recede and disappear. The body does not contain you; in fact, you contain the body. Ordinarily you think, "I exist in the body." It is absolutely wrong. The body exists in you; you are vaster, you are bigger -- not only bigger than the body, you are bigger than this whole universe. It is awareness that holds all. But if you look at the body you are very tiny. And then, if you go on getting identified with your body, a great desire arises to be big. That's what politics is, that's what the desire and ambition for money is, that's what you try when you use beautiful clothes to exhibit yourself: you try to hide the body, your tinyness, your smallness. You try to make it look beautiful, you try to make it precious.

It is said that once Mulla Nasrudin was in his Turkish bath, and there came Tamurlaine, the great murderer and the great emperor and the great conqueror. And only two persons were there, Mulla Nasrudin and Tamurlaine. And Tamurlaine, as was his habit, asked Mulla Nasrudin, "I have heard that you are a very wise man. How much do you think is my cost, my price?" Of course, he must have been hoping that he would say, "You are priceless, sir. The whole universe is nothing before you."

But he looked at him, brooded over it and said, "Sixty rupees."
Tamurlaine was very angry and he said, "What do you mean? Sixty rupees Even this towel I am wearing is worth more than sixty rupees!"
Nasrudin said, "That's why I said sixty rupees. I am not counting you -- you are nothing -- only this towel. I don't take any risks; that's why I say sixty rupees."

If you are identified with the body, of course, your value is not much -- cannot be much. How much value do you think you can get out of your body if you go and sell it? If you ask the scientists they say, "Somewhere near around five rupees." Not even sixty rupees... somewhere nearer to five rupees. There is a certain amount of aluminium and iron and phosphorus and things like that; if they are all collected and sold in the market, they will cost near about five rupees -- and that's true because the cost of things has gone very high.
And in the first place, nobody would be ready to purchase your body. Immediately, the moment you die, everybody is ready to dispose of you, some way or other: "Just finish it now."
It happened:

It is said about the great Emperor Akbar that he used to go to see a Sufi mystic, Fareed, and he used to touch his feet. Now, Akbar's court people became a little jealous: "Akbar, the great Emperor, touching the feet of a poor beggar?" And they told Akbar one day, "This doesn't look good, it is humiliating. You need not touch that beggar's feet. Your

head is an Emperor's head and you put your head on his feet?"
Akbar said, "You do one thing: you bring the head of a dead man and try to sell it."
When the emperor had said, they had to try. Wherever they went people chased them out. They said, "Have you gone crazy! Get out from here! Your head is stinking, and who wants this head? Get out!" They tried in all the shops, in every market in Delhi, and from everywhere they were thrown out. They came back and they said, "Nobody is ready to purchase -- not only that, people don't even listen. They simply say, 'Get out from here! Have you gone mad? What will we do with a human head?'"
Akbar said, "Then what do you think? My head is just a human head; one day you will not get any price for it. So if I put this useless head at the feet of Fareed, why do you think it is humiliating?"

It is said that once a great Sufi mystic was caught by a few people who wanted to sell him in a slave market. He was a very young, healthy man, radiant. So they were very happy; they were going to get a good price. They took him. He said to them, "I know that you are going to sell me, but let me tell you one thing: if you listen to me, you can get the highest price possible. I know my price, you don't know, so whenever you are ready to sell, just ask me, 'Is it the right price?'"
After just a few hours they came across a king, and the king said, "The man looks good; I will purchase him. I will give five thousand rupees." It was too much in those days, and they were ready. But the mystic said, "Wait, this is nothing,

let the right purchaser come and I will tell you. Don't be a fool" -- so they refused. A rich man came and he offered ten thousand rupees. Now they were ready; they were not even going to ask. But the mystic said, "Wait! Are you a fool? Have you not seen? The price is double now. Just wait." And then came another rich man and he offered fifteen thousand rupees. By now, those people had become aware that he was right: "We have a very precious man." And this continued the whole day. Many people offered, but the mystic was saying, "Wait." The last offer was for fifty thousand rupees but the mystic said, "Wait!" After that, people started going home, the market was becoming deserted. The last man came and he was carrying just a bundle of straw. And that was the last man. Those people said, "Now there seems to be no purchaser, and we will again have to wait for eight days. Next week, again there will be a market."

The mystic said, "Wait, ask this man." They asked the man and he said, "I can give you this bundle of straw. I don't have anything else." And the mystic said, "That is the right price; sell it! This is exactly the right price. Now don't miss this opportunity." Those people started beating their heads. They said, "We have got a madman! We have lost fifty thousand rupees and now he says, 'This is the right price!'" But he was showing, he was indicating something: there is no price; the body is very tiny and very small. If you get identified with it, you are getting identified with straw, a bundle of straw -- or as Buddha says, "A bag of skin, full of filth." If you get identified with the mind; you have a little more freedom. But mind is foolish, mind is stupid, mind is

mediocre: it does not know anything about truth. It simply goes on inferring about truth, guessing. Mind is guesswork. Buddha says: If you get to really know yourself, then you are vast, infinite. Then you are God.

I CONSIDER THIS UNIVERSE AS SMALL AS THE HOLILA FRUIT. I CONSIDER THE LAKE OF ANAVATAPTA AS A DROP OF OIL WITH WHICH ONE SMEARS THE FEET.

Buddha is saying: If you know man in his true reality, he is so vast that the biggest lake is just an oil drop on his feet. He is so vast that the whole universe is smaller than him.

I CONSIDER THE VARIOUS METHODS OF SALVATION TAUGHT BY THE BUDDHAS AS A TREASURE CREATED BY THE IMAGINATION.

This is the sword: it cuts everything from the roots. Now he says: I consider the various methods of salvation taught by the Buddhas as a treasure created by the imagination. All methods are created by the mind, so they cannot lead you beyond the mind. That which is created by the mind cannot lead you beyond it. To go beyond it you will have to leave all that is created by the mind. Methods are also created by mind: Yoga, Tantra, Yantra, Mantra -- all methods are mind-creations, imagination... beautiful imagination, sweet dreams, golden dreams, and of course, they are created by Buddhas.

To bring you out of your body, mind is used. So there are a few techniques to bring you out of the identification with

the body. Then, to bring you to the very boundary of the mind, there are other methods which take you to the very brink of where mind ends. Then you have to jump out of the mind -- of course, by jumping out of all methods.

I CONSIDER THE VARIOUS METHODS OF SALVATION TAUGHT BY THE BUDDHAS AS A TREASURE CREATED BY THE IMAGINATION. I CONSIDER THE TRANSCENDENTAL DOCTRINE OF BUDDHISM AS A PRECIOUS METAL OR PRICELESS FABRIC SEEN IN A DREAM.

Buddha says: Even what I am saying to you... maybe it is very precious, but it is precious metal or precious stones seen in a dream.
That's what I say to you always: that truth cannot be uttered. The moment you utter it, it becomes a lie. Truth cannot be said. The moment you say it, it is almost part of a dream now; no more truth.
The Zen Buddhists say: Buddha never was born, never walked on earth, never taught a single teaching, never initiated anybody to be his sannyasin. And still they go and worship Buddha! Rinzai used to say that it looks absurd. One sceptical philosopher came and he heard Rinzai saying that Buddha was never born. And just behind Rinzai was a great statue of Buddha. The thinker waited, and Rinzai said that Buddha never taught anything; in fact, he never existed, so how could he teach? And then, when the sermon was over, he went to the statue, touched the feet and offered a few flowers. The sceptical thinker said, "Wait! Now, there is a limit to everything. This is too much! You

say this man never walked on the earth; you say he never taught; you say in fact that he was never there. And now, whose feet are you touching? Whose feet are you touching, and to whom are these flowers offered?"
And Rinzai laughed and he said, "I am offering these flowers to this man because he taught and still he said, 'I have not taught you anything.' He was born and yet he said, 'That which is born is beyond birth and death.' He walked on the earth but still deep inside he remained immovable; he never walked. The wheel moved; the hub remained in its place, centered."
Buddha's teaching is tremendously contradictory. First he teaches you, "Do this, do that," and then he suddenly says, "Drop all. Now the boundary of the mind has come. Now drop this last dream too."

I CONSIDER THE TEACHING OF BUDDHAS AS A SKY FLOWER
BEFORE MY EYES.

Have you sometimes watched, sitting by the shore, on a beach? -- look into the sky and you will see flowers moving in the sky. Now scientists say they are ions. Or if you ask Wilhelm Reich, he says that they are particles of orgone energy. If you ask the eye specialists, they say that there is nothing; just the movement inside your eye nerves creates the fallacy of something in the sky. You can press your eye with a finger and then you can see those flowers more. These are called sky flowers -- they exist not, but you can see them. And if you move your eyes they will come down

and they will go up; you can play with them like a yoyo. But they are not, they are not existential.
Buddha says:

I CONSIDER THE TEACHING OF BUDDHAS AS A SKY FLOWER BEFORE MY EYES.

All teaching is meaningless. Truth cannot be taught, it can only be caught. There is no way to teach it. By teaching you can transfer words, doctrines, beliefs; truth is never transferred that way. But being with a Buddha, you can catch it... it is infectious. Hence the value of SATSANGA: being with a Buddha, being with a Master, being with one who has become enlightened.
What does it mean, 'to become enlightened'? Buddha says it simply means,

I CONSIDER NIRVANA AS AWAKENING FROM A DAYDREAM OR NIGHTMARE.

He says you are living in a dream: the dream of ambition, desire, a thousand and one types of greed, anger, lust, passion. You live in a dream. NIRVANA, enlightenment, is nothing but coming out of the dream, just becoming awake. There is nothing occult in it, nothing esoteric in it. Buddha has no esoterics in his teachings; he is very simple. He says: This is all -- the man who lives in the world, the worldly man, the 'SAMSARIC' man, is in a dream -- that's all; and the Buddha is one who has come out of the dream. The difference is not in their consciousness, the difference is only that the worldly man has something more than

Buddha. Buddha has only awareness; the worldly man has something more than the Buddha. Buddha has only awareness; the wordly man has awareness plus dreams. And because of those dreams, the awareness becomes clouded -- as if the sun is clouded and you cannot see. Clouds disappear and the sun is there. But as far as the inner light is concerned, there is no difference between a Buddha and an ignorant man. They are made of same stuff.

I CONSIDER THE STRUGGLE BETWEEN HETERODOX AND ORTHODOX AS THE ANTICS OF THE SIX [MYTHICAL] DRAGONS.

And Buddha says it is all nonsense -- the traditional and the anti-traditional, the orthodox and the heterodox, the theist and atheist, and the thousand and one types of philosophies and systems fighting with each other, arguing, proving, disproving. He says it is just a game, a mind-game, mythological. It has no significance. Don't be too much entangled with theories and doctrines; they are part of the dream. Get out of the dreaming state, become more aware.

I CONSIDER THE DOCTRINE OF SAMENESS AS THE ABSOLUTE GROUND OF REALITY.

This is his ultimate assertion; meditate over it.

I CONSIDER THE DOCTRINE OF SAMENESS AS THE ABSOLUTE GROUND OF REALITY.

Buddha says: Things are not different, they are the same; they only look different, they only appear different. The tree there, and the rock, and you, and the animals and the stars, are not different. At the innermost core, reality is one and the same. Substance is one and the same, there are no distinctions. Distinctions are dreams.
Physicists call that one reality 'electricity' or 'energy'. Materialists, Marxists, communists, call that reality 'matter'. idealists call that reality 'mind'. Yogis call that reality 'consciousness'. Buddha calls that reality 'nothingness'.
Now, this word 'nothingness' is very important. 'Nothingness' means: no-thing-ness. No thing is. All things are just forms, dreams. We are different only in form, and forms are just dreams. It is as if out of gold you can make many sorts of ornaments. Those forms, different ornaments, are just dreams, because the gold is the reality. Behind all the forms is gold; behind all the forms is one reality.
Buddha says: That sameness is the absolute ground of reality.
If you go in, you leave the form. First you leave the form of the body. Have you observed it? -- people who are close to me and meditating, come again and again to that insight -- and these sayings can be understood only if you have certain insights of your own. Otherwise, it is impossible to understand them. When you are meditating, many times it happens that you forget your form, your body; you don't know who you are and how you look. You forget your face. In fact, in deep meditation, you completely become oblivious of your body. When you close your eyes, you are formless. Your mind also has form. You are a Hindu, Christian, Mohammedan, Jain, Buddhist; then you have a

form of the mind: you think in terms of being a Christian, you have a certain identity, dogma defines you. But if you go still deeper, mind also disappears. Then you are no more a Christian.

At the deepest core you are neither a body nor a mind. Then what are you?

Buddha says: Nothingness, no-thing-ness: now you are not a thing, now you are universal. Now you are not confined in any idea, you are infinite. You are that which has always been there and will remain always. You are eternal. Then there is no birth to you and there is no death to you. You are like the sky: clouds come and go and the sky remains untouched by them. Millions of times clouds have come and gone, and the sky has remained pure and virgin. It has not been corrupted or polluted by them. You are the inner sky. And when all forms disappear, the inner and the outer also disappear -- because they are also forms. Then there is nothing inner and nothing outer... oneness, sameness.

Buddha does not call it 'God' -- because to call it 'God' you may start thinking again of form. But that's exactly what the word 'God' means, or should mean -- God is that sameness that exists in all. 'God' means existence, isness. The tree is, the rock is, the cloud is, the man is -- forms are different but isness is the same. As far as isness is concerned, a tree and you are the same. The form is different: the tree is green and you are not green, and the tree has flowers and you don't have any flowers, and the bird can fly into the sky and you cannot fly; but these are differences of the form. But isness is the same. To look into that isness is what meditation is all about. And to come to realize that isness is NIRVANA.

This is the last message, the last sutra of this SUTRA OF FORTY-TWO CHAPTERS. This is the forty-second sutra, Buddha's ultimate message. I don't think you will be able to understand it right now. Intellectually of course you can understand it, but the real understanding has to be existential. That will come only if you follow the path of inner discipline to the point where you can drop it. If you follow the path of meditation to the point where even meditation becomes a hindrance, and you drop it.... It is as if you move on a staircase from one floor to another, but when you have reached to the next floor you get off the staircase. You don't cling to it. All methods are staircases -- or in Buddha's terminology: All methods are like boats; you cross the river, then you leave the boat, and you forget all about it.

Methods have to be used and then dropped. It has to be remembered from the very beginning -- because there is every possibility that you may become too attached to the method. You become so attached that the method becomes a clinging: you start possessing it and it starts possessing you. Then the medicine has become a disease.

It happens: you are ill, you take medicine. Then illness goes but you cannot leave the medicine now. You have become accustomed to the medicine, to the drug. When the illness has gone, throw the medicine immediately.

Meditation is a medicine -- because you are ill you have to use it. When wellness has come, then drop it immediately. All devices have to be dropped one day, and all scriptures have to be dropped one day. This is the greatness of Buddha: that he says that even his teachings, his methods, have to be dropped.

When Zarathustra was saying goodbye to his disciples, the last thing that he said to his disciples has to be remembered. Keep it in your heart. This is what Buddha is saying in the last sutra. Said Zarathustra to his disciples, "Now I am going and this is my last message: Beware of Zarathustra!" And he left.

Beware of Zarathustra? Beware of the Master... because you can fall in love too much. You can become too much attached. The real Master is one who helps you to fall in love, and then helps you to stand on your own so that you can leave the Master. A real Master never becomes a crutch for you. Never! Before he sees that you are clinging too much, he starts getting out of your life -- because the ultimate goal is freedom -- freedom from all crutches, freedom from all props, freedom from every discipline, doctrine, method. Freedom from all: that's the goal. Always remember that goal. Remembering that goal will help you not to go astray.

A small story and I will finish this discourse. It is a Hassid story: THE THREE PRISONERS.

After the death of Rabbi Uri of Istalisk, who was called 'The Seraph', one of the Hassidim came to Rabbi Birnham and wanted to become his disciple. Rabbi Birnham asked, "What was your teacher's way of instructing you to serve?"

"His way," said the Hassid, "was to plant humanity in our hearts. That was why everyone who came to him, whether he was a nobleman or a scholar, had first to fill two large buckets at the well in the marketplace, or to do some other hard and menial labor in the street."

Rabbi Birnham said, "I shall tell you a story....

"Three men, two of them wise and one foolish, were once put in a dungeon black as night, and every day food and eating utensils were lowered down to them. The darkness and the misery of the imprisonment had deprived the fool of his last bit of sense, so that he no longer knew how to use the utensils; he could not see. One of his companions showed him, but the next day he had forgotten again. And so his wise companion had to teach him continually. But the third prisoner sat in silence and did not bother about the fool.

"Once the second prisoner asked him why he never offered his help. 'Look,' said the other, 'you take infinite trouble and yet you never reach the goal because every day destroys your work. But I, sitting here, am not just sitting. I am trying to bore a hole in the wall so that the light and sun can enter, and all three of us can see everything.' "

Now, there are two types of Masters in the world. The first type I call the teacher. He teaches you things: disciplines. virtue, character, but next day you forget. Again he teaches you the same, and next day you forget again. The second I call the Master. He does not teach you virtue, he does not teach you character, he does not teach you ordinary humility, humbleness, poverty -- no. He bores a hole into your being so that light can penetrate, and you can see yourself. He tries to make you aware, full of light. That's the real Master. In the East we call him SATGURU, the right Master. Teachers are many; SATGURUS are very few and far between. Remember this distinction.

If you are with a teacher you may become a good man, but you cannot become enlightened. And your goodness will

always remain on a volcano; it can erupt any moment. If you are with a teacher he will teach you outward things -- how to discipline yourself, how to be good, how to be a servant, how to serve people, how to be non-violent, how to be loving, kind, compassionate. He will teach you a thousand and one things.

If you come to a Master, he teaches only one thing -- that is: how to become aware, how to bore a hole into your being so light can enter into your imprisonment. And in that light, everything starts happening of its own accord. And when things happen of their own accord, they have a beauty to them. Then there is great benediction.